

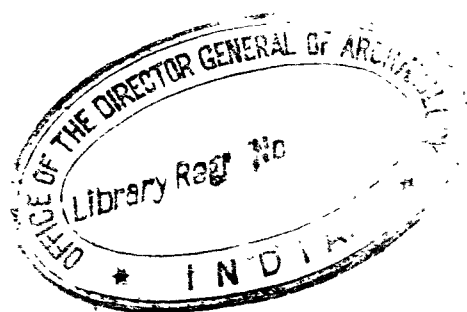
GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

**CENTRAL ARCHAEOLOGICAL
LIBRARY**

CALL NO. 294.305/M.B.
25564

D.G A. 79.



AHS
Library Reg. No.
THE MAHA-BODHI

INDEX TO VOLUME XXXVI

A

Anagarika Dharmapala (Notes & News) ...	142, 363
All-World Buddhist Congress ...	344
Asoka's Rummindei Inscription—By Dr. B. M. Barua ...	418
Anuruddha—Life of Ven.—By Miss L. D. Jayasundara ...	532
Anagarika Dharmapala, Early days of ...	581
Appamādo—A Sermon ...	616

B

Book Review ...	52, 93
Buddhist Mission to Malay ...	80
Buddhism in Siam (Notes & News) ...	90
Bunyu Nanjo, Death of Dr. ...	90
Buddhist Sonnets—By Miss C. H. Haman ...	213, 154, 103
Buddhist love thoughts—By A. J. Edmunds ...	132
Buddhism in England ...	156
Burmese Inscriptions at Buddha Gaya ...	118
British Maha Bodhi Society ...	624, 460, 369, 196
Bunyin Nanjio—By Dr. P. C. Bagchi, M. A., D. Litt. ...	202
Buddhism, Sir Hari Singh Gour's Views on ...	176
Buddhism and Brahminism—By Sir H. S. Gour Kt. ...	236
Buddha Ideal ...	267
Buddha Kulangana Society, Kandy ...	291
Buddhist Mission to England ...	452, 312
Buddhism in England ...	405, 335
„ „ India ...	336
Buddhist Renaissance ...	332
Buddha-Day Celebrations ...	400
Buddhist Parable—By T. L. Vaswani ...	450
Buddhistic Revival—By S. C. Mookerjee ...	504

294.305

M.B.

CENTRAL ARCHAEOLOGICAL LIBRARY, NEW DELHI.

Acc. No. 2.2.564

Date..... 2.2.57

Call No. ... 294.365/1.2

ii

Buddha's appellations	518
Buddhist Belief in God and Mr. Gandhi—By Pandit Sheo Narain	543
Buddhist Places of Pilgrimage—By Dr. Paira Mall	563
Buddha's Majesty—By Shiva Charan Lal	584
Blessed one—By T. L. Vaswani	593
Buddhadatta—By Pandit Sheo Narain	602
Buddhism in Indo-China—by Louis Finot	604
Buddha. The Refuge of Ambapali—By Ganga Charan Lal,	613

C

Chances of Revival of Buddhism—By Pandit Sheo Narain	16
Congress of Buddhist Associations of Ceylon	77
„ of Tropical Medical Association	97
Coral. The, By Shinkaku	297
Correspondence	465, 410
Candles Burn for Caucasians	515

D

Dhammacakka Day Celebrations	364
Diamond Throne. The—By B. L. Broughton	428, 484
Destiny—By Ellen Margaret Nash	517
Dialogue of Buddha. Abstracts from, By Miss C. H. Haman	596

F

Financial	98, 148, 207, 354, 473, 527, 633
Foster Day Celebrations	481, 574
Foster Buddhist Seminary	514
From The Library Table	518, 570, 619
Flowers—By Miss. C. H. Haman	531
Freedom—By Ellen Margaret Nash	537

G

Glorious Doctrine. The, By Dr. C. A. Hevavitarna	307
--	-----

iii

H

How I discovered Lord Buddha—By S. C. Mookerjee	...	30
Hinayana and Mahayana—By Dr. N. Dutt, M.A., Ph.D.	...	176, 285
Human Nature—By N. Chatterji	...	370

I

Iconography of Buddhist Hinayana Canes—		
By Prof. N. K. Bhagwat	...	258, 552
Influence of Buddhism—By J. Vijayatunga	...	243
Initiation Ceremony	...	545
Individual Effort—By A. R. Zorn	...	579
Influence of Jainism and Buddhism—By Dr. B. C. Law	...	586

K

Kālāma Sutta—By E. S. Jayasinha	...	166
---------------------------------	-----	-----

L

Life-Story of Kassapa the great, The—By Miss L. D. Jayasundara	...	18, 373, 426
Life's Voyage (Poem)—By A. R. Zorn	...	55
Law of Karma and the Theory of Re-incarnation	...	71
London Vihara	...	90
Life of Sariputta—By Bhikkhu Narada	...	215
Letters from Mrs. Foster	...	393, 411
Letters to the Editor	...	520, 573, 627

M

Maha Bodhi Society's activities	...	55, 205
Musings in Solitude	...	56
Miss Mayo's "Mother India"	...	139
Maha Bodhi Society of Ceylon	...	187
Mrs. Mary E. Forster Birthday of	...	363
Maligawa Temple (Poem)	...	419

iv

N

Notes and news	46, 90, 206, 294, 348, 412, 469, 524, 594, 628
Numerical sayings—By A. D. Jayasundara	... 276, 105
Noble Eightfold Path—By Anagarika Dharmapala	... 133
Need we a creator	... 166
Nair Charitable Hospital	... 186
News of the Buddhist World	... 339

O

Open Door, The—By Bhikkhu Silacara	... 13
Our Humorists—By J. Vijayatunga	... 73
Orient and World Peace	... 315

P

Parallel, A.	... 200
Place of Reason in Religion—By S. Haldar	... 253
Professor Roerich	... 345
Paul Dahlke—In memoriam	... 347
„ By J. F. McKechnie	... 420
„ Life and Work of,	... 496

R

Religion of Religions, The—By Anagarika Dharmapala	... 4
Rajagriha—By U. C. Bhattacharya, M.A.	... 34
Right Mindedness—By Bhikkhu Silacara	... 121
Review (Antiquities of Indian Tibet)	... 144
Resignation—By J. Chandra Sinha	... 165
Revival of Hinduism—By Sir H. S. Gour, Kt.	... 172
Relics of Buddhism in Northern Bengal—By S. R. Khasnabis	... 281
Review of Books	... 296
Rathavinita Sutta—By E. S. Jayasinha	... 379
Romance in the History of Charitable gifts	... 476
Rules for occupation of Rest Houses at Gaya and Buddha Gaya	... 567

v

S

Storm and Calm—By Bhikkhu Silacara	...	...	1
Sarnath Buddhist Temple and College	...	2,	142
Sonnets—By Miss C. H. Haman	...	...	29
Sermonette—By Bhikku Shinkaku	...	...	240
South Indian Buddhist Congress, The Third	...	...	329
Self-Conquest—By Miss C. H. Haman	...	...	474
Students Buddhist Association in Great Britain and Ireland			569

T

Teaching of Pali in the Calcutta University—By Dr. B. M. Barua, M.A., D.Litt.	41
Tolerance and Compromise—By Edmund J. Mills	...	...	80
Trip to Burma—By Pandit Sheo Narain	...	322,	387
Thirty six years ago	...	462, 523, 566,	625
Tooth Relic-Exhibition of,	...	...	603

U

Unknown Co-founders of Buddhism—By Anagarika Dharmapala	67
Universal Peace Conference	...	...	461

V

Vyagghapajja Sutta—By E. S. Jayasinha	63
Vegetarianism	...	...	138

W

What is Buddhism—By Anagarika Dharmapala	11
Wayside Jottings—By S. Halder	...	38,	477
What is Tokyo is talking about	...	...	119
Way to acquire Eternal Happiness	...	...	134
Waisakha Message, President's	...	...	209
Wesak Sermon—By J. F. Mekechnie	...	...	210
Wesukway—By Dorothy Hunt	...	...	239
World Teacher. The coming, By Rev. B. Ananda Metteyya	...	...	279

Waisakha Celebrations in Calcutta ...	...	...	298
Was Buddhism a Rebel By T. L. Vaswami ...	...	...	539
Why we accepted Buddhism ...	...	...	549

LIST OF ILLUSTRATIONS.

Maha Bodhi College, Colombo ...	...	Facing Page	1
Mr. K. Y. Kira ...	...	..	55
Hon : Mr. Justice M. N. Mukherji ...	...	..	209
Buddhist Vihara In London ...	...	..	224
British Maha Bodhi Society ...	...	..	225
Members of Buddhist Mission to England ...	...	..	240
Ajanta Caves ...	...	..	258
Stupa and Image of Buddha ...	...	..	259
Karla Cathedral Hall ...	...	..	260
Nair Charitable Hospital ...	...	..	276
Pandit Sheo Narain ...	...	..	277
Mr. A. D. Jayasundara ...	...	..	277
Brahmachari Devapriya Walisinha ...	...	..	297
Departure of Buddhist Mission to London ...	...	..	363
Mrs. Mary, E. Foster ...	...	..	419
Gaya Hall and Sarnath Vihara ...	...	..	597



Maha Bodhi College, Colombo, Ceylon.

THE MAHA-BODHI

AND

THE UNITED BUDDHIST WORLD

A Monthly Journal of International Buddhist Brotherhood

Mg. Editor—THE ANAGARIKA DHARMAPALA

CONTENTS

	PAGE
Storm and Calm (Poem)—By Bhikkhu Silācāra	1
Sarnath Buddhist Temple and College	2
The Religion of Religions—By The Anagarika Dharmapala	4
What is Buddhism?—By The Anagarika Dharmapala	11
The Open Door—By Bhikkhu Silācāra	13
Chances of Revival of Buddhism—By Pandit Sheo Narain	16
The Life-story of Kassapa, the Great—II The story of the last life— By Miss L. D. Jayasundere	18
Sonnets—By Miss C. H. Haman	29
How I discovered Lord Buddha—By S. C. Mookerjee, Bar-at-Law	30
Rajagriha III—By U. C. Bhattacharya, M.A.	34
Way-side Jottings—By S. Haldar	38
Teaching of Pali in the Calcutta University—By Dr. B. M. Barua, M.A., D.Litt.	41
Notes & News—The World Teacher—Buddhist Pilgrims—Accommoda- tion for pilgrims—Distinguished visitors—Toleration—Mr. Kira's Home Coming	46
Maha Bodhi Society's Activities	51
Book Review	52

PLEASE REMIT YOUR SUBSCRIPTION IN ADVANCE.

We Want Your Support to Spread the Dhamma.

ANNUAL SUBSCRIPTION.

India, Ceylon, Burma.....Rs. 4	America,.....Dollar 4
Europe.....Shillings 6	Far East.....Yen 2

Single Copy As. 6.

All Communications should be addressed to the Editor,
Maha-Bodhi, 4A, College Square, Calcutta.

GAYA MAHA BODHI HALL

(REV. ZAWTIKA MEMORIAL.)

Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road, Gaya, with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from different Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced under the supervision of the late Revd. U. Zawtika, a Burmese monk, and two rooms were built. A start was made in the construction of the main building, but for financial stringency the operations could not be continued.

The work has been restarted now and if funds are forthcoming we hope to complete the building within one month.

On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with great inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

It is estimated that Rs. 8,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma and Ceylon to contribute this small sum and remove a long felt want. As the building operations are going on rapidly we hope contributions will be sent to the undersigned at 4A, College Square, Calcutta, as early as possible.

We are glad to mention here that the hall will be named after the late Revd. Zawtika as a mark of our gratitude to him for the devotion he showed to this work.

DEVAPRIYA WALISINGHA,
Rec. Secy. Maha Bodhi Society,

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्म' आदि कङ्गाणं मज्झे कङ्गाणं
परियोसान कङ्गाणं साय्यं सव्वज्जनं केवलपरिपुष' परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]	JANUARY, $\frac{\text{B. E. 2471}}{\text{A. C. 1928}}$	[No. 1
--------------	--	---------

STORM AND CALM

The lake last night was roaring white,
The tempest howled to heaven again.
The lightning flashed, the thunder crashed,
The trees were lashed with rods of rain.

How changed the world to-day ! The wind
Is hushed ; the trees to rest are laid /
As deep as his whose constant mind
Upon Nibbana's peace is stayed.

The lake, a mould of moveless calm,
Gleams in the softly shining sun
Still as his breast who knows the balm
Of wild desires for ever done.

Quiet is in the morning air,
And on the earth, and all around ;
Such quiet as those bosoms share
Where passion's voice has ceased to sound.

Stillness and quietude and peace !
To these our hearts, wing-weary, come
Like birds from flight over stormy seas,
That find at last their own true home.

Silacara.

SARNATH BUDDHIST TEMPLE AND COLLEGE

To all high-minded and benevolent persons who love to be associated with the noble work of religion and of liberal education, the Maha Bodhi Society conveys this happy message that after a few years of continued efforts it has succeeded in obtaining a spacious and beautiful site at Sarnath, the world famous Deer Park near Benares where the Lord Buddha delivered His first message of enlightenment bringing solace and inspiration to the five great ascetics who were His fellow seekers of Truth. The Society has already commenced building operations of the proposed Vihara designed to serve as a *sanctum sanctorum* for the enshrinement of the relics of the Buddha to be presented by the Government of India, as an ideal place for serious study and contemplation and no less for friendly interchange of ideas. This Vihara is to serve as a living and growing Buddhist institution modelled in miniature on the great Buddhist

institutions of yore, such as those at Nalanda, Taxila and Vikramasila.

We are happy to be in a position to announce that the selected site of the Vihara lies to the east of the Dhamek Stupa at a distance of 600 feet. The Vihara with its Shrine, so far as present arrangements go, will stand, when completed, with the imposing Dhamek Stupa on its right. The final result of negotiations with the Government is that the Society has at its disposal as much land as it requires for the building work and that after the Vihara is completed the Government will at their own cost lay out a park around it in a manner to add to its solemnity. This is surely a fine opportunity which we should by all means avail ourselves of to found a suitable Buddhist institution on the very spot where the Lord Buddha set the Wheel of the Law rolling. By a very modest estimate of building cost, worthy of such a spot, the Society has to spend full one lakh of rupees. The Society has so far been able to raise donations to the extent of Rs. 40,000/- the major portion of which (Rs. 30,000/-) has been received from Mrs. Mary E. Foster, the generous benefactress of the Society. Thus the Society is still in need of Rs. 60,000/- to carry out the building work of the Vihara in contemplation.

We issue this appeal to the Buddhists and the Hindus, nay, to all, irrespective of castes and creeds, to combine to contribute their mite to the Vihara Fund. The historical importance, alike to the Buddhists and the Hindus, of Sarnath as a centre of ancient Indian cultures is too well known a fact to be emphasised. We believe that this announcement of building operations of the

proposed Vihara at Sarnath being taken in hand is enough to inspire all benevolent hearts to respond to this earnest appeal of ours.

All remittances will be thankfully received and acknowledged by the Secretary, Maha Bodhi Society. Donations may be sent to The Imperial Bank of India, Benares, marked "Sarnath Vihara a/c" or to the Treasurer, Maha Bodhi Society, 4A College Square, Calcutta.

MANMATHANATH MUKHERJI, M.A., B.L., *Judge, Calcutta High Court,*
President, Maha Bodhi Society.

THE ANAGARIKA DHARMAPALA, *General Secy., Maha Bodhi Society.*

RAI BAHADUR SHEO NARAIN, *Advocate, High Court, Lahore.*

S. C. MOOKERJEE, *Bar-at-Law, Calcutta.*

BHIKKHU OTTAMA, *Burma.*

MG THEIN MAUNG, M. L. C., *Burma.*

B. M. BARUA, M.A., D.LITT., *Calcutta.*

JADUNATH MAZUMDAR, M.A., B.L., M. L. C., *Jessore.*

A. L. NAIR, *President, Buddha Society, Bombay.*

SRI PRAKASHA, *Benares.*

SHIVA PRASAD GUPTA, *Benares.*

MRS. ALMA SENDA, *Benares.*

C. A. HEWAVITARNE, M.R.C.S., L.R.C.P., *Colombo.*

KUMAR T. N. PULGER, *Darjeeling.*

THE RELIGION OF RELIGIONS

The Buddha Dhamma is the religion of religions. Long before Jesus and Mohammad appeared the Tathāgata Buddha preached the religion of Truth to the people of India. The contemporary religious promulgators who preached Religion were Purāna Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakuda Katyāyana, Sanjaya Belattiputta and Niganta Nātha-putta. Purāna Kasyapa specialized in the doctrine of inaction. We quote the words of the translator of the Sāmaññaphala

suttanta regarding the teachings of the above named six teachers as follow :

Purana Kassapa said to King Ajātasattu—To him who acts O King, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discus with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass, of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit. In generosity, in selfmastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit.

Makkhali Gosala in answer to the king said : There is O king, no cause either ultimate or remote, for the depravity of beings ; they become depraved without reason and without cause. There is no cause, either proximate or remote, for the rectitude of beings ; they become pure without reason and without cause. The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort. There is no such thing as power or energy, or human strength or human vigour. All animals, all creatures, all beings, all souls, are without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature :

and it is according to their position in one or other of the six classes that they experience ease or pain.

There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. Though the wise should hope: by this virtue or this performance of duty, or this penance, or this righteousness will I make the karma that is not yet mature, mature—though the fool should hope, by the same means, to get gradually rid of karma that has matured—neither of them can do it. The ease and pain, measured out, as it were, with a measure, cannot be altered in the course of transmigration; there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball of string is cast forth it will spread out just as far, and no farther, that it can unwind, just so both fools and wise alike, wandering in transmigration exactly for the allotted term, shall then, and only then, make an end of pain.

Ajita Kesa kambali, who wore the garment of human hair, said:

“There is no such thing, O king, as alms or sacrifice or offering. There is neither fruit nor result of good or evil deeds. There is no such thing as this world or the next. There is neither father nor mother, nor beings springing into life without them. There are in the world no recluses or Brahmins who have reached the highest point, who walk perfectly, and who having understood and realized, by themselves alone, both this world and the next, make their wisdom known to others. A human being is built up of the four elements, and when he dies the earthly in him returns and relapses to the earth, the fluid to the water, the heat to the fire, the windy to the air, and his faculties pass into space. The four bearers of the bier take his dead body away to the burning ground. The talk of offerings, this talk of gifts is a doctrine of fools. It is an empty lie, mere idle talk. Fools and wise alike on the dissolution of the body, are cut off, annihilated, and after death they are not.”

Pakuda Katyāyana said to the king : The following seven things are neither made nor commanded to be made, neither created nor caused to be created, they are barren, steadfast as a mountain peak, as a pillar firmly fixed. ' They move not, neither do they vary, they trench not one upon another nor avail aught as to ease or pain or both. And what are the seven? The four elements—earth, water, fire, and air—and ease and pain, and the soul as a seventh. So there is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only penetrated into the interval between seven elementary substances. (Compare Bhagavad Gita).

Sanjaya Belattiputta said : If you ask me whether there is another world—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world. And if you ask me about the beings produced by chance ; or whether there is any fruit, any result, of good or bad actions ; or whether a man who has won the truth continues, or not, after death—to each or any of these questions do I give the same reply.

Niganthanatha said to the king : A Nigantha, O king is restrained with a fourfold self-restraint. He lives restrained as regards all water ; restrained as regards all evil ; all evil has he washed away : and he lives suffused with the sense of evil held at bay. Such is his fourfold self-restraint. And since he is thus tied with this fourfold bond, therefore, is he, the Nigantha called Gatatto, Yatatto, thitatto.

In this connection it is good to look for the definition given of the agnostic in the Brahmajāla sutta, which is as follows : There are, Bhikkhus, some recluses and Brahmans who wriggle like eels ; and when a question is put to them on this or that they resort to equivocation in four ways, viz. In the first place, Bhikkhus, some recluse or Brahman does not understand the

good, as it really is, nor the evil. And he thinks: I neither know the good, as it really is, nor the evil. That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by illwill or resentment. And under these circumstances I might be wrong; and my having been wrong might cause me the pain of remorse; and the sense of remorse become a hindrance to me. And so he answers when questions are put to him thus: "I don't take it thus. I don't take the other way. I advance no different opinion and I don't deny your position. And I don't say it is neither the one nor the other.

There were some recluse or Brahman, dull and stupid, and by reason of his dullness he hesitates to answer questions, and when he does answer it is like this: "If you ask me whether there is another world I would answer I do not know."

The Tathāgata is not a theorist and He therefore condemns dogmas and theories concerning the past and the future. The various dogmatic theories found in the Brahmajāla sutta have been condemned by Him. By His omniscient wisdom He discovered the Law of Cause and Effect, and when that Law is applied to the past He found it worked and also it would work in the future. The Law of Cause and effect was the touch stone of the two great psychic factors which He made use of to find out the working thereof. He looked to the past and found that consciousness had lived in variations under differentiating conditions. He found that consciousness did not cease after the dissolution of the physical body but that it was reborn according to the karma of the individual in accordance with the great Law of Cause and Effect. The great Law of Cause and Effect was applied to the Law of Relativity showing how the individual Consciousness continues to work. The mind is ceaselessly at work in both ways whether guided by Ignorance or by Wisdom. The perfected mind of the Arhat is guided by Wisdom and is free from the contaminating influences of the threefold evils. The perfected mind does not create sankharas giving birth to fresh karma.

The mind under the influence of Avidyā (Ignorance) is ceaselessly creating fresh karma, now good, now bad.

When Mālunkyaputta guided by Ignorance asked the Tathāgata whether the world is eternal or not eternal ; whether it is finite ; or not finite ; whether the soul and the body are one ; or whether they are different ; whether the present personality after death is born again ; or not ; whether the personality after rebirth will cease to exist ; whether the present personality neither does exist nor ceases to exist hereafter, the answer of the Tathāgata is that the denial or affirmation of these questions has nothing to do with the observance of the principles of the holy life. The Tathāgata was no dogmatist. These questions are foolish for one who has realized the Infinite. Some people seem to think that the silence observed by the Lord in answer to the foolish questions indicated that He was an agnostic. Nothing of the sort. Every one of these questions have been analysed and rejected because the purified consciousness of the holy Arhat has realized that absolute peace by means of Wisdom. It was a new science of Wisdom that the Tathāgata promulgated which when comprehended gave the mind the peace unshakeable and happiness infinite. To realize this state it was necessary for the disciple to observe the principles of the supreme eightfold path whereby right insight, right aspirations, right speech, right deeds, right livelihood, right endeavour, right fixity of thought, right illumination can be gained. All foolish questionings cease when the mind comprehends the four noble truths the first of which points out the existence of grief, sorrow, anguish, lamentation, disappointment, despair, and the causes whereby such sorrows are caused. The fear of death is lost in the mind of him who realizes the third noble Truth. Deathlessness becomes manifest to him who has destroyed Ignorance by means of Wisdom. Nirvāna is infinite bliss. It is beyond expression, and ineffably sweet. It is *acala sukha*-unshakeable happiness. Foolish dogmas about the existence of a creator, the necessity of suffering

saviour to lead men to a heavenly existence are rejected by the scientific thinker who accepts the immutable law of cause and effect. The Dhamma of the Tathāgata may be called the religion of religions. The foolish dogmas of pagan religions posit the existence of creators, weeping saviours, eternal hells, and other tomfooleries. There is no hell for him who observes the principles of the Middle Doctrine promulgated by the omniscient Tathāgata. Popes, priests, rituals are fetters to be destroyed by means of wisdom.

To the undeveloped barbarian the mythological fables of Arabia, of Babylon, Assyria, India and other lands, may appear true, but the analytical consciousness of the scientist without rejecting them, try to find out the source of the myth. Pleasure loving people do not care to seek Truth and Truth does not manifest except to those who are prepared to make sacrifices and renounce sense exciting enjoyments. To the early disciples Jesus spoke of the Holy Ghost, which is another name of Supernal Truth and Jesus made the solemn declaration that "if I go not away, the Comforter will not come unto you. Jesus said "that I have many things to say unto you, but ye cannot bear them now." The supernal Law of Truth and Righteousness is hidden from the mind of the man who do not care to make sacrifices for the realization of Truth in this life in perfect consciousness. The Lord Buddha is called the Dhammakāya, the body of Truth, for He is Truth, for did He not say, he who sees Truth sees Me. His holy body was a tabernacle for the residence of Infinite Truth. The mind of man is worth more than earthly kingdoms, and to allow it to be contaminated by petty bickerings and to be influenced by hatred, anger, illwill, covetousness and unscientific beliefs and superstitions is not wise. The wise man rises above abuse, revilings, slanders and thinks nothing of the illtreatment he receives at the hands of people who have no idea of the sublime.

The Prince Siddhartha of the solar line of Sakyas, son of the Raja Suddhodana, made the great renunciation in His

29th year and went through bodily sufferings for six years and reached the climax of bodily pain. Beyond that he could not go. He fell down in a swoon, and the angels thought that He was dead. After a time He gained consciousness and then He thought that there must be another Way to gain Truth. It was the recollection of the inward bliss that he had experienced as a baby under the Jambu tree at the royal ploughing festival, which gave Him the clue to discover the secret of the Middle Path.

ANAGARIKA DHARMAPALA.

WHAT IS BUDDHISM ?

Buddhism is the English name for the great Religion of Ancient India known as the Buddhasasana. The teachings of the Lord Buddha are known under name of the DHAMMA. The Lord BUDDHA was born 2551 years ago at Kapilavastu, the capital of the small kingdom of the Sakyas. The Prince who became the supremely enlightened Teacher of Gods and men, was known as Siddhartha. His father was the Raja of the Sakya country. In his 29th year the Prince Siddhartha left his kingdom and went in search of Teachers who would show him the way to eternal happiness, where there is no birth, no death, no illness, no old age, no lamentation, despair, disappointment, worry, anxiety and other ills. He found no satisfaction in the mere enjoyment of luxuries in the palace, and as it was then the custom to practise bodily mortification to get the final release from sin, the Prince went through the severest mortification for six years in the forest of Uruvela, near Gaya. Having failed to secure enlightenment and wisdom by bodily mortification, he abandoned the ascetic method, and adopted the middle path, which was his own discovery, and within a very short period, some say within seven days, he

became the possessor of supreme wisdom and the ten kinds of transcendental knowledge, that he called himself the BUDDHA. For forty five years He continued preaching the Middle Path of Right Knowledge, Right Desires, Right Speech, Right Deeds, Right Way of earning livelihood, Right Endeavour, Right training of Consciousness and Right Concentration. He was the first to preach against cruelty to animals, against animal sacrifices, against asceticism, against hedonism, against cruelty to children, against war, against the manufacture of destructive weapons, against slavery, against alcoholism, against dealing in poisons, against slaughter of animals, etc. He was the first to teach the principles of Evolution, of the law of Causality, of Psychic relativity, of the changeability of all cosmic organisms, of the foolishness of relying on others to go to heaven. He taught the common people the way to happiness, and to take precautions against the risks of fire, floods, robbers and the tyranny of kings. He taught that between man and man there is no difference, and the differentiation lies in the profession and character. The Aristocratic caste distinction which was organised by the Brahmans, He repudiated as unjust. It was the ethic of spiritualised democracy that He enunciated. Happiness could be realised here not by sacrificing to the gods, and praying to get possessions, but in ceaseless activity in doing good, in helping the sick, in feeding the helpless, in founding hospitals for the sick, both animals and men, in giving pure water to drink, in distributing clothes, food, flowers, scents, perfumes, vehicles, to the poor and in building houses for their dwelling, and in teaching the law of righteousness. Love to all, both men and animals was the ethic that the Blessed One emphasised. He said that there is no place for an anthropomorphic creator in the cosmic process where millions of habitable worlds are found in starry spaces. A God who creates fools, cripples, the blind, the dumb, the deaf, the insane, the epileptic, could not be a wise creator, such a creator has no place in a country where sensible people dwell.

The Lord Buddha was a scientist full of compassion

for all. His great religion at one time prevailed in all Asia, but since the advent of barbarian religions it declined, and to-day it is found in China, Japan, Ceylon, Burma, Siam, Tibet, Cambodia, Korea.

THE ANAGARIKA DHARMAPALA,

Director General of the Buddhist Mission in England.

Buddhist Mission,

"Foster House," 86, Madeley Road,

Ealing, London, W. 5.

THE OPEN DOOR

Man is a prisoner. Some men feel and know this, and all the time resent it. The bars of time and space and all that these bars involve, to them are a perpetual, never-ceasing irk. They would be free. To freedom they unendingly aspire. And if for them the bars of the prison should happen to be gilded, none the less for that do they remain *bars*, hemming them in, shutting them off from liberty. They wish them away.

Other men the great majority, do not feel much restraint upon their liberty in the prison. It provides them room enough for all they wish to do. They have no feeling that they are missing anything by their confinement within its walls. Only when the nature of their prison announces itself to them as *pain*, only then are they taken with a vague feeling that would like to be somewhere else. But this feeling goes no further than a desire to get into some other and—as they hope—better room in the prison. These men are to be envied; or perhaps—pitied! For they have no idea of freedom: not yet! But some day that idea will arise within them. And then the very finest apartment in the prison will no longer

avail to content them. They too will want freedom. And nothing else but freedom will satisfy them.

Who is the jailer that keeps each man shut in behind the bars of time and space? It is himself. It is his *self*. None else holds him there. If he could get rid of that jailer he would be free. That jailer it is, and no other, who keeps the door to liberty shut upon him.

And how does that jailer come to be there holding shut the door? *Thought* put him there ; *thought* keeps him there ; *thought*, in fact, made him. *We think self, and so we are selves*. There is no other reason. Even as is written: "In all that we are the primal element is mind (or thought). We are made by thought. Thought is chief." The door to liberty is shut against us by the thought, *self*, and by this thought alone. To get that door open a little way, we have only to cease a little to think *self*, and a thin slit of the sunshine of liberty opens upon us. We have only to cease a little more from the thought *self*, and the slit becomes a wider chink: more of freedom's light shines in on us. And still with more and more achievement in ceasing to think *self*, the wider becomes the door, and we begin to catch glimpses of wide prospects we had never hitherto dreamed of, vistas of space, of light and free air, of far horizons the very existence whereof our pent-up condition within the prison-house had never allowed us the chance even to imagine before. Such things at last we *see* through the open door. It now remains only to pass out through that door, and *taste* the freedom we have *seen*.

Why then do not all we world-prisoners who, with the thought non-self, An-atta, have somewhat opened that door and *seen* a little of what lies beyond,—why do we not all pass through it and take fully what now we partly glimpse? Alas! though we *see* non-self, An-atta, we cannot yet *do* it. There are *chains*, there are fetters, upon us. We cannot, as we would, move out through that door we *see*. There are *obstacles*, there are hindrances, between us and that exit upon

liberty. Those have still to be removed from our limbs before we can walk freely where we wish. These have still to be surmounted, overcome, before we can reach and pass that threshold into freedom.

And yet it is much, it is very much, *that we keep the door open*. It is much, very much, that we do not allow it to be closed upon us, shutting out from us the sight of what lies beyond the walls of our prison-house. It is much that we can think *Anatta*, and still continue to think it, still hold on to the *thought* of it. By and by, perhaps becoming stronger, we shall be able to get rid of the fetters, one after another. We shall be able to clear out of our way the hindrances that obstruct our passage to the door, and so at last make our way out into freedom, into the freedom of the universe,—and of beyond the universe!

Meanwhile, if we cannot yet pass through the door, we can at least keep it open. We can hold to the *Anatta* thought, the non-self thought, to the Right View of things. We can refuse—in thought at least—to be shut into the prison-house of eternal self. We can refuse, against every attractive inducement from without or treacherous inclination from within, to let the door close upon us and shut out our prospect upon infinitude: We can hold to *Anatta*, to non-self, in thought, even though the scorner may point the finger of mockery at us. We can hold to the thought of *Anatta* even though in bitter moments we may feel all too keenly how his mockery is only too well justified, and that we are no more free from self in our action, no more unselfish in our doings, than others who have not, and apparently do not desire to have, our Right View.

No matter! Still we must keep to that Right View. Still we must hold to that Right Understanding of things, even if as yet it does not have all that influence upon our conduct that we wish it should have. Some day, if held on to, it yet will be followed by Right Conduct, and by everything else that is

right, even by Right Wisdom, whereby at long last we shall pass out indeed into Freedom, and never again be prisoner of the sad jailer *self* in the prison-house of Samsāra.

SILACARA.

CHANCES OF REVIVAL OF BUDDHISM

In one of the issues of the Young East it is suggested that Indian salvation lies in the wholesale adoption of Buddhism as a national religion. If Sir William Hunter is right in his surmise, it is possible that there may come in India a wave of revival of Buddhism. Buddhists in other countries have no adequate notion of the conditions in India. Favourable and unfavourable forces are working here in opposite directions. It is not possible to predict the result.

I shall however briefly note the working of favourable and unfavourable forces.

(A) *Favourable forces*:—

1. Every year the birth day anniversary of the Buddha is celebrated in principal towns in India ; noted men in India take part on such occasions.

2. Excavations in various parts in India have led to the discovery of numerous finds of Buddhistic interest. These arouse curiosity and stimulate interest.

3. A Vihara is built in Calcutta in which the image of the Buddha is enshrined, daily service is performed and weekly lectures are delivered under the auspices of Mahabodhi Society. Similar Viharas are proposed to be built in Bombay and Madras where Buddhistic societies already exist. A seminary and a Vihara are in course of construction at Sarnath, 6 miles from Benares where the Master preached his first sermon.

4. There is a fair chance of Bodh Gaya temple being placed under the joint management of Buddhists and Hindus.

5. Burmese and Singhalese Bhikshus are maintaining a couple of Buddhistic shrines in some important towns.

6. The place of birth, the place of enlightenment, the place of the first sermon, the place of Parinirvāna and the places which the Master visited and the places where he stayed have all been definitely ascertained. Some few Indians but a large number of pilgrims from outside India frequent them every year. Their number is increasing steadily.

7. Two Buddhistic Journals conducted in English are published by Buddhistic Societies.

8. Lives and teachings of the Master are issued in Hindi, Sanskrit and Urdu languages by Indian writers. The writer of these lines distributed gratis, 1500 copies of Urdu Translation of Strauss' book "Buddha and his doctrine." A second edition of this, was called for and is being issued without charge to the general public.

9. Appreciative articles often appear in Indian Journals. The Missionary efforts of Buddhistic preachers outside India are read with some interest in India.

10. The attitude of Christians and Muhammadans is indifferent towards Buddhistic revival though Hindus are drawing closer to it. They now regard Buddhism as a sort of reformed church which arose out of Hinduism. They are acting as a matter of fact on Buddhistic lines in taking in hand the untouchable classes and have further opened their gates for reclamation and conversion of men of other faiths into Hindu religion. There is no antagonism towards Buddhism whatsoever. Forces are compelling them to be Buddhists in spirit though not in letter.

11. Buddhistic Mission in Malabar gives good promise.

(B) *Unfavourable forces* :—

1. India is rightly described as an epitome of the world. Indeed it is certainly not a country with a homogeneous population. It is like a continent with an area of one million and eighty thousand square miles. There are 130 dialects from six

root languages, there are 1800 castes and sub-castes amongst Hindus alone and there are 50 millions of untouchable classes. There are innumerable creeds and modes of worship. Amidst this medley of peoples the chances of success for a rational system like Buddhism are problematic.

2. Christian missions are powerful agencies supported by enormous funds ; they are reaping rich harvests in India and elsewhere.

3. Muhammadans far from adopting Buddhism are pushing proselytising propaganda with great zeal and earnestness, not only in India, but in other parts of the world.

4. Among the Hindus the Brahman sects are strongly pantheistic, it would not be an easy task to draw them to Buddhism. The recent Hindu sect called Arya Samaj is keen on revival of what they call ancient Vedic religion. Their enthusiasm is great, and their organization perfect. It is doing very useful work in many ways. The Sikhs in the Punjab are a religio-military class. Buddhism has no fascination for them. They are displaying great religious activity in the Punjab.

5. Indians on the whole are not inclined to abandon ingrained superstitions and deep rooted dogmas.

6. Buddhism as prevalent in Tibet can scarcely be called real Buddhism. The condition of Buddhism in mountaineous tracts of the Himalayas does not appeal to Indian population as anything preferably superior.

SHEO NARAIN.

THE LIFE-STORY OF KASSAPA, THE GREAT

II. THE STORY OF THE LAST LIFE.

Whilst they were enjoying the bliss of the Brahma—world, long ages after, the Master, Lord Gotama appeared in the world of men, attained the Supreme Wisdom, delivered the

first great religious discourse and in the course of His numerous journeys reached the city of Rājagaha and sojourned therein. It came to pass that at that time the husband, departing from the Brahma-world, took birth in the Brahman village called Mahātitta as the eldest son of the Brahman named Kapila, and became known as Pippali. The wife also deceasing from the same Brahma-world took birth as the eldest daughter of the Brahman Kosika in the city of Sāgala, in Madhu, and came to be called Bhadrakapilāni.

In course of time, they both came of age, the young man attained his twentieth year and the girl her sixteenth year. The parents admonished their son Pippali ; "Son, you have now attained your majority, it is your duty to ensure succession to the inheritance. It is now time that you took a wife unto yourself." The son positively declined their suggestion more than once saying ; "Dear parents, pray do not say such a word in the range of my hearing. I shall diligently and faithfully serve and attend on you to the end of your lives. Thereafter I shall renounce the home and don the yellow robe as a hermit." The parents importuned him again and again and pressed continually their earnest appeal. But the son persisted in his refusal and finally took refuge in an ingenious ruse. He collected a large quantity of pure gold, engaged an expert goldsmith to cast the image of a girl of the most exquisite beauty and had it well polished and burnished. Then he dressed the image in a fine crimson garment, decked it with ornaments of variegated flowers and addressing his mother said ; "If only I am lucky enough to win a girl as comely as this golden statue, then shall I wed her, if I fail I shall renounce the worldly life and become a hermit."

The mother concluded in her mind, "Verily, my son is a person of great merit ; in many a life has he done virtuous deeds, has given liberal gifts and performed great aspirations ; and whenever he did any meritorious act he must have performed it in company with others but never alone. Surely, in previous lives there must have been some woman, who joined

him in acts of merit and in consequence must now be blessed with the most exquisite beauty like unto this golden image."

She called together eight Brahman elders, treated them with sumptuous food, provided them with all requisites and sent them forth with the request; "Friends, wander from city to city, and village to village, with this golden image in a decorated chariot, in search of a young lady in some family of equal social station in life and when you find her make a present of this valuable image to that lucky household." The Brahmans bethought to themselves: "This is indeed a task we should undertake. What country is distinguished for the beauty of its womenfolk? The land of Madhu is long famed in this respect. We shall wend our way thither."

They then started on their tour and ultimately reached the city of Sāgala in Madhu-country. They stopped at a bathing-ghat on the banks of a river, placed the golden image in a conspicuous position and hid themselves in a secure place hard by. Next morning, it came to pass, the maid in attendance on Bhadrakapilāni bathed her in perfumed-water, dressed her in precious garments, decked her with brilliant jewellery and leaving her in her ornamented bed-chamber, herself repaired to the bathing-ghat for a bath. The maid beheld the golden image and mistaking it for her mistress of peerless beauty was greatly enraged at her wantonness and exclaiming: "What brought you here you naughty girl?" She struck the image severely on the face with her open palm.

She felt a severe shock as if her hand struck a solid rock and stepped aside and said: "Surely I was silly in thinking this hard, molten image to be my gracious mistress. This image cannot be compared even unto her dressing maid." The Brahmans came out of the hiding-place and inquired: "Is your lady possessed of a beauty like-unto this image?" The maid replied: "When she is in a twelve-cubit chamber no lamp is required to light it, for the radiance of her person suffices to disperse the darkness." The Brahmans replaced the image in the chariot together with the presents and accom-

panied by the maid repaired to the house of Kosika the Brahman and remaining in the porch of the house announced their arrival.

Kosika gave the Brahman strangers a cordial reception and having exchanged courteous greetings asked: "Friends, whence have you come?" "We are messengers sent, Sir, by the Brahman Kapila of the village of Mahatitta in Magadha," they replied. "What brings you here?" The Brahmans stated the reason. "Excellent! dear friends, that Brahman is equal to us in social position, wealth, and fame. We are willing to grant your request." So saying he accepted the presents. The Brahmans at once sent a messenger with a reply to the Brahman Kapila announcing the good news of their lucky discovery. The parents informed Pippali of the fact. Pippali thought to himself: "Verily, I never expected this, the messengers say they succeeded!" He then wrote a script and sent it secretly announcing to Kapilani: "Dear lady, pray seek a match suitable to your status in life. I am renouncing the worldly life; become not remorseful afterwards."

Also, Kapilani on her part wrote a similar letter and despatched it through another messenger informing Pippali: "Dear Sir, Do search for a lady equal to your status in life, I am leaving the life of the home, on your part repent not afterwards." The two messengers met on the highway. They read the two letters together and disappointed at the contents tore up both the scripts and substituted two other forged letters of their own making, continued their journey and delivered them to the respective parties.

Though unwilling, in due course, Bhadrakapilāni was married to Pippali; but not even a smile passed between them. So long as their parents lived they took no interest in their family welfare. On the death of their parents, they took an account of their possessions. The youth Pippali owned eighty-seven crores of wealth. He had sixty tanks to irrigate his fields, which were twelve leagues in length, and thirty-two

villages of serfs and a large number of horses, elephants and chariots.

One day Pippali the Brahman youth, escorted by a large retinue repaired to his rice field in his chariot and stood in a corner watching his men at work. He saw crows and other birds of the air pouncing upon and devouring earth-worms and other vermins, turned up with the sods by the action of the ploughs. He asked: "What do the birds devour?" "Worms Sir," was the reply. "Who is responsible, friends, for this ill-deed of the birds?" "Master, you are to blame for it." Pippali then pondered in his mind: "Alas! what availeth all this wealth of mine? They are a vanity of vanities; I shall settle all my possessions on the lady Kapilāni, retire from the world and lead a lonely hermit's life." Kapilāni was herself at that time seated in the central court of her mansion attended by her maids. She saw the crows picking up vermins from a heap of gingely seeds that were drying in the sun and asked: "What do the crows devour?" "It is vermin lady," was the reply. "Who is responsible for the demerit?" "Lady, you are to blame." "I need only a piece of cloth to wear and a handful of rice to satiate my hunger. If I have to be responsible for the mis-deeds of so many men and animals, what chance have I even in a thousand lives to free myself from the Samsāra's round of re-birth? As soon as my husband returns home, I shall resign everything to his charge and flee from the home-life."

Pippali returned from the fields, bathed himself, ascended the upper storey of his house and seated himself on a stately divan. As usual delicious food fit for a monarch was placed before them. Subsequently they found themselves alone when the servants had retired. Pippali questioned: "Dear, what dowry did you bring at your marriage?" "Fifty-five thousand caravan-loads." Then he said: "Hereby deliver unto you all that wealth including eighty-seven crores of my own." "What meaneth this, Sir, where do you intend to go?" "I shall become a hermit," the husband replied. "I was always

expecting you to do it and I shall follow your noble example." They realised the life of the three-worlds as if it were a leaf-thatched house on fire. They secured robes, earthen-bowls from the market and shaved their hair and said to themselves: "Whatever Arahants there are in the world, we assume the yellow robe and take to the hermit life in their name." So saying they slung the bowls over their shoulders and issued from the mansion thus retiring from the life of the home. Not a servant was able to recognise them as they passed by. But as they proceeded through the thirty-two villages of the serfs, in their self-assumed disguise, they were made out. The serfs fell at their feet and wailed and wept exclaiming: "My lord, my lady, why do you desert us in this helpless condition?" "Friends, we are fleeing from the world as if it were a house on fire. Were we to grant each serf his or her freedom individually, it would take us a century, therefore you all are emancipated in a body." Having thus disbanded all their serfs and slaves, who were all moved to tears, they took their departure.

The Bhikkhu walking ahead thought thus: "Bhadra-kapilāni is all too precious a lady in the whole land of the Rose-apple. She is now following me. Foolish people may entertain idle thoughts—that even having retired from the worldly life we cannot separate ourselves from each other, and thus utter malicious remarks leading to their own perdition." He thus decided to part with her. The Bhikkhu suddenly stopped at a junction of two roads. The nun came up to the spot and bowed to him. He said: Kapilāni, at our association with each other people will give vent to futile thoughts to their own ruin. Takest thou one road, I shall take the other." "Yes Sir, association with a woman is a stain and a fetter on a hermit's life. We shall not continue our journey together lest we make our brothers and sisters stumble." Then she respectfully walked around him thrice keeping to the right, prostrated herself with her hands joined together above her head in reverential adoration, in four

different places, and uttered thus: "The most loyal and intimate friendship, which bound us together for over a hundred thousand aeons, is today broken. Master, the male forms the superior moiety of the human race, therefore takest thou the road to the right. We females belong to the inferior half, hence I shall take the road to the left." So they sadly parted company and each started on his or her own way. Instantly the great mother earth shook to her foundations, as if to declare her inability to bear the great burden of the profound virtues of two such noble individuals. The sky roared with claps of thunder and the great mountains reverberated with the noise.

At the time, Lord Gotama the Buddha, seated in the perfumed-chamber of His residence in the Bamboo Grove, felt the earthquake and reflected in His mind: "What meaneth this strange phenomenon and what is its cause?" He at once realised that it was due to a great event, which was the ultimate parting from each other of two noble personages, namely the Brahman youth Pippali and his beloved consort Bhadrakapilāni, who together had renounced the world to join the Brotherhood. Moreover the Master, thinking to Himself that on His part it was right and proper, that He also should show this noble couple some mark of due respect, took bowl and robe and issued forth from the perfumed-chamber and unaccompanied even by one of the eighty chief disciples proceeded to a distance of three leagues in order to receive them. The Master halted midway between Rājagaha and Nālandā and seated Himself under a large banyan tree named Bahu-puttaka, in the full splendour of the six-hued rays emitting from His sacred person. That banyan tree became resplendent with the bright radiance and the whole vast forest was aglow like unto a great conflagration.

The Brahman youth Pippali (who hereafter became famous as Kassapa, the Great) beheld with wonder the Lord of the Universe in His magnificent effulgence and at once decided in his mind: "Verily, verily, this is my holy Master

in whose name I retired from the world as a follower and disciple." He approached the Master stopping and bowing at three places on his way: "Lord, Thou art my Master and I am Thy disciple," Kassapa exclaimed. "Kassapa, were this profound homage paid to this vast earth, she will indeed be unable to bear it; but the boundless adoration you, who fully realise my supreme virtues, render to Me moves not a hair of my body. Stay, Kassapa, I shall grant thee an invaluable gift."

The Tathāgata thus gave him full ordination. Thereafter the Master rose from His seat under the banyan tree and resumed His journey accompanied by Kassapa, the Elder. The Master's sacred person is decorated with the thirty-two distinctive marks of a super-man. The body of Kassapa, the great is endowed with seven of such characteristic marks. The Master proceeded some distance and manifested an inclination to rest under the shade of a tree.

The Elder, desiring to consult the Master's comfort, removed his upper robe, folded it into four and spread it as a seat for the Master. The Master sat down and felt that robe with His fingers and said: "Kassapa, this upper robe of yours is indeed very fine." The Elder concluded: "The Lord is pleased to say that my robe is very fine, perhaps He may deign to wear it." So thinking he besought the Master to wear it. The Master said: "Kassapa, how about a robe for you?" "May the Lord pass over to me His own robe instead." "What Kassapa, are you worthy to bear this worn out refuse rag? The day I picked up this cloth, which covered the corpse full of worms lying in the public cemetery, of the slave-girl called Punna, this great earth trembled to the water's edge. This invaluable robe worn to a rag by the use of a Tathāgata cannot be borne by a person endowed with minor virtues. This robe is only fit to be used by a Bhikkhu who has practised to perfection the sacred vow of continually using only a cloth, picked up from a rubbish heap." So the Master exchanged robes with His own disciple. Simul-

taneously, the huge mass of this earth shook to its ocean depths, as if to express its inability to bear the profound virtues of the Master, who condescended to exchange robes with His own humble disciple.

The Elder thereupon, without taking pride in the great favour bestowed on him by the Master, accepted, the thirteen specific vows of an ascetic—bhikkhu at the hands of the Master Himself, put forth strenuous endeavour for seven days and at early dawn on the eighth day won the guerdon of Arahatsip, together with the Transcendental Faculties. The Master gave utterance in the following words to high praise of the Elder Maha-Kassapa. "Brethren, the Elder Kassapa the Great has no quarrel with anyone and is pleasing to many. Even as the full-moon disperses the darkness, brethren, the Elder Kassapa, the Great, has rid himself of all sensual pleasures. His graciousness is a blessing to the families of clansmen, who associate with him." Thus the Master sang the praises of the noble qualities of the great Elder.

Sometime thereafter, founding His religious discourse on this very text of the Kassapa-Sanyutta, the Master appointed Maha-Kassapa as the chief among the Bhikkhus devoted to the practice of the ascetic life. The Master then by the power of His omniscience peered into the future of the Sāsana and foresaw that His two principal disciples Sāriputta and Moggallāna would pre-decease the Tathagata, but Kassapa the Great will survive Him and live to the good old age of one hundred and twenty years. After His Pari-Nibbāna the latter would hold the First Convocation to revise the Canon, consisting of the Law and the Rules of Discipline, in the Sattapanni Cave, and would establish the religion so that it may last 5000 years.

Therefore the Master proclaimed that after His passing away the great Elder should be considered by the Order even as His own equal, and was thus entitled to all the respect, veneration and obedience.

Thus it came to pass that the solemn vow Kassapa the Great took for the first time having been born as the Brahman

Vedeha in the sacred presence of Padumuttara, the Enlightened One, a hundred thousand aeons ago, attained full fruition in the days of Lord Gotāma the present Buddha.

In accordance with his vow Kassapa listened to the Dhamma, entered the Order, received full ordination and finally attained Arahatsip and was appointed chief among the Bhikkhus who devoted themselves to ascetic practises, such as the vow of the refuse-rag, the three-robed vow and eleven other austere practises.

Even as the rising sun at early dawn makes the lotus-bud to blossom in response to his rays, the great Elder shone resplendent in the Sāsana spreading the beneficent rays of his spiritual influence in all directions for the benefit of gods and men.

The Elder continued his residence in Jetavana near unto the Master.

One day it happened that a certain matron happened to behold the Elder. Having been in the former birth his mother, motherly affection became suddenly aroused in her breast. Thereafter she began to call him her son and daily kept aside a spoonful of boiled-rice and served it to the Elder on his alms-round. The Elder, Kassapa the Great, was only four inches shorter in height but was otherwise similar in physical appearance to the Master Himself. The people therefore very often mistook the disciple for the Master.

It came to pass that, one morn, the Master on His round for alms-food arrived at the door of that matron's house. The matron, seeing Him approach and thinking He was her supposed son, brought out and presented Him with the spoonful of rice, which she daily kept for the Elder Kassapa, the Great. The Master accepted the gift and proceeded a short distance. Just then the Elder came on his alms-round to the same house. The matron was overcome with surprise and exclaimed: "This is indeed passing strange; verily, this is my son, where is that monk who took away the food I always kept for my son. What an awful mistake?" So saying, she

ran after the Master crying out : "Halt Sir, Halt Sir !" Then she approached His bowl, put her hand in and removed the spoonful of rice, each grain of which became miraculously separated from the rest of the food in accordance with the Master's will. Then the matron approached the Elder Maha-Kassapa and offered him the same spoonful of boiled-rice.

The Master in the exercise of His omniscience surveyed the past in quest for the cause of this strange event. In the age long career during four asankeyas of years when as Bodhisatta the Master gave away all his wealth and possessions in fulfilling His Dāna Paramita it strangely happened that this matron of Sāvatti was not the recipient of a single grain of boiled-rice out of His great gifts, as she had taken birth during the whole of that time in constellations other than this. Therefore she was not now blessed with the good fortune of making a gift in return unto the Master.

The Elder became deeply agitated by this unfortunate occurrence and bethought to himself that it was a great mistake on his part to go round begging for alms-food in the same city as the Master Himself. Then the Elder besought permission from the Master and took his departure that very day itself to a solitude in a cave of the Himalayan forest. He continued to spend his days therein after having given utterance to the solemn aspiration : "Whensoever Tathagata's Parinibbana takes place may all the flowers of this tree near my cave simultaneously fade away, as a warning to me and may the Lord's funeral pyre not take fire until my arrival."

(To be continued.)

L. D. JAYASUNDERE.

SONNETS

From the Teachings of Lord Buddha.

THE GAMBLER.

Six evils wait upon the gambler, man
Or woman, boy or girl, it is the same :
Hatred is his if he shall win the game ;
Sorrow is his if he shall lose ; nor can
His word be e'er accepted, for a ban
Is on his ways and works, and his the blame ;
And too his kinsfolk scorn his very name
Clear round the world, from Ind to Korazan.
He is not fit to care for child nor wife ;
He wastes his substance in a noisome den ;
He is a vagabond, a rogue through life ;
He cannot enter princely courts again ;
He is debased by his unworthy strife ;
Throughout the world he is despized by men.

HUNGER.

"Preach not the Law unto a hungry man
Or woman ; nor the weary, weak nor ill ;
Let them be rested first and fed until
Their strength comes back ; for know this, that none can
Whate'er the cause, howe'er the lack began—
Absorb good teaching when the strength is nil.
But feed them, clothe them, rest them, and fulfil
The Law of love,—all else beneath the ban."
The Buddha spoke. They fed the wanderer there ;
They clothed him, warmed him, cherished him, and lo !
When first the Words of Wisdom then they told,
He was alert, accepted them, was bold
In Knowledge and Right Deeds ; and taught them so
To all the countryside, that wisdom rare.

TRUTH.

There is a truth that cannot e'er be told,
 For words contain it not. From mind to mind
 It needs must pass,—and yet, friend, you will find
 This truth in sunsets and in stars of gold,
 In crested surges, mountains high and cold
 Beneath the moon ;—and too, where blooms are twined
 About a lofty tree—where tendrils wind
 In early morning as the flowers unfold.
 Hark ! From dim coverts clearly it will ring,
 And in the fair bird-voices shall be heard ;
 Where low amid the grasses wild flowers cling
 Behold the blossoms by the sweet wind stirred,
 In gayest sunshine they their petals fling
 So shall you learn to hear the hidden word.

("Truth" is by Soyen Shaku, translated into English prose by Seiren,
 in "The Eastern Buddhist" of Kyoto, Japan).

C. H. HAMAN.

HOW I DISCOVERED LORD BUDDHA

BY S. C. MOOKERJEE, BAR-AT-LAW.

In my youth I had read "History of India" for passing school examinations. The Epic period had preceded the Hindu period and touching the latter only a few pages had sufficed. Buddha's birth and sacrifice and his founding an anti-Vedic, Godless, pessimistic, nay nihilistic, religion were all dealt with in one short page. In another two pages were dealt the advent of Alexander, the Hellenic influence, the Mauryan Empire, Sandracotus or Chandra Gupta I, Emperor Asoka and his edicts. Thus in part I of the Hindu period and in three pages were dealt with the most glorious period of Indian History. In the second part of the Hindu period we had in another four pages the accounts of the two Chinese

travellers Fa-Hian and Hieun-Tsang and of such emperors as Kanishka, Vikramaditya and Harsha and the last of the Hindu kings Prithiraj slain in battle by Mohamed Ghorî the first Mussalman robber chief who started ruling India and thus paved the way for the establishment of the "Moghul Empire" in India.

From the study of such eight pages of Indian history relating to the Hindu period, what do you expect an Indian student of ordinary intelligence to learn of his own country? Hardly anything. Those eight pages had failed to make any impression on my mind. I woke up to the fact that we Bengalees were a cowardly lot when I learned that Baktiar Sha had conquered the whole of Bengal, Behar and Orissa by means of 17 cavalry men.

One of the minor points to which I beg to draw the attention of our readers is that the reading of history—Indian history in particular, in our schools and colleges is not what it really should be. History is one of the great vehicles for imparting knowledge to the young, in making them understand the culture and nobility of their own race or in other words in making them appreciate as to what had been the work or mission of our race in the past, as to what part we Indians had played in the civilization of the world we live in. For, a true knowledge of our historic past can not but be helpful in our future evolution as a human race. Our race—consciousness, our race-achievements in the past should guide us in choosing the further path which lies a-head.

In this connection we should ever remember that we are not an upstart race come into existence yesterday but that we are one of the Primeval Aryan stock which has assimilated unto itself all other non-Aryan stocks which could be found in India which is our Motherland.

To resume my story as to how I discovered Lord Buddha. At Oxford though I read Law, I found plenty of opportunity to read history such as Green, Lecky, Froude, Buckle, Draper, Carlyle, Macaulay, Gibbon. There I was greatly attracted by

Sir Edwin Arnold's "Light of Asia" and Rhys Davids' "Buddhism." Upon returning to India as a Barrister I read Rhys David's "Buddhistic India," in the Story of Nations series and "Asoka" in the Rulers of India series.

I read those books slumberingly, I am afraid, without thinking whether Buddha and Buddhism could ever be living forces in dead India of To-day, though her down trodden condition, would ever gnaw at my heart.

Twice I visited Ceylon for my health and came away without any thought for Buddhism. I was still in slumber.

In 1916 my stay of a month in Rangoon greatly impressed me with the Buddhistic culture there : firstly in the freedom of its women, in the cleanliness of their attire; secondly in the sweet cleanliness of their worship in the Buddhist shrines or Pagodas such as that of Shwe Dagon and Wingaba where the colossal figure of Lord Buddha and the divine honours that were paid to him left me transported with emotion; thirdly the fact of their village education being in the hands of temporary priests on a three years vow working under their Buddhistic Church led me to deep thinking and comparing the happy Burmese conditions with those of our own in India. In Burma the literates were 90%, in India the literates were 6%, I woke up to go to sleep again.

In may 1919 we started a Society in Calcutta called the "Indian Rationalistic Society." Its object was rationally to discuss anything and everything except politics. We simultaneously started a monthly journal naming it the "Bulletin" of our Society. Of this journal I was one of the Editors and as I took a great deal of interest in our society it was my determination that the journal should contain topics to be thought over by the generality of our countrymen and not contemptuously thrown aside as "trash." At our 1919 June meeting, in tabling our fixtures, at an ambitious moment, I declared that I shall deliver a lecture on "The Decline and Fall of the Hindus," on September 5th.

Upon coming home that night while thinking it over in my

own mind as to what I had done, I felt inclined to tear my hair, for the subject seemed too vast for me to tackle. I was not sufficiently equipped I felt. Yet I was determined to rise to the occasion and say my say on the subject. I began seriously to think and read and write all at the same time working twenty hours a day. To finish a good paragraph of nine lines I found I had spent fully six hours. I wanted to treat the whole subject historically. So I read up all the available books on histories of India. One night after I had been writing and rewriting my thesis for some hours I stopped suddenly in disgust with myself. Some one seemed to put questions into my ears:—"Where are you going? Where do you want your people to go to? What is the path of hope you are going to point out to your people who are degenerate enough in all conscience?"

I went to bed that night repeating those questions to myself in a humble and depressed condition of mind. I was in great agony of spirit, not unlike that of a mariner who had lost his compass. I soon fell asleep and in my dream I saw the great colossal figure of Lord Buddha with that bewitching compassionate smile on his lips as I had seen it 3 years before at Wingaba.

I rightly interpreted my dream the next morning quite soothed and comforted and without any shadow of a doubt in my mind as to the objective which should be revealed in my thesis and I wrote thus:—

"And to-day, standing as we do on a shelterless deck of a helmless bark, enduring the boisterous winds of a strong, greedy, meaty, rummy and beery culture of the materialistic civilization of the West, daubed and tarnished and roped in as degenerates, if there be any room to hide our faces in mental shame and agony for protection and refuge, it would be still in that all merciful, all loving bosom of the greatest, loftiest, the most spiritually minded Asiatic to whom all China, Japan, Corea, Siam, Cambodia, Burma, Ceylon, Tibet and last but not the least his own motherland India are one."

"In the darkening gloom of that occidental materialistic culture, which we cannot assimilate without the risk of being engulfed, denationalised, and reduced to nothingness, it is Him, The Light of Asia, my beloved countrymen that we may still look to for guidance in that religio-social renaissance which is coming and for which India confidently and yet patiently and fervently waits."

I am glad to state that my above thesis, guided by that unique inspiration which it was my good fortune to get, has been very well received by the public. I may declare it in public that I discovered Lord Buddha at a crucial moment of my life and out of the agony of my heart, and intellect which had become overpowered by their own incompetence.

The present day Hinduism in India has entered into a lane that has no outlet, no ideal for self realisation or expansion, no catholicity of spirit for grasping the whole of India even in one embrace of brotherhood let alone the rest of Asia or the whole world. Such narrow Hinduism is unsuited and antagonistic to the soil and spirit of our great mother India and is therefore bound to perish.

The only religion which can at once lift the status of the down trodden Indians to that of the free Buddhistic races of the world is Buddhism and I submit all Indians of light and culture should publicly and openly embrace it. It was their oldest religion which even now demands restoration at their hands.

(The above was read at a meeting of The Colombo Hindu Dharma Samaj.)

RAJAGRIHA

III

OBJECTS OF INTEREST.

A distinguished writer has remarked—"To have seen the place where a great event has happened,, is the

next thing to being present at the event in person—to seeing the scene with our own eyes.” In this respect few places in India are more highly favoured than Rājagriha. It is not too much to say that if anyone were to go through the various spots of interest in or around the great city, and ask, what happened here?—who built it?—why such a site was selected at all?—at what sacred spot the Buddhist Council was held?—a real knowledge of some historical events would be obtained, such as the mere reading of books or hearing of lectures would utterly fail to supply.

The first thing that interests most a sight-seer is the mighty fortification of the old city. “*The Cyclopean walls*” that surround Girivraja are the oldest remains extant at Rājgir. They may be best described in the words of Sir John Marshall—“The pre-historic walls of Old Rājagriha are indeed quite interesting. The faces of the walls are built of massive undressed stones between three and five feet in length, carefully fitted and bonded together. No mortar or cement is visible anywhere in the stone work. The greatest height was between eleven and twelve feet. The walls are finished off with a course of small stones. The thickness of the fortifications varies on the different hills, the usual thickness being 17' 6". Another interesting feature about the outer fortifications are stairs or rather ramps in order to give access to the top.”³¹ There were also watch-towers (possibly of a later date) erected at various points on the hills. One of such towers has been identified with the “*Pippala Stone house*.” According to Sir John Marshall it was at first constructed as a shelter for guards, but in course of time, when the city was deserted, it became a convenient and lonely cell for ascetics to meditate in.

The second place of interest is the “*Gridhrahakuta Hill*.” It has a peculiar sanctity in the history of Buddhism. It was a most favourite resort of Buddha and some of his important sermons were delivered here. Sir A. Cunningham would place

³¹ Archaeol. Sur. Rep. of India 1905—06.

it somewhere on the lofty hill now called the Sailagiri. But according to Sir John Marshall it is a mislocation and he places it somewhere in the Chhathagiri "which rises up in a solitary conical peak between Ratnagiri and Sailagiri."³² The most convenient foot way upto the top of the Gridhrakuta is one known by the name of the "*Road of Bimbisāra*."

The next important place which claims our special attention is the famous "*Sattapanni Cave*." "The Sacred Hall," observes Sir John Marshall, "in which the First Convocation was reputed to have been held, has been the subject of more writings than anything else connected with Rājagriha."³³ Sir A. Cunningham identifies it with "Son Bhāndār."³⁴ But Sir John Marshall places it somewhere on the northern side of the Baibhāra hill. It was mentioned by Buddha as a most delightful place among other places associated with Rājagriha.

"*The Karanda Veluvana*" and other remains near the northern gate of the old city also claim our special attention, "Veluvana" or Bamboo garden is well-known in the Buddhist history. This garden was a gift of King Bimbisāra to the Great Buddha. The Karandas (=squirrels) received their food here. We are told in a story that a king once fell asleep in this "Veluvana" when a black serpent came out of a hollow of a tree and proceeded towards the King. Seeing this, the tree deity being anxious to save the life of the King came out in guise of a Karanda and roused the King from his deep sleep. The King, out of gratitude, arranged for giving food to the animal which has saved his life. For this reason the place thenceforth came to be known as "Karandaka-nivāpa." To Sir John Marshall belongs the credit of definitely identifying the site of "*Karanda Veluvana*."³⁵

The hot springs of Rājagriha are also noteworthy. They

³² A. S. R. 1905—06.

³³ Ibid.

³⁴ Ancient Geograpy, p. 531.

³⁵ A. S. R. 1905—06.

are known by the name of "Kund" and most probably formed in the bed of the Saraswati river. They are named as follows : —1. Ganā-Jumna ; 2. Anant Rishi ; 3. Sapta Rishi ; 4. Brahma-Kund ; 5. Kasyapa Rishi ; 6. Byās Kund ; 7. Markand-Kund ; 8. Sita-Kund ; 9. Suraj-Kund ; 10. Ganes-Kund ; 12. Rām-Kund ; and 13. Sringgi Rishi-Kund. The last mentioned Kund has been appropriated by the Muhammadans, by whom it is called Makhdum Kund. With the exception of Ganga-Jumna, the water of all these Kunds are hot. The Ganga-Jumna has however two springs, one hot and other cold. Of all these the water of Sapta-Rishi-Kund is used for drinking purposes. These Kunds attract visitors and pilgrims from far and near.

The local people point out a particular flat rocky ground bearing some curious marks as the spot where Bhima and Jarāsandha fought the wrestling match. It is called Rana-bhumi. But Mr. Beglar suggests that the curious marks are letters and they form a long inscription written in peculiar characters.

Son bhāndār or the treasury of gold, is a cave situated at the foot of the Baibhāta hill. "This cave is cut out of solid rock and its interior is chiselled to a steely polish." The identification of Sattapanni with Sonbhandar, as suggested by Sir A. Cunningham, is utterly untenable.³⁶

There are many other famous sites of which mention should be made of Devadatta's Cave, an old well-wherefrom two inscriptions were discovered and many Hindu and Jaina temples of great interest. The famous Jaina temple called the "Maniar Math" was probably built in 1780, on some high brick mound.

As has already been stated New-Rājagriha was built to the north of the old city. There the ruined fortress called Rājgir stands uptill now. The stone walls of the new city are still visible in some places.

Mr. Buchanan compares New Rājagriha to an irregular pentagon of one long side and four nearly equal sides, the whole circuit being about 3 miles. "On the South towards the hills a portion of the interior was cut off to form a citadel, and here portions of the stone walls are still in fair preservation." Dr. D. B. Spooner believes that the new city outside the gates of the old city dates from at least the sixth century B. C.

This is, in short, an account of the historic city of Rājagriha. It is not too much to say that about one third of the history of Magadha is, in reality, the history of Rājagriha. She is associated with the beginning of Magadhan Imperialism and many a dale and corner of the great city have brought down to us memory of many events of the history of Buddhism. Buddha says—"On one occasion, Ananda, I was dwelling at the same Rājagriha in the Banyan Grove ; on one occasion at the same Rājagriha in the Sattapanni Cave ; on one occasion at the same Rājagriha at the Tapodā Grove ; on one occasion at the same Rājagriha in the Tapodā Grave ; on one occasion at that same Rājagriha in the Bamboo Grove in the Squirrel's Feeding Ground ; on one occasion at that same Rājagriha in Jivaka's Mango Grove ; on one occasion at the same Rājagriha in the Deer Forest, and all these are pleasant." Her fine natural scenery combined with numerous ancient relics attract sight seers from all parts of the civilised world. Her ancient relics testify to her greatness and give us some idea of the glories of Indian Civilisation.

U. N. BHATTACHARYA, M.A.

WAY-SIDE JOTTINGS

By S. HALDAR.

Men are creatures of circumstances. Not only our physical actions but also our social, moral, and religious conduct are (as Dr. George Gore has pointed out in his "Basis of

Morality") determined by surrounding circumstances. It thus happens that men stick up for the religion in the midst of which they were born. They give their own religion the first place, even if they do not claim it as the only true religion. Here we have the source of religious fanaticism. In this respect the Hindus differ from the followers of other religions. They do not regard their own Gods as either superior or inferior to the Gods of other peoples. They will offer vows to Moslem Pirs, their children will masquerade as Mohurum bulls, they will make offerings to the tall Minars of Aurangzeb's mosque at Benares in the belief that they are Benimadhoji's flagstuffs. The educated Hindu will express his highest conception of resignation and self-sacrifice as "Christian resignation" and "Christian self-sacrifice." The uneducated Hindu will, on the other hand, readily risk his life in preventing the slaughter of a cow by a Moslem.

The actions of the uneducated people result no doubt from ignorance. How are we to account for those of the so-called educated Hindus? In their case also ignorance is the cause. They aim at national independence and they think that they have sufficiently qualified themselves for it by making speeches, editing newspapers and preparing designs for the national flag of the Indian Republic. Aping the easier forms of Western activities is all they are capable of. They do not realize that in present circumstances the very existence of the Hindus is threatened by the propagandist zeal of the Cross and the Crescent. Weakened through want of national solidarity and helpless under ages of priestly tyranny Hinduism is under a relentless cross-fire from the serried battalions of the various Christian Churches in front and the snipers of Islam behind. Christianity is the State religion of our rulers and the propaganda on its behalf is overwhelming in its vastness. A single Missionary body, the British and Foreign Bible Society, which has Mr. Stanley Baldwin, the British Premier, as a vice-president, has spent more than £400,000 in 1926 in sending out over ten million volumes of Christian sacred books in no

less than 593 languages for the reclamation of the heathen. It behoves educated Hindus to study the religion carefully and to examine its claims. Instead of doing so they will tell a fellow who turns his attention in this direction: Let Christianity well alone; there are better interests to think of now. These are the men who will take their ideas about Christianity from their Christian masters (many of whom are missionaries) and speak of "Christian resignation"!

Mr. Aldous Huxley has stated in his "Jesting Pilate: the Diary of a Journey": "A little less spirituality, and the Indians would now be free—free from foreign dominion and from the tyranny of their own prejudices and traditions. There would be less dirt and more food. There would be fewer Maharajas with Rolls Royces and more schools. The women would be out of their prisons, and there would be some kind of polite and conventional life—one of those despised appearances of civilization which are yet the very stuff and essence of civilized existence." As a foreign traveller Mr. Huxley has seen the uneducated Hindu masses and the handful of our educated men as a conglomerate mass, but on the whole he has not gone far astray in his diagnosis. Religious prejudice crushes down not only the ignorant proletariat but a very large section of the educated Hindus also. In all countries most men find it hard to shake off their old beliefs. As Sainsbury has observed, men are apt to govern their inquiries in a manner that may square with the dicta of prevalent opinions. The *New Statesman* (March 26, 1927) thus referred to the religious revivalism and evangelical bigotry which are prevailing in a part of America:

All the world knows, of course, that the most stupid and revolting sorts of religious bigotry and hypocrisy are endemic in America; where, over large tracts, the standards of intelligent civilisation—as Europeans understand that word—are far lower than in any other nominally Christian or Buddhist country. And it is clear enough that America will never win the respect of civilisation until she has succeeded in crushing the crude and brutal Puritanism which is so tremendous a force in that land of Ford cars, and Fundamentalism, and again hell-fire

TEACHING OF PĀLI IN THE CALCUTTA UNIVERSITY

BY B. M. BARUA, M.A., D.Litt.

Classes in Pāli were first opened, in 1911, in the University of Calcutta with a view to coaching students for the M. A. degree, and in the year following additional classes were organised for instructing students of affiliated colleges and schools other than those in which provision had already been made for the teaching of Pāli, from the Matriculation to the B. A. standard. The M. A. classes were placed under the charge of late Dr. Satischandra Vidyābhusan, Principal, Sanskrit College, Calcutta, who was the first to obtain the M. A. degree in Pāli, in 1901. The teaching of the Under-Graduate and Junior classes was entrusted to a Chittagong Buddhist monk who had studied Pāli in Burma and Ceylon. The curriculum of the M. A. course was distributed into three Groups: A (Literary), B (Philosophical), C (Epigraphical). Each Group comprised eight Papers, the first four being common to all the groups. The common Papers included the study of the following:—

- I. Selected portions of the Dīgha and Anguttara Nikāyas, the Jātaka-Commentary, the whole of the Dhammapada, the whole of the Theragāthā with commentary, and the portion of the Sumangala-vilāsini edited by the Pāli Text Society.
- II. The Dhammasangani with Atthasālini and the Nettipakarana with extracts from its commentary.
- III. Kaccāyana's Pāli grammar, Vararuci's Prākṛita-prakāsa and Sanskrit grammar up to the B. A. Pass standard.
- IV. The Lalitavistara, the Buddhacarita, selected

pieces of the Avadāna-kalpalatā and the Sanskrit texts prescribed for the Intermediate Examination in Arts.

The Literary Course (Group A) embraced four special Papers distributed as follows :—

- V. Comparative Philology of Pāli, Prakrit, Sanskrit and cognate dialects.
- VI. Inscriptions of Asoka.
- VII. History of Buddhism and Buddhist Literature (both Southern and Northern).
- VIII. Essay on a subject bearing upon the Course.

The Philosophical Course (Group B) contained four special Papers, distributed as follows :—

- V. Selected portions of the Abhidhamma Pitaka with commentary ; Buddhist Ethics with special reference to the Pāramitas ; the Nyāyabindu with Tikā.
- VI. Nāgārjuna's Mādhyamika-kārikā with commentary ; Dignāga's Pramānasamuccaya.
- VII. Hindu accounts and criticisms of Buddhist Philosophy ; Doctrines of the Four Schools of Buddhist Philosophy : the Mādhyamikas, the Sautrāntikas, the Vaibhāsikas the Yogācāras.
- VIII. Essay on a subject bearing upon the Course.

The Epigraphical Course (Group C) : Special Papers :—

- V. (a) The Mahāvamsa.
(b) Unseen Passages in Pāli for translation into English.
- VI. (a) Inscriptions of Asoka.
(b) Early Indian Alphabets.
- VII. Selected inscriptions from the Epigraphia Indica, Fleet's Corpus Inscription and Inscriptions of Kshaharata Princes.
- VIII. (a) Ancient Geography of India.
(b) Translation from English into Pāli.

The M. A. course was divided into two academic years of study, the Fifth and the Sixth year.

The system of Post-Graduate Teaching, in its technical sense, in Arts and Science, was inaugurated in June, 1917, with a view not only to invigorate the older method of teaching but also to afford facilities for higher study and research on scientific lines embracing all important branches of knowledge. This two-fold object could not be achieved except by widening the scope of the old course, by making teaching arrangements on a larger scale, by the appointment of scholars who had specialised in particular branches of study, by the re-adjustment of the old curriculum to scientific needs, the introduction of still newer branches of study, enlarging the University Library, making arrangements for the publication of research-works, and substituting, wherever possible, written examination by thesis. In order to foster such a liberal education and spirit of research, the angle of vision had to be changed, a new atmosphere of freedom and a commonwealth of ideas had to be created, and the teachers and learners had to be brought into closer contact by co-ordinating all the parts of the system into unity and autonomy. It required a master-mind to conceive such a complex mechanism of higher education full of immense possibilities. It was the Hon'ble Justice Sir Asutosh Mookerjee who really understood what higher studies meant to a truly cultured man, and he it was who also realised the vision of such a glorious institution. Equipped with experience and organizing capacity, such as few nations can boast of, he forthwith set about to mature a plan and find out means to materialise it. The world did not know what was shaping in his mind until in June, 1917, the present system of Post-Graduate Teaching in Arts and Science was ushered into existence.

The Post-Graduate Teaching is conducted in the name and under the control of the Calcutta University, and for this purpose two Councils are constituted, viz., the Council of Post-Graduate Teaching in Arts, and the Council of Post-Graduate

Teaching in Science. Each of these Councils consists of (a) Post-Graduate Teachers (other than those who are designated Assistant Lecturers, and Research-assistants), who are members *ex-officio*, (b) four members, appointed every year by the Senate, (c) two members, annually appointed by the Faculty of Arts (or of Science, as the case may be), and (d) heads of all colleges in Calcutta, affiliated to the B. A. standard (other than those who are included in the Teaching Staff). Each of these Councils annually elects its own President and is vested with authority, subject to the ultimate control of the Senate (communicated by the Syndicate), to deal with all questions relating to the organisation and management of Post-Graduate Teaching.

After the constitution of the Council, the Executive Committee is annually formed, consisting of (a) two representatives of each of the Boards of Higher Studies in Arts (or Science, as the case may be); (b) two members, selected by the Senate from its nominees on the Council; (c) one member, selected by the Faculty of Arts (or, of Science as the case may be) from its nominees on the Council, and (d) the President of the Council, being the *ex-officio* Chairman of the Committee. The Board of Higher Studies in each subject or group of subjects is constituted annually, consisting of (a) the Post-Graduate Teachers of that subject or group of subjects (other than the Assistant Lecturers and Research-Assistants), who are members *ex-officio*; (b) three persons selected by the Council from amongst its engaged in Post-Graduate Teaching in the subject or group members; (c) two members co-opted from amongst those engaged in Post-Graduate teaching in the subject or of group of subjects in places outside Calcutta; (d) the Chairman, elected annually by the Board.

The function of each Board is to initiate proposals regarding (a) courses of study, (b) text-books; (c) standard and conduct of examination; (c) appointments, and such other matters as may be specified by the Council with the approval of the Senate.

The Executive Committee of the Council receives and considers reports from the Boards of Higher Studies attached to it, and exercises such supervision and gives such direction as may be necessary to ensure regularity of work and maintenance of discipline among the students.

The Council reports on any subject that is referred to it by the Senate.

Proceedings of the Board of Higher Studies are subject to confirmation by the Executive Committee ; those of the Executive Committee are subject to confirmation by the Council and those of the Council are transmitted to the Senate through the Syndicate for confirmation.

Each Board of Higher Studies formulates, not less than six months before the termination of the academic session, the requirements of the special department during the ensuing session, together with an estimate of the probable financial cost. The University Board of Accounts prepares, on the basis of such estimates and in consultation with the Chairman of each Board, a consolidated Budget, which is placed for scrutiny before the Executive Committee, who report thereupon to the Council for discussion and confirmation.

Since the inauguration of the present system the Pāli Department, provided heretofore with one teacher only, has been completely overhauled and adequately supplied with a Teaching Staff, consisting of Professors, Lecturers and Assistant Lecturers, entrusted with the teaching of branches of Buddhistic study in which they have specialised. Of the Teachers, there are some who are trained in the modern scientific method of study and research, while others represent the traditional method followed in different Buddhist countries. The course has been divided into four Groups A, B, C and D. as against the three Groups of the older system. The subject has been distributed into four Groups, each consisting of eight Papers, the first four being, as of old, common to all. The adjustment of the common Papers, as distinguished from the old arrangement, has

been conceived in such a way that the students may be equipped with a ground-work which is indispensable to the mastery of the subjects included in the special Papers of the different Groups. The novelty in the conception of Groups is that the study of the Pāli Abhidhamma Books embodying a comprehensive system of psychological ethics, methodology and logic and that of the Mahāyāna literature and philosophy have come to form, unlike before, two independent branches of investigation. The scopes of the literary and epigraphical courses have been sufficiently widened.

The standard has been so much raised and the method of teaching so much improved that even a casual observer can see that the days are gone when one man, however efficient, was thought sufficient to impart instruction in all the Groups of a subject, of so far-reaching importance. A special feature of the present system is that in order to prepare students for the higher study of Pāli and Buddhism, the University Junior and Under-Graduate classes have been brought into line with Post-Graduate Teaching, and some of the Post-Graduate Teachers have been deputed to the Under-graduate and Junior Staff to do additional work in that behalf.

(To be continued)

NOTES AND NEWS

THE "WORLD TEACHER".

So the "world-teacher," Mr. J. Krishnamurti has returned home to India from his world tour. Interviewed by the press men on his landing in Bombay along with Dr. Annie Besant, Krishnamurti says :—"I can now say I am the teacher."

But we Buddhists of this country have known very little of these new doctrines—of theosophy—as we do not believe in the existence of God, the creator and the destroyer. But

some say theosophy does not believe in the existence of God as defined above. And so the doctrines of the World Teacher are vague and perplexing. The God that is believed by Krishnamurti, as we can vaguely gather, has been defined by the "world-teacher," as we understand him, as the "Beloved". But what is Krishnamurti's "Beloved"? He says:—"My Beloved is the open skies, the flower, every human being. . . . To me it is all ; it is Shri Krishna ; it is the master K. H. ; it is the Lord Maitreya ; it is the Buddha, and yet is beyond all these forms."

This is all what we can vaguely gather of the "world-teacher" and of his religion and the work of further investigation is left to those interested in religion and philosophy.

—*New Burma.*



BUDDHIST PILGRIMS.

With the commencement of the cold weather Buddhist pilgrims have begun to arrive in large numbers from Burma, Ceylon, Tibet, Sikkhim and even distant China. We had the pleasure of meeting several Chinese monks besides a good many from Ceylon and Burma. It gladdens one's heart to see them coming to this sacred land regardless of the privations of a long and tedious journey to pay their respects to the four holy places visited by the Blessed One. The religion of reason and love which the Lord Buddha taught in India and which even today unite Indians in a bond of brotherhood with so many diverse races, is no more a living force in the land of its birth. With the passage of time as everything else this great religion also disappeared ; but it is a matter for joy that there are unmistakable signs of its revival. There is a growing demand for the study and better understanding of Buddhism which has brought solace to the greater part of Asia.

In the work of Buddhist revival in India the pilgrims have a great duty to perform. They should not only visit the holy places and carry first-hand information to their fellow country-

men but impress upon them the necessity of taking more interest in the affairs of the land of the Buddha. If this is done they will be doing a real service to the cause of Buddhism in India.

* * * * *

ACCOMMODATION FOR PILGRIMS.

The arrival of so many pilgrims has once again raised the question of providing them better accommodation at the M. B. S. Headquarters in Calcutta. The space available at present is extremely limited and consequently they are put to much inconvenience. To purchase the adjoining plot of land and build a few rooms it would require at least Rs. 20,000/-. It is to be hoped that some of the generous Buddhists who had already seen the necessity of providing better accommodation or one interested in doing works of utility will kindly donate this sum and make it possible for the Maha Bodhi Society to give the future pilgrims more comforts.

* * * * *

DISTINGUISHED VISITORS.

Among the distinguished Buddhists who paid us visits in December last was Revd. Sri Sumedha of Ceylon. He very kindly delivered two lectures under the auspices of the Maha Bodhi Society. The first was on "The Right Comprehension" and the second on "The Chain of Causation". Both the lectures were highly instructive and the wish was expressed that he should come and work in India.

Rai Bahadur Pandit Sheo Narain who is well-known to our readers as a regular contributor to this periodical also halted a few days at the Headquarters on his way to Burma and delivered a highly interesting lecture on "The Prospects of Buddhist Revival". Pandit Sheo Narain is a prominent Buddhist of Lahore and is doing his best to spread the Dhamma in the Punjab.

* * * * *

TOLERATION.

The presence of His Majesty, the King of Afghanistan in Western India has evoked great enthusiasm among the followers of the Prophet. At one of the mammoth gatherings held in his honour, he is reported to have advised his co-religionists to observe toleration and show respect towards other religions. His Majesty said—"If you want your religion to be respected, you must show equal respect to the susceptibilities of other's faith." What has been said by His Majesty to-day, the same great truth was proclaimed by the Great Buddhist Emperor Piyadarsi, the beloved of the gods two thousand-two hundred years before the birth of Christ, who had this great lesson engraved in rocks and pillars throughout his vast empire. The main purport of these sermons on the rocks is toleration towards other's religion, respect for the elders and compassion towards all living creatures. We are glad to find that His Majesty, the King of Afghanistan is also actuated by the same feeling and advises his brother religionists to follow this high standard of religion.

* * * * *

MR. KIRA'S HOMECOMING.

Mr. K. Y. Kira is the most distinguished Singhalese gentleman in America. He first came to this country in 1904. In 1920 he was naturalized as a citizen of this great Republic. As a citizen he never fails to vote in the American national, state and city elections. And as an honest and loyal citizen he is much admired by countless Americans. He makes his home in New York, and has a devoted wife and two lovely daughters, Elsie and Anna.

Mr. Kira left New York a few days ago for a short visit to his friends and relatives in that most beautiful island of Ceylon. He also expects to travel a good deal on the mainland of India before he returns to America next February.

Though an American citizen, Mr. Kira never forgets the welfare of India and Ceylon. And as a Buddhist by faith he

never fails to try his best to follow the Dharma as taught by the Blessed Lord Buddha. He is the Honorary Secretary of The Maha Bodhi Society of America founded by The Venerable Anagarika Dharmapala in 1925. He patronized the publication of "The Message of Buddha" by Anatole France, and "China's Debt to Buddhist India" by Professor Liang Chi Chao. And it was at his home that the great China-India Friendship Dinner on Lord Buddha's birthday was held last May. The Honourable and Mrs. W. A. De Silva of Colombo, the consuls of China, Japan, Persia and Egypt, and many more distinguished orientals and occidentals were his guests on this historic occasion. All over the Buddhist world Mr. Kira is known as a great patron of Buddhism.

In America he is also known from coast to coast as the prosperous proprietor of The Ceylon-India Inn in New York. This beautiful inn at the centre of the richest city of the world is one of the most important of our national institutions in America. It is an artistically picturesque place. Its walls are decorated with the reproductions of Rajput, Moghul and Singalese paintings. For the last ten years almost all our important national functions are being held at this place ; and it is also here that the Orient and the Occident meet for dinners, meetings and conferences. Mr. Kira is also a patron of the Hindusthan Association of America which is doing invaluable work for the progress of education in India, Burma and Ceylon. In fact there is not a worthy national cause that does not receive his sympathetic support, both moral and financial.

It is most earnestly hoped that when Mr. Kira returns to America he will bring with him a thoroughly qualified Buddhist to preach the gospel of Lord Buddha in America.

THE ORIENTAL PRESS.

MAHA-BODHI SOCIETY'S ACTIVITIES

LONDON VIHARA.

We are glad to state that a plot of land has been purchased for the erection of the proposed London Vihara. The plan of the Vihara has been sanctioned by the County Council and building operations will commence as soon as possible. It is an epoch making work and no Buddhist should fail to join the Anagarika Dharmapala in this great work.

LECTURES AT THE CALCUTTA VIHARA.

The following lectures were delivered at the Vihara hall during the last month :—(1) The Right Comprehension by Sri Sumedha ; (2) The Chain of Causation by Sri Sumedha ; (3) What India needs by Swami Sachidananda Saraswati ; (4) Buddhism in Japan by Dr. Probodh Chandra Bagchi, M.A., D. Litt. (5) The Theory of Karma by Swami Sachidananda Saraswati.

GAYA ZAWTIKA MEMORIAL HALL.

Gaya Zawtika Hall is nearing completion. Our readers are, therefore, requested to send in their contributions towards this work and thereby partake in the merits. As the hall is built in memory of a noble hearted Burmese monk we hope his fellow-countrymen will honour his memory by contributing liberally to this fund.

SARNATH VIHARA.

Among the numerous works which the Society has undertaken during this year the Sarnath work is the most important. As stated in the November issue the work has been commenced and if all goes well the temple would be an accomplished fact within 1½ years. In this connection we would draw particular attention of the reader to the appeal published in this issue under the signature of the President, the General Secretary and a number of prominent Buddhists and sympathisers. If *each of us* contribute his mite the small sum required would be realised. We therefore appeal to each of our readers to send his contribution at once.

BOOK REVIEW

[Books on religion, philosophy, ethics, and other allied subjects in English, French, German, Bengali, Hindi, etc. will be reviewed in this monthly.]

BOOKS RECEIVED.

We acknowledge with thanks receipt of the following books. Reviews of these will follow as space permits. A Synthesis of the Bhagawat Gita by the Editors of the Shrine of Wisdom ; Bhagawat Gita by Bodhiraja ; Antiquities of Indian Tibet by Francke ; Hindu Mysticism by S. N. Das Gupta ; The Commentary to Patisambhida by Revd. Jinaratana (S. Hewavitarne Bequest Vol. 21) ; Was Jesus influenced by Buddhism by Dwight Goddard ; Miss Mayo's Mother India—A Rejoinder by K. Natarajan ; Archaeological Survey of India—Annual Report 1924-25 ; Memoirs of the Archaeological Survey of India No. 30 by Ramaprasad Chanda, B.A., F.A.S.B., Rai Bahadur.

TWO RECENT EDITIONS OF THE GITA.

SHRIMAD BHAGAWAD GITA (A STUDY)—By S. D. Bodhiraja, M.A., LL.B. Ganesh and Co., Madras, 1927. Price not mentioned. Pp. 540.

A SYNTHESIS OF THE BHAGAVAD-GITA—By the Editors of the Shrine of Wisdom, London. Price 3/- net. The Shrine of Wisdom, Acacia Road, Acton, London W. 3. Pp. 71.

Seldom did the ancient exponents of Hindu theological literature exhibit such a profound insight into the probable judgment of posterity as in their appreciation of the beauty of the Gita. Their verdict concerning the sublimity of the main ideas of the Song Celestial has by no means been stultified by modern criticism. The Gita has a wonderful hold upon the minds of people who turn their backs upon things of the earth and strive to comprehend the world invisible. The present generation is seeking to renew its acquaintance with the Gita ; and editors and interpreters of this great little book are legion. Many come from the east and west and pool their contributions towards the understanding of this book. Justice Budhiraja has brought out a decent edition of the Gita with notes and comments that have freshness and originality for their characteristics. Ganesh and Co. should be congratulated upon the high standard their publications, as a rule, attain. The paper and printing are good and the get-up of the book deserves the

same epithet. There was a time when European Orientalists tackled the Gita in the light of its affinity and contrast with the New Testament. With many a student of the Gita-literature the subject is still an open question. But the centre of gravity in the Gita-problem has shifted from Christianity to Buddhism. To use the words of Justice Budhiraja, "it looks as if the Gita were a protest against Buddhism. Moreover it seems to assimilate its good points." The theory that the Gita registers a response to and a re-action against Buddhism is plausible and has quite as many arguments against it as for it. One wishes the Introduction were documented with more evidences and the conclusions of scholars other than those referred to by Justice Budhiraja were discussed by way of confirmation or refutation. The linguistic problem of the Gita rarely receives the treatment it deserves in a critical enquiry into the origin of the book. The grammar of the Gita is, in many places, in opposition to the accepted rules of Panini; and a discussion of the linguistic peculiarities of the Gita might throw some light upon the question of its historical origin. We are by no means sure that all the verses that constitute the Gita in its present form are equally genuine. Lower criticism has not uttered its last word. It is rather disappointing to come across printing errors as well as those of interpretation here and there in Justice Budhiraja's edition which has otherwise much to recommend it. Space would permit the mention of a few instances only. On page 242 the compound योगसिद्धः should be योगसिद्धः. On page 81, it is better to interpret the line नरके नियतं वासः as meaning नियमेन वासः in view of the use of the root अतु + शु (शु). In that case the indeclinable नियतं should not be taken as meaning "for ever" as Justice Budhiraja suggests. The word नियतं has here the sense of 'necessity' and 'certainty' and it probably means "as sure as the scriptural laws" or "in sure fulfilment of scriptural laws." In his exegetical interpretation of नियतं Anandagiri uses such words as प्रीत्यम् (certainty) and आवश्यकत्वम् (Necessity). On page 120 the English rendering of the text: "यावानर्थे उदपाने.....विज्ञानतः" is defective. The subject and object of the verb "to have use for" have changed places and the English sentence in its present order conveys no meaning. It is a bit risky to attempt a literal translation of this couplet. To make the best of a bad job, it should be paraphrased in accordance with the comments of Sankara and Anandagiri. On page 13 the word "vouch-

safe" should be replaced by the shorter word "vouch." The sentence, as it stands, makes no sense. In pursuance of his theory Justice Budhiraja compares and contrasts the Nirvana of Buddhism with the Nirvana of the Gita, his conclusion being that Buddhist Nirvana is negaton whereas the Nirvana of the Gita is affirmation. One has a feeling that Justice Budhiraja does Buddhism an injustice when he equates Buddhist Nirvana with nothing more and nothing less than cessation of sorrow. The Dhammapada describes Nirvana in such terms as are hardly suggestive of a gloomy, everlasting Nay. Nirvana is extreme happiness—निब्बानं परमं सुखं—this sentiment finds expression twice in the sukhavaggo of the Dhammapada. If the Dhammapada is to be relied upon, it may be held that the Nirvana of Buddhism has, at a certain point, a decidedly positive side to it. The notes and references which Justice Budhiraja gives in his edition are helpful and illuminating. The main thesis of Justice Budhiraja may or may not be accepted by some scholars ; but critical students of the Gita are sure to find his edition a good book of reference. The accepted signs of transliteration should be made use of in the second edition when it comes out.

Another edition of the Gita waits to be reviewed in this section. It differs from Justice Budhiraja's edition in that it does not contain the Sanskrit texts and is without any critical notes and comments. It is more devotional than scholarly and its appeal is to those who accept the Gita more as a way of living than as a way of thinking. The get-up of the book is as it should be and the English rendering is rather good. One might however detect a few mistakes in this edition if one were on the look-out for them. The notes are not consonant with critical scholarship and English equivalents do not always faithfully represent the Sanskrit original. The line कवौनामुशना कविः has been badly done into English ; and the words "Union" and "Action" do not necessarily convey the same meanings to the Englishman as the sanskrit words योग and कर्म do to a student of Hindu theology. These defects notwithstanding, the book will serve a useful purpose and justify its publication.

ASHANANDA NAG.

THE MAHA BODHI



Mr. K. Y. KIRA,
Hon. Secy., Mahabodhi Society of America,

THE MAHA-BODHI

AND

THE UNITED BUDDHIST WORLD

A Monthly Journal of International Buddhist Brotherhood

Mg. Editor—THE ANAGARIKA DHARMAPALA

CONTENTS

	PAGE
Life's Voyage (Poem)—By A. R. Zorn, B.A.	55
Musings in Solitude	56
Vyagghapajja Sutta (Anguttara Nikāya)—By E. S. Jayasinghe ...	63
The Unknown Co-founders of Buddhism—By The Anagarika Dharmapala	67
Law of Karma and the Theory of Re-incarnation	71
Our Humourists—By J. Vijayatunga	73
Congress of Buddhist Associations of Ceylon	77
Tolerance and Compromise—By Edmund J. Mills... ..	80
Buddhist Mission to Malay	88
Notes and News—Death of Dr. Bunyu Nanjo—London Vihara—Activities at the Calcutta Vihara—Buddhism in Siam—Japanese Response to Indian Appeal—Sarnath M. B. Free School	90
Book Review	93
Congress of Tropical Medicine Association	97
Financial—Sri Dhammarajika Vihara—Gaya Maha Bodhi Hall Fund ...	98
Notice of Removal	100

PLEASE REMIT YOUR SUBSCRIPTION IN ADVANCE.

We Want Your Support to Spread the Dhamma.

ANNUAL SUBSCRIPTION.

India, Ceylon, Burma.....Rs. 4	America.....Dollar 4
Europe.....Shillings 6	Far East.....Yen 2

Single Copy As. 6.

All Communications should be addressed to the Editor,
Maha-Bodhi, 4A, College Square, Calcutta.

GAYA MAHA BODHI HALL

(REV. ZAWTIKA MEMORIAL.)

Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road, Gaya, with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from different Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced under the supervision of the late Revd. U. Zawtika, a Burmese monk, and two rooms were built. A start was made in the construction of the main building, but for financial stringency the operations could not be continued.

The work has been restarted now and if funds are forthcoming we hope to complete the building within one month.

On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with great inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

It is estimated that Rs. 8,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma, India and Ceylon to contribute this small sum and remove a long felt want. As the building operations are going on rapidly we hope contributions will be sent to the undersigned at 4A, College Square, Calcutta, as early as possible.

We are glad to mention here that the hall will be named after the late Revd. Zawtika as a mark of our gratitude to him for the devotion he showed to this work.

DEVAPRIYA WALISINGHA,
Rec. Secy. Maha Bodhi Society.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुदे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवननुस्सानं देसिय भिक्षुदे घम्मा' चादि कल्लाणं मज्झे कल्लाणं
परियोसान कल्लाणं सार्थं सव्यञ्जनं केवलपरिपुच्चं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]

FEBRUARY,

B. E. 2471

A. C. 1928

[No. 2

LIFE'S VOYAGE

As we journey o'er Samsara's sea,
Oft by stormy winds oppressed,
Lord, Thy Truth our guiding star shall be
To Nirvana's haven blest.

Currents deep of love for transient things
Seek our course to turn aside,
And Delusion with its sable wings
Fain Thy blessed Light would hide ;

Yet we sail with confidence secure
On the Way by Thee aligned,
For within Thy Law and Precepts pure
We our chart and compass find.

Thou Thyself the port of Peace didst gain,
Yet Thy love bade Thee return,
That the Path across life's stormy main
By Thy Doctrine we might learn.

O the joy when we the anchor cast,
And the toilsome journey's done
When all dangers are forever past
And eternal bliss is won.

A. R. ZORN.

MUSINGS IN SOLITUDE

British Christianity is taking advantage of the beneficial results of modern science. Medical science has made great stride within recent years, and the theologians took advantage thereof, organised medical missions and today the missionary societies have a special medical board whereby they gain the help of charitably minded people and send missionaries with a knowledge of medicine to distant lands and through medical science extend the Christian influence over the ignorant natives and convert them to Christianity. Jesus had no knowledge of medicine, and when the blind man was brought before him he used mud and spit to anoint the eye. He ordered his disciples to heal the sick by the power of the holy Ghost, but today the medical missionary applies scientific methods to heal the sick. As a body of men Christian padres are better educated in modern science than our Bhikkhus, Brahmins and laymen. The British people are united when their interests are threatened by alien forces. They generously respond to the appeals made to relieve human suffering, and the padres know that if they are not active they will have to go to the wall. Hence their activity in the field of modern research, and with scientific aids they manage to get their business done to their advantage. The Catholic padre is better fitted for the Christian

work than the married Protestant clergyman. There is no spirit of research, no unity, no enterprise among the Hindus and Buddhists. They quarrel among themselves for petty things thereby giving the alien the power to subdue, which they do for their own self interest. What is needed among the Buddhists is the training enforced by our Lord Buddha. The driving force of altruistic activity is self-sacrifice. When the mind is engaged in some good object the idea of egoistic pride goes to the back ground. Among the civilized races the competition is to do more good to the country, and to raise the status of the nation. Science has given a large field of activity to the human brain, and the youth of Europe and America have free science laboratories to expand their energy in improving their range of observation. In India and Ceylon science laboratories are scarce, and only the advanced student can make use of apparatus thereof. It is different in the United States. The man who makes money in America generously gives large sums to improve the backward people, and they are divinely compassionate in giving their money for the education of the young.

The most progressive of religions is Buddhism. The Lord Buddha emphasised the principle of self-sacrifice, and accentuated on the necessity of leading a pure life and doing meritorious work for the welfare of all living beings. The ethics that He taught if followed make man a thoughtful personality. The other religious teachers taught heaven and a phantom entity residing in the heart of the body, which could be removed from the body and sent to a material place either to enjoy or suffer. To carry out this scheme the theologians organized themselves into a consolidated body for the purpose of keeping the people under their control. They became the mediators between God and man, and for their livelihood they appointed rituals, ceremonies and all the rest of theological paraphernalia and hypnotised the ignorant by making them superstitious and to keep them in a state of satisfaction gave them the ethics of

hedonism. The Asiatic mentality has become moribund, and the Natives do not want anything more than the satisfaction of their sensualising appetite. Their money is wasted in sensual enjoyments. The spirit of self-sacrifice so much emphasised by the Lord is absolutely forgotten. What the Blessed One taught was the science of happiness to be realized on earth, in this life, in perfect consciousness and a continuity hereafter. And He taught that man was not created a few hundred thousand years ago by a Creator from clay or mud, but that the personality had no known beginning, and that this life is a link in the long chain of past lives, and that there is no annihilation but a reforming of the five skandhas, and that the karma that we do now is sure to produce vipaka, or results in the next life or in future lives. There is no getting out of the wheel of existences. Karma is caused by thought, word and deed, and karma according to the law of Cause and Effect (Hetu Pratyaya) must produce (Vipaka) effects in the future. There is an uncreated past behind and an uncreated future looming before us. God can't help us. We make karma and we must get the vipaka thereof. Karma that is productive of vipaka is caused by man under the influence of avidya (ignorance). Man is a composite body of matter, liquids, heat, and air plus the mind consciousness, working in consolidation with mental activities, perceptions and sense feelings inherent in the mind. This compound of a human personality—sights, sounds, smells, tastes and touch, and like a machine in perpetual motion is always creating karma, which are called sankharas. Sankharas and Avidya go together. The mind under the influence of Ignorance (avidya) is creating sankharas in the three-fold realms of good, evil and barren. Mind can create karma with the help of sense organs, and with the help of the ayatanas (eye, ear, nose, tongue, and other limbs) different kinds of karmas are created. Undisciplined sense organs come in touch with objects and under the threefold reactions of passionate lust, hatred and muddle-headedness the

mind creates evil karma, and evil karma produce evil vipaka (results).

The psychological remedy that the Lord Buddha provided was the three antidotes which in Buddhist psychology are known under the three names of Aniccam, dukkham, anattam. The law of Relativity tells the moderns that everything is in a state of change, and that for two consecutive moments there is no sameness in the one object. This law of Change was known to the Aryan psychologists of ancient India many thousands of years ago. The human body with all its adjuncts is undergoing change with every movement of the eyelids. The muddleheaded under the influence of passion, anger and stupidity has not the intelligence to think of this profound psychological ethic. Those that can think analytically would be able to comprehend that things that are always changing must end in disintegration and dissolution. Everything must eventually go to the scrapheap. What man of thought would cling to a cracked plate or glass? The thing that we love too much when it breaks, we feel grieved for the moment. In this body that man loves so much what is there that remains permanent? The metaphysicians of old said that there resides a permanent something in the cavity of the heart which they called under different names. Some called it purusha, some called it jiva, some called it atman, which in English is known as the soul. This inner man they said was of the size of the thumb, but some says it is the smallest of the smallest, which at death, oozes out from some part of the body. To keep up this teleological metaphysical dogma men fought and died. Some killed their own bodies by starvation and asceticism, some by some kind of weapon killed others who denied this dogma.

The originators of this dogma were natives of Asia. Europe was then in a state of savage barbarism. From the west of Asia three religions sprang forth—Judaism, Christianity and Islam. Judaism is the product of Egyptian, Babylonian, Assyrian, Persian, Chaldean eschatology. The father of the

Hebrews was Abram of the town of Ur in Chaldea. A tree god took pity on him and promised good things if he would leave Ur and go to Canaan. In those days Canaan was connected with Egypt, and there were three mighty empires, Babylonia, and Egypt and Persia. The origins of the Hebrew religion might be traced to the Euphrates valley. It was there that Elohim and Jehovah had their laboratories where they manufactured the mud man. The early Hebrews were slaves in Egypt and Moses with the help of the Horeb God whose habitation on the back side of Horeb, brought them out of Egypt into the wilderness of Arabia, where they wandered for forty years in vain, when they could have gone the distance in three days by the old land route which was known to Jacob, Isaac and Abram. We must not forget that long before the Mosaic dispensation began Egypt had a wonderfully developed civilization and the early Hebrews when they left Egypt were a backward type of people. The Bible says that the Egyptians treated them with abomination. They were hewers of wood and drawers of water. We do know that they worshipped the calf god of the Egyptians. They had no history. From Exodus to Malachi the mournful song of Jehovah was that he brought them out of Egypt and that they do not care for him. The Hebrews divided into two camps one calling Israel, the other Judah. The Judah tribe followed Jehovah, and the Israels followed the calf cult. The kings of the Judah tribe were half-hearted, and the wise king also to please his Egyptian wife abandoned Jehovah. The Babylonian captivity was brought about by the diplomacy of Jehovah, who failing to keep the Jews under his domination, went to Nebuchadnezzar and instigated him to take the Jews captive and destroy Jerusalem. The remnant of Jews who remained in Jerusalem disgusted of the doings of their god, went to Egypt but Jehovah followed them and had them all destroyed. The captives returned from Babylon with the help of Cyrus to Jerusalem and it is said they rebuilt the Temple. It was then that Jews brought the Creation account as we find in Genesis. After their return

we have no information of their doings from the Old Testament. From the time of Cyrus to the time of the appearance of Jesus the Bible records are silent.

The Christian Jews carried the news of the appearance of the Messiah to the Roman Jews. The Pentecost story as given in Acts is a concocted one. At the death of Jesus the fishermen disciples fled in different directions. Peter who denied Jesus three times, was the leader of the Jewish party, and Paul of Tarsus was the leader of the Gentile party. Paul was created by the Church fathers. He had never seen Jesus, and yet he was able to confound Peter as we read in the Galatians. The epistles alleged to be written by Paul were all made up in Rome.

The evolution of Christianity from very small beginnings to a world religion shows how easy it is to create gods and manufacture religions. Jesus was a tribal preacher known only at first to the Galileans, and the ethics that he preached to the peasantry of Galilee, which is known today as the sermon on the mount, shows him to be a follower of a school composed of ascetics of the Buddhist-vedantic type. It seems that he was an ascetic of the paribrajaka sect, who go wandering from place to place preaching the ethics of Renunciation, and calling on the people to follow the higher morality of self-sacrifice and become like God. Jesus said "Be ye perfect as your father in heaven is perfect." This is similar to the doctrine of the Vedanta which teaches that man is God-aham brahmasmi. The command given to the disciples was that they should not touch money etc. This is the common rule of all ascetics in India. Jesus, the tribal preacher at last becomes the only begotten son of God, and the "cannibal" ethics receives the sanction of the Church fathers. In the middle ages Christianity was a kind of political despotism, with the Pope as the vicegerent of the Divinity. Jesus who taught the doctrine of forgiveness and gentleness, is made the judge who sends people to an eternal hell. The Pope became the Pontifex Maximus of the Christian church, received the

homage of kings, and is extending his political influence to the uttermost parts of the earth. The supremeness of the holy life enunciated by the Lord Buddha was an antidote to the sensualism of the times. Today holiness has lost its influence. The men who should uphold the doctrine of the holy life have become degenerates. They drink liquor, slaughter animals for food, enjoy all the luxuries which the sensualists indulge in, and cheat the ignorant superstitious people for their own selfish gain.

The Prince Siddhartha made the great renunciation in his 29th year, and for six years underwent the severest form of asceticism to arrive at Truth, and when he failed he did not persevere in the path of Error, but abandoned it, and adopted the life of the Middle Path, which led Him to Peace and infinite happiness and supreme wisdom, and called upon the noble sons of good families to follow the life of renunciation and realize the supreme Peace of Nirvana.

Instead of making the effort and strengthening the will to realize the great Peace by purifying the consciousness the religiously inclined enter into the speculative realm expecting to find the Hidden Ego. They say that the soul is eternal, and it is bliss. If it could not be annihilated then why bother about it at all.

The good man who lives the noble life makes effort to bring happiness to others as well as to himself. The evil minded man brings unhappiness to others and to himself. The Lord Buddha after having gained supreme wisdom and super-cosmic knowledge in compassion to gods and men showed the supreme path of all embracing love and perfect wisdom to realize the infinite bliss of Nirvana. To gain the supernormal insight one has to live a life of discipline in order to purify the mind without which no progress is possible. By deed, word, and thought he has to sublimate the five skandhas.

There are three paths-one to devaloka, another to brahmaloka and the third to Nibbana. To be born in the devaloka the five precepts have to be observed. He must avoid doing

harm and abstain from killing, abstain from taking other's property, abstain from sex impurity, abstain from falsehood and abstain from drinking intoxicants, and practise charity, dwell on a purifying plane of sublime thoughts, help others in the path of righteousness, preach the good law, and not deviate from the path of Truth. The priests of Monotheistic and polytheistic religions deceive people saying that the God or gods can be appeased by giving them certain things which they like. Some gods require blood offerings, and the priests sacrifice cows, bulls, buffaloes, calves, goats, etc. to them.

In the story of Abram we see that the God of Bethel wanted the blood of Abram's son, and the father was prepared to sacrifice the boy, but the God prevented Abram from killing his son. Later on the very God sacrificed his only begotten son to save the world from the wrath of God. The all powerful creator who loved the world need not have sacrificed his son to save the world. The sinners still are sent to hell, inspite of the atonement. The praying priest with uplifted eyes asks God to forgive miserable sinners for their sins. The sacrifice was made to save the world, and yet there is some insufficiency in the act, and we are told to look for the second coming of the beloved son. All this is unnecessary if we do good, and live a pure life. Heaven is full of cut-throats, murderers, etc., who had their sins pardoned at the time of death. It is not just that the man who does righteous deeds should be put in the same place with the murderer. It is all priestly camouflage to deceive the muddleheaded.

VYAGGHAPAJJA SUTTA (ANGUTTARA NIKAYA)

A TRANSLATION OF A SERMON PREACHED IN SINHALESE.

At a time when the Blessed One was staying at Kakkara-pattam, a Koliyan village, a certain Koliyan residing therein popularly known as 'Long Shanks' came to the place where the Blessed One was and after making obeisance, took his seat at a respectable distance from the Blessed One. And

having thus seated he spoke to the Blessed One in the following manner.

“Lord, we that live the household life enjoying the sensual pleasures—we support wife and child, we use the sweet sandal wood from Benares, we adorn our bodies with flowers and scents and sweet smelling unguents, we deal in gold and silver. If for those who lead such a life, Lord, there be a Dharma—(a moral maxim) that tends to promote our well-being and happiness in this life and in the next may it please the Blessed One to expound to us that Dharma!”

The Blessed One said, “Verily my good householder, there are four things that lead to the well-being and happiness of the householder in this life. They are (1) Energetic Perseverance (Uttamasampada), (2) Preservation (Arakkhasampada), (3) Friendship with the righteous, (Kalyānamitta), (4) Rightly regulated living (Samajivaka).

What is Energetic Perseverance?

In whatever work a householder may engage himself in order to earn his livelihood, whether it be agriculture, trade, dairy-farming, service in the army or navy or serving in the state or any other calling whatsoever, in that calling or work if he is efficient and ever diligent in the discharge of his duties appertaining to him, resourceful and vigilant and does everything as it ought to be done and sees that all is done as they ought to have been done.—this is what the Blessed One teaches as Energetic Perseverance.

What is Preservation?

A layman having acquired wealth by the exercise of energetic perseverance, by the toil of his hand, by the sweat of his brow, by the exercise of his intellect, in lawful legitimate ways, considers the protection and preservation of his riches and thus decides to protect them:—To see that they are not taken by the state unjustly, not stolen by thieves, not consumed by fire, not swept away by floods, not despoiled by

envious unfriendly kinsmen. This is what the Blessed One teaches as Preservation.

What is Friendship with the Righteous?

A layman living in village or town comes to know of another householder or son of a householder, who lives a righteous life, full of faith, full of virtue, full of liberality, full of wisdom, and keeps company with him, converses with him, from such a one full of faith he also learns to be full of faith, from such a one full of liberality he also learns to be full of liberality, from such a one full of wisdom he also learns to be full of wisdom. This the Blessed One teaches as Friendship with the Righteous.

And what is rightly regulated living?

A layman being aware of the extent of this income lives a frugal life avoiding extravagance and niggardliness, sees his income exceeds his expenditure, his incomings out-balance his outgoings in a manner that a dealer avoids giving out goods in excess of his sales by weighing them in the scales. Thus estimating his income and his expenditure he lives a life of moderation avoiding the extremes of being prodigal and parsimonious, resulting in an increase of income over expenditure. For if a layman not possessing wealth in abundance lives extravagantly people will speak of him as 'one who eats the kernel of a tree, this householder devours up his wealth.' On the other hand one possessing ample means and living a niggardly, stingy life, the people will say of him 'this householder goes towards his death, as food for his funeral pyre.' Wherefore the layman reckoning his income and limiting his expenditure regulates his mode of living. Being neither niggardly nor extravagant he sees that his income exceeds his outgo and not his expenditure his income. This the Blessed One teaches as Rightly Regulated Living.

The Blessed One further expounded the four channels through which wealth acquired by energetic preservation is

lost. The four channels are:—Unlawful intercourse with women, taking intoxicants, gambling and engaging in dice, association with evil friends and evil companions. As a tank having four outlets and four inlets loses its water by having its in-lets closed and the out-lets opened, even so one loses his wealth by dealing with women, addiction to drink, gambling and association with evil companions and friends. Four ways there are by means of which the wealth earned by energetic activity is made to increase. Abstinence from unlawful intercourse, abstinence from intoxicants, abstinence from gambling and association with good companions and friends—as by the opening of the four in-lets and closing the out-lets—a tank increases its contents by the inflow of rain water. The four channels—abstinence from women, abstinence from wine, abstinence from gambling and consorting with good companions and friends—increase the wealth of the householder.

These the Blessed One taught as the four things that lead to the welfare and the happiness of the householder in this life. Four things the Blessed One said, “VYAGGHAPAJJA.” Thereby that lead to the well-being and the happiness of the householder in lives to come.

What are the four things? They are (5) The Blessing of Faith (Saddhāsampada), (6) The Blessing of Virtue (Sīlasampada), (7) The Blessing of Liberality (Cāgasampada), (8) The Blessing of Wisdom (Paññāsampada).

What is the Blessing of Faith?

The householder who is faithful reposes his trust in the all-knowing wisdom of the Blessed One, believe that He is the All Knowing, the Exalted, the Awakened, the Perfect, the Blessed One, the Teacher of Nirvana and the Law, the Perfect Guide whom he wishes for his guidance. This is the “Blessing of Faith.”

What is the Blessing of Virtue?

The layman who kills not the meanest thing on the earth, takes not by greed, force or fraud, that which is not his own,

bears not false witness, slanders not, nor lies, avoids drugs and drink that steals away his wits, commits not sins of the flesh—such a one reaps the Blessings of Virtue.

What is the Blessing of Liberality?

The layman who is free from miserliness gives freely to those who need and to those who ask of him. Who is pure-minded, charitably disposed and delights in charity and lavish in the distribution of alms, such a one reaps the Blessing of Liberality.

What is the Blessing of Wisdom?

The layman who thinks rightly, arrives at and feels convinced of the impermanence of all things through analysis and logical process of reasoning, strives steadfastly for the destruction of Ill. Such a one reaps the Blessing of Wisdom. These are the four things that are conducive to the happiness and well-being of the householder in lives to come.

E. S. JAYASINHA.

"THE UNKNOWN CO-FOUNDERS OF BUDDHISM"

For nearly 2500 years nobody disputed that the Tathāgata was the Promulgator of the Dhamma. The hostile Brahmans did not dispute the claim of the Buddha as the Founder of the Sāsana. For the first time Caroline Rhys Davids has come forward to say that the Dhamma is not the work of the Buddha but of 'monks.' Her nature when speaking of the Buddha is that of an inveterate foe. Not even Barthelemy St. Hilaire used such discourteous words when speaking of the Lord of Compassion as now used by Caroline Rhys Davids. Her teacher the late Dr. Rhys Davids started the Pali Text Society in 1881 to disseminate the teachings of the Great Teacher among the people of the West. After his death Caroline Rhys Davids has assumed the position of a virulent critic. In Magazines and newspaper articles she is making use of her Pali knowledge to prejudice the minds of people who are sympathetic to

Buddhism. In her article in the *Journal of the Pali Text Society* for 1927, she has contributed a virulently worded article attacking the Dhamma. In the *Journal of the Royal Asiatic Society* for April 1927 her article under the above named title is an attack on the Lord Buddha. I quote a few passages to show how hostile she is to our holy religion. She is perhaps trying to get the good will of the Christian clergy by her malicious attacks against the Dharmapāsāda. Like Sunakkhatta who went from place to place vilifying the Lord in Vesali Caroline Rhys Davids, who owes all her popularity among the Buddhists for the work she had done for nearly 30 years by her translations of several Pali works into English, now is on the war path. We are sincerely sorry that a gifted woman like her has become an open enemy of the Good Law.

The article in the R. A. S. Journal contains 14 pages of about 4760 words full of irrelevant matter, but sufficient to show to the unsympathetic her hostility to Buddhism. There are 27 long paragraphs wherein she attacks the Buddha, Assaji, Sāriputta, Hinayāna Buddhism, Maha Kappina etc. She is most inconsistent in her views for in her two articles she has attempted to show that the West has nothing to learn from the Dhamma. She seems to have an excessive abundance of hatred towards the Bhikkhus, whom she attacks under the nomenclature of monks ; but for whom there would have been no Pali Text Society. The world would have lost the Word of the Great Compassionate Tathagata but for the devotion of the order of Sinhalese yellow-robed saintly Bhikkhus which flourished in Ceylon 300 years before the birth of Christianity. Caroline Rhys Davids accuses the "monks" of having "suppressed" much of the narrative, and has the impudence to think that the Lord had not the terms to express His thoughts ; and with an abundance of her ego says "I dismiss the later embroidered tradition" like the black jackal who wanted to emulate the lion. In the fifth paragraph containing 34 lines she gives the knock out blow to monkdom. She says "...has been built up a literature composed by monks, compiled

by monks, compiled for monks etc." Then she goes at the "men" in India, Ceylon and Burma, and tells her readers that what we have in the Pitakas are the compilations of these men. Therefore the Pitakas are not genuine. In the 8th para containing 17 lines, she says... "We have lost sight, we have never have had sight, of the man Gotama....." In the 10th para she attacks Assaji and Sāriputta, the latter "a student disgruntled with his own teacher, a noted dialectitian." In the 13th para she says "Now he (Buddha) had no fit words here ; no word for 'will' and a very cramped word for "choose." In the 14th para she says that Sariputta "meets his friend Assaji." Sariputta had never met Assaji before, and seeing for the first time the radiant countenance of the Thera, he inquired who he was and what teaching does he follow. What are we to think of a woman, whose wisdom is measured by the rule of dvangula paññā (Samyutta, Bhikkhuni Samyutta) insulting the feelings of millions of people who take refuge in the Lord Buddha. The article is too long to be quoted, and the price of a copy of the R. A. S. Journal is 15 shillings. Writing of the great Arhat Kappina she says "almost he seems to be smiling now at this feeble raking in the mouldering dust of the past, this little hook-nosed pagan, who in his verses shows as little acquaintance with the Message of the Way..." She has utterly failed to understand the sublime teaching given by the Arhat to the Bhikkhunis.

In a previous communication she has suggested to bury the Pali works. European subscribers are discontinuing their subscriptions to the P. T. S. She therefore thinks to secure help from Ceylon Buddhists, and with that expectation she writes "The gift which Ceylon has been giving to the world—a gift which she may yet help us to complete—is the gift of a world literature, a literature, in which mankind can learn the HISTORY of a religion. In that Pali literature men can see, how an originally inspired message, born under limitations of time and space, yet needed by the whole world when the right moment of growth is reached, grows and expands, becomes

fixed and formulated, and SO brings with it down stream of the ages the limitations of youth. The earth, welded nominally in great part to other great religious growths of later date, *has yet to learn the lesson that Pali literature waits to teach it.* The machinery, the vehicle that helped to bear the original message down the stream:—this the literature shows as a thing of the past, lingering hoary, to be let go, as was the Raft of the Buddhist parable. The message belongs to the things eternally true:—that man is wayfarer through many worlds many times over in the world-way to the End, to the being utterly well.

Viewed in this light, it is verily a world-gift which Ceylon is giving, and may yet aid to complete giving the world. There is also the gift, in this old literature, of showing a phase of great interest in the growth of a language. Let Ceylon not will the welfare of Ceylon only. Let her not will the welfare of the Empire only. Let Ceylon will the welfare of the world. Let her speak by her scriptures to the world. Let her help us to do so."

Ceylon helped the world long before the birth of Christianity and of the British Empire. The great Arhat Mahinda transplanted the original teachings of the Lord of the World 2230 years ago from the birth place of the Lord. Ceylon a hundred years before the birth of the Nazarene preserved them by committing the Word into writing. Ceylon preserved also the commentaries which were translated into Sinhalese, and when India lost them, Buddhaghosa was sent to Ceylon by his great Teacher to have them translated into Pali, and to that illustrious Brahman professor of Patanjali, the world owes the precious commentaries in Pali. Ceylon gave these scriptures to Burma, Siam, Cambodia and Arakan, and Ceylon being the Dhammadipa, her children know what is best to be done. It is the European followers of the Semitic barbarism that destroyed the aesthetic civilization of the Land of Dhamma.

The Simon Hewavitarne Bequest is publishing the price-

less commentaries, and later on the Pali Texts of the Pitakas both in Sinhalese and Devanagiri characters would be published.

We hope Caroline Rhys Davids will not abuse the holy Arhats who had bequeathed this wondrous literature, which has given her a place of honour because of her services thereto. It is base ingratitude to dishonour the memory of the illustrious and holy Men who had bequeathed this immortal legacy.

THE ANAGARIKA DHARMAPALA.

London Buddhist Hd. Quarters.

LAW OF KARMA AND THE THEORY OF RE-INCARNATION

A still greater task lay with Buddha—to lessen the Atmanistic doctrine, which presupposed an individual agent, which persisted throughout eternity. Instead of letting one's own mind brood over origin and creation, Buddha cut deliberation short, by putting before the mind of his pupils a fact of everyday occurrence—suffering, and the removal of the cause of suffering. In spite of the newness of the doctrine, the minds of his disciples were already prepared, and we have several hints in the Upanishads, which point out, or are tending towards Buddha's conception. The cosmical effect of the duly performed sacrifice was rooted deeply in the Brahmanical writers who were, perhaps unconsciously, speaking of the cosmical sacrifice. No doubt, karma as chain of causation was raised by Buddha to a kind of hypostasised divinity. The Indian mind was always inclined to comprehend eternity as a continuous motion, and Oldenburg's surmise that there exists a similarity of the trend of thought, Brahmanic and Buddhistic, is not without foundation. Both regard work and release as two things excluding each other, and both aim at liberation from the world, no matter how different the views they might hold as to the metaphysical postulates of existence.

The Buddhists, by resolving living beings into a number of

elements called dhammas, which possess no permanent existence, destroyed individuality as a conscious factor, which is the sum—total of these elements. Buddha knew perfectly well that the root of Karma lies in our Egoic consciousness which is based on craving and that the annihilation of the latter means freedom from ignorance, pain and sorrow.

The fundamental conception of Buddhism is, that Karma acts as an universal cause and a mere vehicle or instrument, through which life (consisting of aggregates of subtle or gross elements) is manifested. Early Buddhist thinkers were aware, that there was a moral law reigning supreme in the universe—DHARMA—and that the task of human beings consisted in the perception of the eternal truth of suffering, due to pleasure-pain principle, and in the discovery of the Path whereby it may be overcome. This moral order in the universe was not conceived as a force imposed from outside, but more like an infinite web that living creatures themselves are weaving. (Cf. *Dialogues of Buddha*, III, 187). In this way, men and things are mere names for duration in which similar forms continue, the present life-cycle the reflection of the past cycle. Despite the similarity between western notion of heredity and karma, we must be careful in drawing conclusions. According to the Buddhist view, between karma and rebirth-consciousness, is one condition of cause and effect; between sensation and desire is a connection of effect and cause; and between existence and birth, a connection of cause and effect. Consequently, the wheel of existence has three connections of cause and effect, and of cause and a predecessor.

Considered philosophically, Buddha avoided two extremes to be found in some of the systems of Indian thought, namely, the doctrine of the absolute Being and the negation of Being. He preached the Middle Way, or the doctrine of becoming by way of cause. If we compare his teaching with the Hegelian system of thought, we find that in the latter the apparent contradiction of being and non-being is resolved into creative becoming. A being becomes, is determined, defined. But for

Hegel a determined or finite being stretches into the infinite, the finite is infinite, since nothing prevents our thought from ascribing it limits. This new contradiction is solved in the idea of individuality, which is the unity of the finite with the infinite. Buddha admitted the first i.e. becoming, but denied the latter viz. individuality. Buddha saw only that the world arises and disappears without acknowledging a conscious subject who is aware of that process. The Buddhist doctrine, although via negative, in the truest sense is positive. Our matter moulded forms of thought are the really negative things. The mind, in thinking of any particular thing, gives itself to that thing, and so belongs to it, or is identified with it. In utterly ceasing to belong to itself it ceases to have any self-consciousness and goes into Nirvana, no matter how we might conceive this final state. However, it was the task of his later followers to elaborate his teaching philosophically, and to supply it with a metaphysical basis. In this way we realise the more greatness of Buddha's teaching and his purpose for the world.

From Karma and reincarnation, thesis by Professor Paul Yevtic approved by London University for doctorate.

OUR HUMOURISTS

BY J. VIJAYATUNGA

In the course of an interview, the London correspondent of the *Ceylon Daily News* has asked the Bishop of London, Dr. Winnington-Ingram, who visited Ceylon in the course of his recent world tour, "Have you any remarks to make on the revival of Buddhism in recent years and the effect of its impact upon the Christian faith?"

The Bishop paused and then said with a little more deliberation: "I don't want to say anything to hurt the feelings of my Buddhist friends in Ceylon, but I did not gather the impression that Buddhism is a growing force either in that country or in Japan. It seems to me to be incompetent to

deal with the evils of great cities, and I rather think that this is the opinion of a good many Buddhists themselves." (The *Ceylon Daily News*, January 5, 1928.)

Now what are we to reply to a statement like this! If the speaker had been an irresponsible tourist or a commercial traveller we would have retorted that it was downright cheek. As it is the elderly, broad minded learned Doctor, the Bishop of London, who is speaking, we could only say that the good Bishop is trying to be humorous. For if all that Bishops, Mayos, and subscription-collecting heathen-saviours, say of the East is meant seriously, and if it all is taken seriously by their believers, then, not even an army of a million publicity agents on our side, could counter-act the mischief. Seventy-five per cent. of all that is published in the monthlies, weeklies, dailies, throughout world, seventy-five per cent. of what the cinemas have to show us, all depict to us the strife, crime, and irreligion that is dominant in the Christian countries to-day. By the side of this seventy-five per cent. there is a twenty per cent. of villification and misrepresentation of the Asiatics in particular and the colored people in general. The remaining five per cent. only of this publicity-service may be taken as having been meant to benefit civilisation as a whole. Yet paradox of paradoxes! the twenty per cent. of the deliberate misrepresentation of us is what glares on the eyes of the Westerner, and not the seventy-five per cent. of the news about the disorder within his own house. The mote in the other man's eye always and not the beam in one's own. What else can the sane man do but treat the whole thing as a joke. Yes, except now and then when a Mayo or a Bishop says things that are *calculated with precision* to harm, and harm us incalculably. And so I request the learned Bishop to chew over what I have got to present him now. Hardly any comments are needed:

Bishop Charles H. Brent, who presided over the World Conference on Faith and Order, held at Lausanne, in August 1927, said, "Christendom must set its house in order, before

it further infects the East with sectarianism." He is Protestant Episcopal Bishop of Western New York.

F. E. Skinner, Secretary, International Bible Students' Association (Indian Branch), writes to the Ceylon Observer on New Year's Day, 1928, "A combination of "Big Business," Political intrigue and hypocritical ecclesiasticism is the governing factor of the world to-day..... There is not a Christian nation upon earth. Though with great outward show the nations have professed to be followers of "The Prince of Peace," their real god has been naval and military strength."

Roger W. Babson, "the noted statistician and financial expert," addressing the fourteenth Annual National Business Conference at Babson Park, Wellesley, said, "that there is to-day in the United States an excess of everything except religion..... All past, present, and future legislation cannot change either the multiplication table or the ten Commandments. To have the world recognise this basic fact is the great need of 1928."

Jesse Rainsford Sprague, a business executive tells us in *Harper's Magazine* how the Religion is degraded to serve such purposes as advertising and increasing the sales of, ships, shoe-strings, bridges, beads, incubators, and insurance. The cute Yankee even on the look-out for novelty saw that there were many texts in the Testaments that could be used for advertising his wares. The *Literary Digest* tells us that the Metropolitan Casualty Insurance Company of New York has recently issued a handsome illustrated booklet entitled, 'Moses, Persuader of Men,' with an introduction written by S. Parkes Cadman, D.D., L.L.D. The work was meant to infuse more pep into the Company's salesmen. It is said to begin like this : 'Moses was one of the greatest salesmen and real-estate promoters that ever lived.' And so on. If this kind of thing is meant to spiritualise Business we have nothing but praise. But anybody can see the ignoble motive behind the work. Imagine a mealy-mouthed salesman coming to you to sell a new Hair- tonic and boosting it up with quotations from the Sermon

on the Mount! That is the only use the West has for religion!!!

Sir A. Maurice Low, writing to the *Morning Post* on Lawlessness in America says that there are fifty-four Crime Commissions in that country "but I have been unable to learn that so far they have succeeded in measurably reducing crime in the United States or that the murder rate has been perceptibly lowered."

According to Sir Low, who quotes a Mr. Veiller, the following figures show the number of homicides in the U. S. A. for the years marked against them:—

1922	...	9,500 persons.
1923	...	10,000 ,,
1924	...	11,000 ,,

"In 1926 it is estimated that 12,000 persons were murdered."

It was not so very long ago that the world was shocked to hear of those youthful fiends, sons of millionaires, Loeb and, I forget the name of his fellow-fiend, (Leopold, I think, it was,) who are now serving 'life' for the ghastly murder of a fellow youth, whom these two killed just for fun as I believe they remarked afterwards.

Why have I given so many facts about the U. S. A. Because the London Bishop speaks of Christianity being *competent* to deal with the evils of great cities. There are no greater cities than in 'those United States.' And hadn't the good Bishop feel better concerned about his cousins than about the outlandish Ceylonese? Further, nothing need be said about Europe so long as people can remember the ghastliness of the 1914—1918 War. It is now established beyond doubt that the War was not at all a War for Peace or Principles but that it was a War for aggrandisement, selfish beyond all dreams of avarice, and planned and prepared and precipitated with equal relish by every Power concerned. Not a single mother's son it can now be asserted went to that war with full knowledge of what it was all for, and it is to be



Block by

FELLOWSHIP OF FAITHS MEETING

City Temple, London.

Sitting (left to right): The Anagarika Dharmapala (Buddhist), Dr. F. R. W. Norwood (Protestant), Dr. Annie Besant (Theosophist), Sir Arthur Conan Doyle (Spiritualist), Rev. A. Green (Jew).

Sinhala Bauddhaya.

believed whether a single mother's son of them were, when they were once 'at the front' not literally fuddled with drink, before the 'heroic dash.' How many Christians tried to prevent that wholesale bestialism, and what their fates were, are well-known. If any of my readers have yet any doubts about the War, there is a pleasant book called 'War against War' published by Ernst Friedrich, ParochialstraÙe 29, Berlin C.2. which they ought to see. These same Bishops blessed that war and even at this moment they are giving their silent approval for the bellicose preparations that are going on all around them. I think the guilt of the war is enough to shame any Christian for a century more but if the learned Bishop wants facts and figures about the evil of his own cities he will get them in plenty in his morning paper. Ceylon has no great cities. There is only Colombo, aspiring hard to that distinction, but the aspiration it is to be fervently hoped will be smothered before long. Ah what a poor rivalry ours is with your great cities! Is it not, Sir Bishop?

J. VIJAYATUNGA.

CONGRESS OF BUDDHIST ASSOCIATIONS OF CEYLON

In the sacred city of Anuradhapura, the permanent home of the Buddhists amidst surroundings, noble and inspiring with the stupendous dagobas rising majestically on every side, the delegates of the various Buddhist Associations throughout the Island gathered together last Saturday for the purpose of holding their Annual Congress. It was but fitting that Anuradhapura should have been chosen by the Congress as the venue of its deliberations even so late as the ninth year of its existence.

The afternoon train reaching Anuradhapura brought practically all the delegates who received a warm welcome at the station from the members of the Reception Committee headed

by Mr. P. B. Bulankulame, the Chairman. The delegates were all conveyed in motor buses and cars to several bungalows along sacred road, left at their disposal by their respective occupants. Shortly after five in the evening the delegates all assembled at the Ruanwelisaya premises from where they marched in procession to the Sacred Bo-tree. The perahera was dignified, solemn and impressive ; a party of Kandyan dancers and a band of national musicians led the way and immediately next came the President-elect of Congress, Mr. A. F. Molamure, clad in a simple but nevertheless the most fitting costume for the occasion—a white coat, shirt and cloth, his hands held a tray of lotus flowers reverently above his forehead ; the out-going President, Mr. M. H. Jayatilaka and Mr. W. A. de Silva, who was very largely responsible for the entertainment of the delegates and an ex-President himself, were on either side of Mr. Molamure ; the other delegates followed. On reaching the Bo-tree they were met by the Incumbent Thero and other Bhikkhus. After the offering of flowers and other customary ritual, the assembly listened to an inspiring sermon by one of the Bhikkhus. A *pahan pinkama* followed after which the delegates dispersed and re-assembled at the Maha Bodhi School for dinner.

SESSIONS OPEN

With the dawn of Christmas, the delegates were making preparations to go to the Sittampalam Hall where Congress met in open session and by eight o'clock the delegates were all assembled. Proceedings commenced with *pansil* administered by Karannagoda Gunaratana Thero who also delivered an exhortation to the delegates. Mr. P. B. Bulankulame, the Chairman of the Reception Committee, next formally welcomed the delegates and invited Mr. A. F. Molamure to occupy the Presidential Chair. Mr. Molamure then delivered his address after which the resolutions on the agenda were discussed. At one o'clock Congress adjourned for lunch and by then two out of the three resolutions had been discussed and passed.

GARDEN PARTY AT SRAVASTI

In the evening the delegates visited Sravasti Estate where Mr. and Mrs. W. A. de Silva were "At Home" to them. Quite an enjoyable time was spent by them. Prof. Sangaradas of Batticaloa, an acrobat of no mean talent provided delightful entertainment to the visitors who left the estate quite after dusk.

At 9 P.M. the delegates treated the Anuradhapura public to an assorted programme of music for which Mr. J. N. Jinendradasa was mainly responsible. Several scenes from the play entitled "Dutugemunu" were staged and M. Jinendradasa, who filled the principal role was repeatedly encored. Mr. Rajah Hewavitarne's "Minstrel Troupe from Barcelona" kept the house in roars of laughter. The entertainment was under the patronage of Mr. and Mrs. P. B. Bulankulame and in aid of the Mahabodhi School.

On Monday morning the day's programme commenced very early with a pilgrimage to the *Atamasthana*, the eight sacred places within the city and at 10-30 the delegates assembled again to discuss the remaining resolutions on the agenda. The election of office-bearers for the next year and the reading of Secretaries' Report for the last year concluded the heavier side of the programme.

The Tennis, Billiards and Draughts Tournaments which were also brought to a close on Monday afternoon and with the Annual Athletic Sports Meet held in the Esplanade in the evening, the Ninth Annual Session of the All-Ceylon Congress of Buddhist Associations terminated.

Ceylon Independent.

TOLERANCE AND COMPROMISE

It is unnecessary to consider in this paper any such matters as the tolerance of the unmoral events of life, many of which are now inevitable and more economically endured: nor do I propose to refer to any of the numerous compromises that are constantly occurring in business and also are without moral significance. I wish rather to draw your attention to some of the graver aspects of life, where tolerance and compromise are constantly interwoven, and constantly thought of. As Pope on one occasion pithily summed up the situation:—

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft familiar with her face,
We first endure, then pity, then embrace.

Everyone remembers the story of the house of Rimmon: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow myself down in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, go in peace." The disguise of his conversion was to be permitted, the compromising position tolerated. The prophet may have thought that more harm would be done by compelling his new convert to avow than to be silent, and so left the matter to Naaman's own conscience and some later opportunity; but certainly the evasive benediction sounds very strange from the representative of so jealous a God. As Lord Morley so ably puts it, "The interesting question in connection with compromise obviously turns upon the placing of the boundary that divides mere suspense in forming opinions, wise reserve in expressing them, and wise tardiness in trying to realise them, from unavowed disingenuousness and self-illusion, from voluntary dissimulation and from indolence and pusillanimity." (*Compromise*, 2nd ed., p. 3.)

Another instance in the sphere of politics is to be found in our own State. The Toleration Act was passed to enable any person to select and exercise his own mode of worship and faith without State interference. It was an insincere compromise with public pressure ; for the Test Act was introduced much later, to abolish religious tests for public office. This it did not entirely do—certainly not as regards the monarchy. Following the ancient practice of the State, many religious bodies are still as intolerant as they can succeed in being. I very well remember a Roman Catholic priest of some position complaining to me of the bigotry and intolerance of a certain official of the Protestant Church. I could not repress a smile. My friend thereupon remarked, "Of course, we never profess tolerance ; it is not our way."

The early Western Church was, perhaps, the largest instance of compromise the world has ever witnessed ; indeed, as its canonical scriptures show, it is itself a colossal compromise. It pursued the extremely politic plan of including a variety of beliefs—many of them sufficiently contradictory—and explaining "spiritually" the more obvious differences. As to the heathen gods, where necessary it canonised them. Even the Lord Buddha makes an appearance in the Calendar as St. Barlaam and St. Josaphat. There can be but one opinion about such practices. The excuse that has been made to me is, Whatever else were they to do ?

The gradual progress of civil liberty has rendered possible the growth of experimental science. The discoveries of science have shown what a large amount of religious dogma is utterly inconsistent with the truth as we find it. Thereupon, religion has to defend it by the authority of some supposed external power, itself the creation of dogma ; to explain the various contradictions by compromising on a spiritual interpretation, or by dropping the genuineness or authenticity of the document. All of these processes are very difficult ; because the Church at once appears as an advocate of something that is not the truth, or at least of tolerating systematic insincerity. The last

of her members to acquire liberty of investigation are its teachers, because they are tied in their early days by the formulæ of their ordination. A young man in a state of comparative ignorance has to declare when taking deacon's orders that he "unfeignedly believes all the canonical scriptures of the Old and New Testaments," when in fact he does not personally admit certain important parts of them at all (e.g., the miracles) and others only with large reservations. * Is a religious minister justified in publicly stating every week at least that he personally believes in certain events (e.g., the Resurrection) as having actually occurred when if individually approached he declares his statement to be untrue, and that he was merely putting forward the "mind of the Church"?

All these are very practical questions. The very fact that they can be asked is a sad indication of the imperfect advance that the cult of sincerity has made in the Western mind.

Let me take a very recent instance :—*

"My own belief is this: (1) I accept the Nicene Creed. (2) At once I distinguish—I mentally shift the emphasis more and more on to the great spiritual affirmations of that venerable symbol, away from the detailed historical affirmations; (3) because the spiritual affirmations (e.g., 'I believe in one God . . . and in one Lord Jesus Christ . . . being of one substance with the Father . . . and I believe in the Holy Ghost . . . and I believe in one Catholick and Apostolick Church') appear to me to be the proper and sure exercises, and to be based on the inward experience, of the common Christian consciousness; whereas the detailed historical affirmations (e.g., 'He suffered and was buried, and the *third day* He rose again according to the Scriptures, and ascended into Heaven') literally interpreted, stand on the authority, and so to speak, at the mercy, of a small band of trained historical scholars. (4) This distinction obtains, in my judgment, even in the case of the central doctrine, viz., between (a) the spiritual affirmation of the Incar-

nation, on the one hand, and (b) on the other hand, the historical affirmation of the physical miracle—which is of the Incarnation the traditional mode and concomitant.”

The author of this statement has been in deacon's orders in the Church of England, and is at present a priest in her service. At his ordination, a candidate for the office of deacon is asked by the bishop, “Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?” And he answers, “I do believe them.”

Can it be for a moment supposed that the framers of this question intended the Scriptures aforesaid or the Nicene Creed to be doubly considered as the author confesses is *his* way? What would be the effect on the mind of an intelligent lad if he were instructed to shift his mental difficulties in any *other* subject on to some spiritual or theoretical point of view more pleasing to his teacher's views? The entire basis of his sincerity would be unfailingly undermined—and let us not forget the warning of Pope. Everybody recognises that there is only one sincere way of interpreting the Canonical Scriptures, and that mental reservations and compromise are wholly unpermissible. It is not too much to say that insincere juggling with language of this kind has done much to make it impossible in modern times to state what Western religion really is. Apparently two kinds of truth are adopted; and you never know where you have either.

It is time now to consider the Buddhist side of the question. I will begin with a story fairly parallel with that of Naaman. Sonadanda, a wealthy Brahman and landed proprietor, approaches the Blessed One for instructions, though many of his people suggest that it is for various reasons scarcely consistent with his dignity to do so, but rather that the Buddha should call upon *him*. All at length agree to go together. On the way, Sonadanda has some residual qualms of conscience, as to whether he may not come off with some loss of dignity in presence of all these people. There is a discussion, which as usual ends in the visitor taking his place as a disciple of the

Master "as long as life endures." He invites him and the members of the Order to dinner next day, and speaks to him as follows—his object being to give the Buddha only part etiquette for the purpose of saving his position—much as one might imagine a bishop apologising in the early days to some Wesleyan minister for not being quite as polite as he ought. "If . . . when I am seated in the assembly I stretch forth my joined palms in salutation, let the venerable Gotama accept that from me as a rising up from my seat. And if when I am seated in the assembly I take off my turban, let the venerable Gotama accept that from me as a salutation from my head. So, if when I am in my chariot, I were to get down from the chariot to salute the venerable Gotama, the surrounders would find fault with me. If then, when mounted on my chariot, I bend down low the staff of my goad, let the venerable Gotama accept that from me as if I had got down. And if when mounted on my chariot, I should wave my hand, let the venerable Gotama accept that from me as if I had bowed the head in salutation."

Thus did that eminent man give notice of compromise to the Lord Buddha, and extricate himself as well as he could from a difficult position.

I have sometimes thought that the Master had a habit of smiling internally (*Sonadanda Sutta*).

Let us now consider some very clear doctrines which all Buddhists will very freely admit:—

"He who takes refuge with Buddha, the Norm, and the Assembly, he who with clear understanding sees the four holy truths . . . having gone to that refuge, a man is delivered from all pain" (*Dhammapada*, 190-2).

"He who adopts the whole Law is a bhikkhu, not only he who begs" (*Id.*, 266).

"The gift of the Law exceeds all gifts ; the sweetness of the Law exceeds all sweetness ; the delight in the Law exceeds all delights" (*Id.*, 354).

"This excellent jewel is found in the Buddha . . . the Norm . . . the Assembly . . ." (*Kûla vagga*).

"For whom there is no desire, for the Bhikkhu who has cut off the stream (of existence) and abandoned all kinds of work, there is no pain" (*Mahavagga*, 37).

"Why do not the Samanas say one and the same thing? For the truth is one, there is not a second, about which one intelligent man might dispute with another intelligent man" (*Atthakavagga*, 6, 7).

Here is a passage spoken by the dying Buddha: "In whatsoever doctrine and discipline, Subhaddha, the noble eightfold path is not found, neither in it is there found a man of true saintliness of the first or of the second or of the third or of the fourth degree. And in whatsoever doctrine and discipline, Subhaddha, the noble eightfold path is found, is found the man of true saintliness of the first and the second and the third and the fourth degree. Now in this doctrine and discipline, Subhaddha, is found the noble eightfold path, and in it alone, Subhaddha, is the man of true saintliness. Void are the systems of other teachers—void of true saints. And in this one, Subhaddha, may the brethren live the Life that's Right (*Samma*), so that the world may not be bereft of Arahats" (*Mahaparinibbāna Sutta*, 62).

Nothing can be clearer or less compromising than this pronouncement. It is exactly reproduced later on in our Western Scriptures—"Neither is there salvation in any Other."

Let us now pass over two-and-a-half centuries, and see how this teaching affected the great Indian convert King Asoka (*Rock-cut Edicts* (V. Smith).

"But it is more than a year since I joined the Order, and have exerted myself strenuously. During that time, the gods who were regarded as true all over India have been shown to be untrue.

"Whatsoever, Reverened Sirs, has been said by the Venerable Buddha, all of that has been well said.

"His Majesty . . . does reverence to men of all sects,

whether Ascetics or householders, by gifts and various forms of reverence. His . . . Majesty, however, cares not so much for gifts or external reverence, as that there should be a growth of the essence of the matter in all sects . . . the root of this is restraint of speech, to wit, a man must not do reverence to his own sect or disparage that of another man without reason. Depreciation should be for specific reasons only, because the sects of other people all deserve reverence for one reason or another. By thus acting a man exalts his own sect, and at the same time does service to the sects of other people.

"For this is the desire of His . . . Majesty, that all sects should hear much teaching and hold sound doctrine.*

"Even upon the forest folk in his dominions His . . . Majesty looks kindly and he seeks their conversion, for (if he did not) repentance would come upon His . . . Majesty. They are bidden to turn from evil ways, that they be not chastised. For His . . . Majesty desires that all animate beings should have security, self-control, peace of mind, joyousness."

Asoka, however, will not tolerate schism. Though eager to tolerate and attract outsiders, once they are in, he fully intends them to remain there. "But whosoever, monk or nun, shall break the unity of the Church, shall be compelled to wear white garments, and to dwell in a place not reserved for the clergy." The way of the Church must not be quitted.

What is it that made both the Buddha and his successor so uncompromising in their religion? *The nature of the religion itself.* Both of them were eminently kindly, compassionate, and utterly indisposed to do harm to anybody. But in those lone hours of supreme enlightenment the Buddha had seen the universe "face to face," and there can be no compromise with cosmic truth. Truth is one; there are not two kinds of truth. What man in his senses would propose to compromise with the law of gravitation?

Whatever in the teaching of any other sect agrees with

¹ Observe the great stress laid on mental culture.

the teaching of the Buddha is already Buddhism, and requires no compromise ; the rest is barred from adoption by its inherent nature.

And therefore when an eminent teacher (or even monk) suggests to us that a compromise between Christianity and Buddhism will constitute the religion of the future, it is for us who love the truth to make "right effort" and apply the cosmic test up to the level of our intelligence—and this, whether in doctrine or practice. Whatever may remain will be found not to be a blend or compromise. Buddhism is not soluble in water.

As to practice, while our Western cult will have to give up its insincerities, its miracles, its shows, concerts, dancing exhibitions* and its married clergy, as means to holiness, our Eastern friends will have to purify the yellow robe from the taint of traffic in charms and mascots, the reception of money, the occasional use of ritual, and not a few other laxities in bhikkhu practice. And a religion that is truly cosmic will eventually be seen to depend on no historical event whatever.

Here, then, all the difficulties with science come to an end. No event, no document, no teaching is sacred, or can in the long run be the subject of compromise. Pure Buddhism claims to be pure truth, and all of it, and to be attainable by any cultivated mind, unflinchingly exercised. Our duty is to give it all possible liberty. And if, in any given case, we can come for the time being to no final decision, let us ever bear in mind the golden rule—to *leave off in a position of the least doubt*. For those who have not enjoyed the same advantages, the wise and tolerant precepts of Asoka are well worthy of imitation, and we can see that his disciplinary measures were mild for the time. He who was himself the truth and taught nothing else has told us that miracles and the claim of superhuman powers

¹ The Rev. A. W. F. Blunt states that "At present our success, so far as we succeed, is that of a compromise with the world." *Hibbert Journal*, January, 1914, p. 355.

should be met with the strongest aversion. And, inasmuch as moral and religious truth cannot depend upon time, we may set aside as unworthy of discussion all questions as to the historicity of the Teacher. Much as every Buddhist delights in calling to mind the venerable figure of the great Founder, much as he may love to think of that pilgrim through the æons—his pity, his patience, his sweetness—he ranks all these far below the Instruction. “The gift of the Law is the greatest of all gifts.”*

EDMUND J. MILLS.

BUDDHIST MISSION TO MALAY

A public meeting of Buddhists for the purpose of considering a request from the Buddhist residents of Malaya to send out Bhikkhus to preach the “Dhamma” was held yesterday afternoon at Ananda College.

Mr. D. C. Senanayake was voted to the chair and Mr. W. E. Bastian was elected Secretary *pro tem*.

Mr. D. E. Ranasinghe, in explaining the object of the meeting, said that the Principal of the Vidyananda Pirivena, Veyangoda, and Mr. W. E. Bastian had been requested to send out four Buddhist monks to Kuala Lumpur to preach Buddhism.

Mr. W. E. Bastian then read certain letters which he had received from Malaya, in the course of which it was stated that Mr. H. S. Talalla of Malaya had promised to see that the passage money, the housing, feeding, travelling expenses, etc., would be borne by them.

Rev. Dinnepitiya Pragnasara, speaking next, said that it was the duty of the Buddhists to preach the teachings of the Master to the world. Buddhist missionaries had done so in the past but it had now ceased and therefore they should see that every endeavour was made to proclaim to the world the

* In connection with the general subject of this address, Prof. H. Sidgwick's *Practical Ethics*, 1898 (Essays V. and VI.) may be consulted with advantage.

truths of the Dhamma. There was now a re-awakened interest among Buddhists in that direction and he wished their present efforts every success.

Rev. Karaputugala Dhammaloka said that it had so happened in the history of the world that it was now left to the Sinhalese who were Buddhists to carry the torch of the Dhamma to the other parts of the world. The preaching of the Dhamma was the bestowing of the greatest gift in the world.

The Rev. Heenatiyana Dhammaloka said that it was one thing to learn the Dhamma and it was another thing to proclaim it to another in such a manner as to convey to him in a lucid and eloquent way the exact meaning. They were at present accustomed to preach the Dhamma to their own people in Ceylon but not to foreigners and in their proposed endeavour they would encounter many difficulties which the monks were already prepared to meet and to overcome.

Mr. D. B. Jayatilaka said that he came to the meeting in the hope of hearing that so many monks would be sent to Kuala Lumpur in response to the wishes of the Buddhist residents there. He had, however, learnt since that a society was to be formed for the purpose of sending monks to Malaya to preach the Dhamma. Buddhist monks should be sent not only to Malaya but to other parts of the world also where they were needed. That was a great and noble object which required a good deal of thought and consideration and for that purpose a separate meeting of a more representative character should be held. The Principal of the Vidyananda Pirivena had promised to send four Buddhist priests and the people of Kuala Lumpur were prepared to provide for them and was a new society needed for that purpose. The Mahabodhi Society and the Dharmaduta Sabha at present did such work. The preaching of the Dhamma was a duty that had come down to the Sinhalese Buddhists from the ages. In ancient times Sinhalese Buddhist monks had preached in China and Japan and although there were no references to them in Sinhalese

books there were references to them in Chinese books. It was not only Sinhalese Bhikkhus but even Bhikkunis had preached in foreign lands. But they had forgotten their duty during the last 300 or 400 years. Not only Malaya but other countries such as America and Germany were anxious to learn Buddhism from the pure fountain of Ceylon Buddhism. While they thought of preaching Buddhism in other lands they should also try to live as better Buddhists in Ceylon and put into practice what they preached. They should not allow that pure Buddhism to lie only in their books and not in their hearts.

The Chairman said that it was apparent that only one sect of priests had been associated in that work. What they should decide now was whether they should send the four monks to Malaya along with the delegates whom they expected from Malaya.

Dr. G. P. Malalasekera said that they should decide at that meeting to send four Buddhist priests to Kuala Lumpur and leave the larger question of sending out missionaries not only to Malaya but to other parts of the world also to be discussed later at a more representative meeting. It was the duty of that meeting to wish those monks going out to Malaya every success.

A Committee of about 100 Buddhists with power to add to the number was then elected with Mr. W. E. Bastian as Secretary, to make the necessary facilities for the departure of those priests and for their stay in Malaya.

Ceylon Daily News, 9-1-28.

NOTES AND NEWS

DEATH OF DR. BUNYU NANJO

We learn with deep regret the death of Dr. Bunyu Nanjo, the well known Japanese Buddhist Scholar at the ripe old age of 79. He was known throughout the world as a scholar of vast erudition and his catalogue of Chinese Tripitaka earned for him an honourable place among the greatest scholars of his

time. To him Buddhism was not merely a thing of antiquarian interest as to many scholars but a living religion. Of him it could be said that he tried to realise in his own life the great truths and ideals of Buddhism. To be learned about a faith is one thing and to live upto the ideals set up by it quite a different thing. It must be said to the credit of Dr. Nanjo, himself an ordained priest of the Nishi Hongwanji, that he was not only a great scholar but at the same time—which is certainly the more important fact from our point of view—he was a doer of the teachings. The Buddhist world is poorer to-day by his sad death but the good work he had done will always remain an example for future Buddhist scholars to copy. May he attain the eternal peace of Nibbāna.

* * * *

LONDON VIHARA

In our last issue we stated that a new site had been bought for the proposed Vihara in London. From the latest mail to hand we learn that it is situated at 41, GLOUCESTER STREET, Gloucester Gate, LONDON, N. W. 1. This is a more central place than the former and is easily accessible to those who wish to attend meetings, etc. M. B. S. office has been removed to this place and all correspondence should be addressed there. The Vihara work will commence as soon as the necessary arrangements are made. We understand that the fund started in Ceylon for this purpose now amounts to Rs. 23,000/-.

* * * *

ACTIVITIES AT THE CALCUTTA VIHARA.

The following lectures were delivered at the Vihara Hall during January:—(1) Some Indian Problems by Swami Sachidananda Saraswati, (2) The goal of Life by Swami Sachidananda Saraswati, (3) Future Religion of India by Swami Sachidananda Saraswati.

* * * *

BUDDHISM IN SIAM

In the course of an interesting article in the January issue of the Modern Review Dr. Suniti Kumar Chatterjee writes:—

"The most heartening thing in Siam is the great vitality of the Buddhist religion there. It is still a living force. Its priesthood still produces learned men. It is tolerant, and by its very toleration it softens intolerant creeds that have been allowed to settle within its borders. Young Siamese are proud of their religion and its philosophy. It is common practice for young men of the intellectual and aristocratic classes to live for some months, even years, in a monastery, following the monastic life and its aspirations for mental calm, and then come out into the world, sort of purified for the struggles of life by the age-old discipline of the *Vihara* which seeks to help man to curb and quell the distracting lusts of the flesh and finally to annihilate his own ego-consciousness. I met some such young men—bright intellectual faces, with a certain arresting expression of benignity and seriousness which certainly was an index of the inner spirit, for which one could not but have great respect; young men who had put some years of study in Germany, England and America. In recent years, there have been cases of young princes and scions of the nobility voluntarily turning monks and they at least show that the old ideals are still potent factors in the life of the people, and that idealistic Prince Siddhartha has not yet abandoned this world entirely."

* * * *

JAPANESE RESPONSE TO INDIAN APPEAL

We are glad to learn from the *Young East* that the appeal which the Maha Bodhi Society sent to Japan for financial aid has had a ready response from the Buddhists. The *Young East* writes:—

"In Vol. II No. 6 of the *Young East* an appeal to Japanese Buddhists from the Maha Bodhi Society of Calcutta was published. In that appeal the Maha Bodhi Society asked for help to a commendable plan it cherishes of establishing a Buddhist University and a *Vihara* at Sarnath, where Lord Buddha, shortly after his attainment of supreme enlightenment,

preached his first sermon to the five ascetics. The Young East arranged to have this appeal translated into Japanese and published in the *Chingai Nippo*, a daily paper published in Kyoto in the interest of Buddhism. We are glad to note that it has had instant responses, the following contributions having been made so far:—Rev. Tenryu Yamane Yen 50.00, Mrs. Chika Oda Yen 15.00, Shido Dojin Yen 10.00, Anonymous Yen 10.00. Total 85.00.

We hope to receive more contributions from our readers."

* * * *

SARNATH M. B. FREE SCHOOL

The Free Elementary School at Sarnath which was closed for several years has been restarted lately. A teacher with qualifications for teaching has been appointed and the number of boys attending the classes is 12 at present. It is expected that more would join in the near future.

BOOK REVIEW

*La Sagesse Du Bouddha et la Science Du Bonheur By
Dr. Edmond Isnard, Les Editions de la Revue
Extrême-Asie, Saigon, 1927.*

Much has been written by the Western scholars on Buddhist Philosophy in general. But we are still in the dark as to the real nature of the Buddhist philosophy prevailing in Indo-China. Since the foundation of the French School at Hanoi, the French savants are trying their best to throw light on the history of Buddhism in Indo-China. The Review of Extreme-Asie, Saigon is also publishing interesting monographs on this phase of Buddhism in Indo-China.

The book under review—*La Sagesse du Bouddha et la Science du Bonheur* is a valuable addition to the Buddhist philosophical literature in Indo-China. The author Dr. Edmond Isnard is a well-known writer on Buddhism and has already made his mark in the literary field. His former book—*Esquisse*

Des Principales Sects Du Bouddhisme En Extrême-Orient gives an account of the principal Buddhist sects in the extreme orient and is a welcome addition to the history of Buddhist Sects.

The book opens with a chapter on the way of Ignorance. It is followed by another entitled—*L'evil*. In the third chapter, the writer discusses the three characteristics of the world of relation, viz., (1) Sabbe Sankhārā Aniccā (2) Sabbe Sankhārā Dukkha (3) Sabbe Sankhārā Anattā. Other remaining chapters are also very illuminating.

The book will be read with interest by all lovers of Buddhism, specially by Buddhists of all parts of the World. Students of comparative religion would also find a mine of information in this book. We congratulate Dr. Isnard in his performance.

PHANINDRA NATH BOSE.

We acknowledge with thanks receipt of the following books for review :—Who's who in Mysticism by C. Hartmann ; The Cross in the Crucible by Mr. S. Haldar ; Archæological Survey Report No. 31 ; We have also received beautifully printed calendars for 1928 from the Globe Nursery, Calcutta, S. K. Lahiri & Co., Messrs. Ghose Bros. Calcutta and Messrs. Luzac & Co., London.

HINDU MYSTICISM BY S. N. DAS GUPTA, M.A., Ph.D.

A book entitled Hindu Mysticism has been just published by the Open Court Publishing Co., Chicago, and London. The brochure under notice contains six lectures delivered by Professor S. N. Das Gupta, M.A. Ph.D. of the Presidency College, Calcutta, in connection with the N. W. Harris Lectureship which was founded in 1906 through the generosity of Mr. Normal Wait Harris of Chicago. The purpose of the lecture foundation as expressed by the donor is "to stimulate scientific results of the highest type and to bring the results of such research before the students and friends of the North Western University and through them to the world." The following are the subjects of the lectures :—(1) Sacrificial Mysticism

(2) Upanishad mysticism, (3) Yoga mysticism, (4) Buddhist mysticism, (5) Classical forms of devotional mysticism, (6) Popular forms of devotional mysticism.

The term mysticism is always implied in a popular way to certain practices, the object of which is the attainment of some miraculous power for the benefit of this mundane life. This the writer calls the inferior mysticism. It has just been noted by the author that the superior and higher mysticism is that which is directed to the liberation of the spirit and the attainment of the highest bliss. This mystic power is to be obtained by the control of will, purity of mind and an earnest striving for moral goodness, self abnegation and an indomitable and steadfast aim towards a goal. It is a practical and scientifically worked out method of reaching truth which is built upon one universal and adamant foundation of knowledge and experience. Reasoning or theory is of very little help in this gradual development of mind. This is aptly expressed by the author "to be active, formative, creative, elevating and ennobling principle of life."

This is the idea with which the lecturer has proceeded in his task. But when we come to the subject matter of his lectures, we find that instead of bringing out or indicating the practical experiences which one has to meet in the way to enlightenment, the author has made a generalisation of facts which lays no claim to originality. The subject dealt with is the simple system of Hindu thought and culture and it is only with the idea of attaching certain mysticism to the subject that the lectures have been called Hindu mysticism. Reader should always remember that the life of mysticism, whether it be Hindu, Buddhist, Christian, Mohamedan or Sufi, is experience and observation. In case, we ask what is Buddhism, the inevitable answer would be the practical solution of the mystery of sorrow and the emancipation from it. The great teacher experienced these truths, saw them, realized them in his own life and ultimately preached them to the world.

Whatever shortcomings there may be, the writer has ful-

filled his object well. The clear and comparative method of presentation which Prof. Das Gupta has made will enable the reader to understand and appreciate the gradual growth and merits of the different systems of speculation and practices of this land from the Vedic period down to the present day faiths prevalent in India. The book will amply repay perusal. We recommend this to the students of comparative religions in India and abroad.

In the opening line of the preface, Prof. Das Gupta has stated that before these lectures, the subject of Hindu mysticism received no systematic treatment in a comprehensive way either in America or in the continent; we cannot fall in with the author in this observations. The work in this direction was first started by Swami Vivekananda in America. His book on "Raja Yoga" published in America some 33 years ago, will ever remain a standard work on the subject. In fact that book paved the way and produced results, the fruits of which is being reaped to-day by men like Prof. Das Gupta and other notable writers and thinkers of the present day.

C. C. BOSE.

Miss Mayo's Mother India, A Rejoinder by K. Natarajan.

It is indeed a great service that "Mr. K. Natarajan, the cultured and talented Editor of the 'Indian Social Reformer' has done in bringing the half-truths and untruths described in Miss Mayo's 'Mother India' under the actue and impartial criticism of his able pen. The present book is a collection of articles published in the above said journal. Looking through the eye of an impartial critic, Mr. Natarajan points out that "The Book . . . is the product of a fantastic frenzy for the superiority and supremacy of the whites." Though it is a rejoinder to another book, the book in itself is an interesting piece for thoughtful reading. We recommend this book to the English knowing public who are interested to know something

of India in its true aspect. The price of the book is 12 as. which can be had from G. A. Natesan & Co., Madras.

M. C.

CONGRESS OF TROPICAL MEDICINE ASSOCIATION

The Seventh Session of the Congress of the Far Eastern Association of Tropical Medicine marks an important development in the knowledge of the medical science of the day and it is hoped the scientific value of the deliberations will be of far reaching character in the knowledge of the healing art of the tropical diseases.

The present session was held for the first time in India and in fitness of things, as a centre of culture, Calcutta was selected for its place of sittings. About 800 delegates attended, of whom nearly 90 came from foreign countries, such as Ceylon, China, Formosa, Shanghai, Hongkong, Indo-China, Japan, Federated Malay and America. Even League of Nations was represented in the Congress. There were Scientific Exhibitions in connection with it, which enhanced its importance.

The first session of the Congress was held in Manila, in the year 1908, the second in the year 1912, at Hongkong, the third in the year 1913 at Saigon ; after a period of eight years, it was resuscitated by the Dutch scientists of Tava and the Conference was held in that place. The fifth was held in Singapore in 1923 and the sixth in Japan in 1925. The avowed object of the Conference was to find out the causes and to discover the best means as how to combat such tropical diseases as plague, cholera, dysentery, tuberculosis, small pox, leprosy, Kalazar etc.

The papers read and discussed were of varied nature, they covered a vast field of difficult tropical diseases and their remedies. Men whose names stand pre-eminent in the field of medical discoveries and who have made life long study of

the subjects either read papers or took part in the discussion. It may be noted here that by their specialised knowledge and experience in the respective branches of the subjects, the delegates from the Far East made a deep impression on the mind of the audience.

C. C. BOSE.

FINANCIAL

SRI DHARMARAJIKA VIHARA

RECEIPTS & EXPENSES FOR 1927

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Charity Box Collection ...	116	13 9	Electric Supply Cor. Cal.		
Rent of Hall ...	127	0 0	for Electric Supply ...	298	11 9
<i>Donations</i>			Electric Service Co. for		
Prof. from Japan ...	15	0 0	Electric maintenance ...	116	0 0
B. K. Bose, Calcutta ...	0	8 0	Flowers ...	60	0 0
Mr. R. Hewavitarne,			Durwan's wages ...	214	10 6
Colombo (for flowers)	15	0 0	Candles, bulbs, Brass		
Mr. K. T. Wimalasekhara,			polish etc. ...	28	15 0
Horana, Ceylon (for			Hari Charan Das for re-		
flowers) ...	15	0 0	pairs, pipes ...	35	0 0
			Photographs ...	35	10 0
			Electric Regulator ...	10	0 0
			Canvas Curtain, including		
			fixing etc. ...	33	15 0
			Electric Table Lamp ...	15	0 0
			Glasses for the Japanese		
			Image including mistry		
			charges ...	34	0 0
			Plan of proposed addition		
			to 4A, College Sq. ...	20	0 0
			Conveyance and miscel-		
			laneous ...	4	15 3
Total ...	289	5 9	Total ...	906	13 6

GAYA MAHA-BODHI HALL

ACKNOWLEDGMENT OF RECEIPTS

Previously acknowledged Rs. 1063-7-0 ; Mr. T. W. Siriwardhana, Matugama, Re. 1 ; D. A. Munasingha Appuhamy, Matugama, Re. 1 ; Dhammika A. Wijesekhara, Rs. 5 ; P. L. Adrian Appuhamy, Polonuaruwa, Rs. 15 ; Mr. D. B. D. S. Wickramaratna, Vidana Aracchi, Totagamuwa, Rs. 5 ; collected by T. S. Weerasingha Esqr., Uduwara ; T. S. Weerasingha, Rs. 5 ; K. Sodilis De Silva, Rs. 5 ; K. Garunona Upasika, Rs. 5 ; K. Yasonona, Rs. 5 ; A. Baby Nona, Rs. 5 ; W. Sedilishamy, Rs. 2 ; W. Odilishamy, Re. 1 ; M. Hinnihamy, Re. 1 ; G. Dineris Silva ; Re. 1 ; O. Ongris Silva, Re. 1 ; M. Podineris Fernando, Re. 1 ; D. Manuel Fernando, Re. 1 ; total Rs. 33 ; Maung Tha Noe, Burma, Rs. 18 ; collected by Saugata Sugatakanti at Gaya :—Daw Baw and Party, Rs. 28 ; Maung Myatun and Aung Awpi, Rs. 8 ; Revds. Piyyaratana & Somananda Rs. 5 ; Revd. U. Thundra, Re. 1 ; U Ngawanta, Re. 1 ; U Thagma, Re. 1 ; Shwe Kwan, Re. 1 ; D. M. Manatunga, Re. 1 ; Mr. J. L. Barua, Rs. 10 ; Tha Htaw, Rs. 2 ; U Sumangla Re. 1 ; U Rawenda, Re. 1 ; U Buddharakkhita, Re. 1 ; U Thagma, Re. 1 ; Priest from Mandalay, Rs. 2 ; Mg Mg Thwin, Re. 1 ; Mg Aung Myat, Re. 1 ; Maung Khain, Re. 1 ; U San Hain, Rs. 5 ; U Achara, Re. 1 ; U Sundra, Re. 1 ; U Tejawanta, Re. 1 ; U Nagenda, Rs. 5 ; U Sasna. Re. 1 ; U Kusala, Re. 1 ; U Tejawanta, Re. 1 ; U Chakkinda, Rs. 5 ; Ko Sun Wan, Rs. 8 ; Do A Mya, Rs. 2 ; Do Sun, Rs. 2 ; Ma So, Rs. 2 ; Ma Sin, Rs. 2 ; Ma Pu, Re. 1 ; Ma Mya, Re. 1 ; Do Nwe, Rs. 5 ; Da A Bo, Rs. 3 ; Do Swa, Rs. 3 ; Do Aa Bo, Rs. 5 ; Ne Mg, Re. 1 ; Party from Rangoon, Rs. 3 ; U Narinda, Re. 1 ; U Etak, Re. 1 ; U Oinuya, Re. 1 ; Sugatakanti, (being amount given to him for his personal use) Rs. 10 ; total Rs. 139 ; Pandit Sheo Narain, Lahore, Rs. 30 ; Sanja Jampso, Mongolia, Rs. 5 ; Mrs. M. P. Fernando and party, Wadduwa, Rs. 10 ; S. N. Barua, Esq., Delhi, Rs. 5 ; U San Dun, Burma, Rs. 25 ; U San Dun's daughter, Rs. 5 ; Daw Hnin Gee, Burma, Rs. 10 ; Mr.

& Mrs. Tun E, Burma, Rs. 5 ; Daw Tha May, As. 8 ; Daw Mya, Re. 1 ; Daw Hla May, Rs. 10 ; Ma Ma Gyi, Rs. 10 ; Daw Kyaw, Rs. 5. Grand Total Rs. 1401-15-0.

DEVAPRIYA WALISINGHA,
Rec. Secy. & Treasurer,
Maha Bodhi Society.

NOTICE OF REMOVAL

The Headquarters of the British Maha Bodhi Society have been removed from 86, Madeley Road, Ealing W. 5 to the newly purchased premises No. 41, Gloucester Road, Gloucester Gate N.W. 1. London.

The sum of Rs. 75,000 has been paid for the purchase of the Gloucester Road property where the Maha Bodhi Society hope to erect a Buddha Vihara with the help of our Buddhist brothers and sisters throughout the world for which the sum of £6,000 is required according to the estimate of the architect Mr. E. Bates, F.R.I.B.A.

The Hony. Solicitor of the British Maha Bodhi Society is Mr. Alexander Hayman Wilson, 5, Victoria Street, London S.W. 1. who will be glad to answer correspondents.

THE MAHA-BODHI

AND

THE UNITED BUDDHIST WORLD

A Monthly Journal of International Buddhist Brotherhood

Mg. Editor—THE ANAGARIKA DHARMAPALA

CONTENTS

	PAGE.
Buddhist Sonnets—By Miss C. H. Haman	103
Numerical Sayings (<i>Anguttara Nikāya</i>)—Translated by Mr. A. D. Jayasundare	105
The Noble Eightfold Path—By The Anagarika Dharmapala	113
CORRESPONDENCE—Burmese Inscriptions at Buddhagaya	118
What Tokyo is talking about	119
Right Mindedness—By Bhikkhu Silācāra	121
The Buddhist Love-Thoughts—By Mr. A. J. Edmunds	132
The Way to Acquire Eternal Happiness	134
Vegetarianism	138
Miss Mayo's "Mother India"	139
NOTES AND NEWS—The Anagarika Dharmapala—Sarnath Vihara work	
—Waisakha Purnima—Ordination of an Indian Scholar—Sri Dharmarajika Vihara Activities	142
Review	144
Financial	148

PLEASE REMIT YOUR SUBSCRIPTION IN ADVANCE.

We Want Your Support to Spread the Dhamma.

ANNUAL SUBSCRIPTION.

India, Ceylon, Burma.....Rs. 4	America.....Dollar 4
Europe.....Shillings 6	Far East.....Yen 2

Single Copy As. 6.

All Communications should be addressed to the Editor,
Maha-Bodhi, 4A, College Square, Calcutta.

Our Telegraphic Address : "BUDDHIST," Calcutta.

GAYA MAHA BODHI HALL

(REV. ZAWTIKA MEMORIAL.)

Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road, Gaya, with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from different Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced under the supervision of the late Revd. U. Zawtika, a Burmese monk, and two rooms were built. A start was made in the construction of the main building, but for financial stringency the operations could not be continued.

The work has been restarted now and if funds are forthcoming we hope to complete the building within one month.

On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with great inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

It is estimated that Rs. 8,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma, India and Ceylon to contribute this small sum and remove a long felt want. As the building operations are going on rapidly we hope contributions will be sent to the undersigned at 4A, College Square, Calcutta, as early as possible.

We are glad to mention here that the hall will be named after the late Revd. Zawtika as a mark of our gratitude to him for the devotion he showed to this work.

DEVAPRIYA WALISINGHA,
Rec. Secy. Maha Bodhi Society.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय
हिताय सुखाय देवमनुस्सानं देसेथ भिक्खवे धम्मं आदि कङ्काणं सज्जे कङ्काणं
परियोसान कङ्काणं सार्थं सव्यञ्जनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पक्कासेथ ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]	MARCH, $\frac{\text{B. E. 2471}}{\text{A. C. 1928}}$	[No. 3
--------------	--	---------

BUDDHIST SONNETS

DUST.

As one who throws some dust towards the sky,
He cannot soil the Heavens, but it falls
Back on himself,—the weight of it appals—
So is that fool who in his greed shall try
To hurt the Truth by telling men a lie,
Hurling his words as jugglers do their balls.
Yet shall the Truth prevail. A brave man calls,
“Let Right and Reason triumph though I die.”
Alas! The world has taken at their word
This generous oath of Heroes. There is heard,
If one but listens, down the ages vast,—
“We toiled for Right, for Truth, but fell at last,
Killed by the faggot, wheel, the rack, the screw.”—
O World of Ghouls, ye know not what ye do.

THE CHILD.

As when a foolish child lies on its back,
And grabs at anything its eyes can see,
And stuffs them in its mouth in gurgling glee,—
So is that man who piles a heavy stack
Of things upon himself, in box, in sack—
And how can such a mortal e'er be free?
He thinks he is, but he has lost the key
To freedom's door, lost in his heavy pack.
Then to that child there comes the kindly nurse,
Removes the pebble, or the stick of wood ;—
And to the man, howe'er he rave and curse,
The Teacher comes, although, alas, withstood.
It is annoying! But it would be worse
The child should strangle, men not seek the good.

GOLD.

"Among my treasures is abundant gold
In goblets, coins, and in lacs of bars,
With silks and satins that no blemish mars.
And whitest damask lying fold on fold.
My throne, four golden lion-claws uphold,
Below the canopy thick-strown with stars,
And in my courts are golden chariot-cars—
Shall these pass as a tale that has been told?"
"All these shall pass, O King, and nought remain
Of this your gold, your silks, your jewelled store ;
And these slight things the wise hold in disdain,
But keep *this* knowledge in their heart's deep core,—
That all shall go, or whether faint or fain,
In at death's postern, out through its hidden door.

C. H. HAMAN.

NUMERICAL SAYINGS

(*Anguttara Nikāya*)

SECTION OF PENTADS

(*Pancaṅga Nipāta*)

CHAPTER XVIII: ON THE LAY-DEVOTEE.

(1) FIVE PRECEPTS. (a)

On one occasion the Exalted One dwelt near Sāvatti in the Jeta-wood at Anāthapindika's pleasure-park. Then the Exalted One addressed the brethren: 'O brethren'. 'Yea, Lord', the brethren also made response to the Exalted One. The Exalted One spake thus:—

Endowed with five things, brethren, the lay-devotee becomes diffident. What five?

He takes life, he steals, he commits impurity, he lies and he partakes of intoxicating liquor and drugs.

Endowed with five things, brethren, the lay-devotee becomes confident. What five?

He abstains from taking life and so forth.

(2) FIVE PRECEPTS. (b)

Endowed with five things, brethren, the lay-devotee becomes diffident and lives the life of a householder. With what five?

[*The remainder of this discourse is the same as in the previous discourse.*]

(3) FIVE PRECEPTS. (c)

Endowed with five things, brethren, the lay-devotee goes into a state of woe even as a load is laid down. With what five?

[*The same five as above.*]

Endowed with five things, brethren, the lay-devotee goes into a state of bliss even as a load is laid down. With what five?

[*The same five as above.*]

(4) FIVE PRECEPTS. (d)

Once, the house-father Anāthapindika came into the presence of the Exalted One and so forth. The Exalted One spake thus:—

House-father, he who has not rid himself of the five-fold guilty dread¹ is said to be of bad character and is reborn in a state of woe. What five?

The taking of life, thieving, impurity, lying and partaking of intoxicating liquor and drugs. House-father, he who has renounced the five-fold guilty dread is said to be of good character and is reborn in a state of bliss. What five?

[*The same five.*]

Whatsoever guilty dread, house-father, he stores up in this life, or in the life to come or any pain mental or bodily he suffers owing to the taking of life; he who abstains from the taking of life does not store up guilty dread in this life or in the life to come nor suffers any pain mental or bodily; to him who abstains from the taking of life this guilty dread thus becomes assuaged.

[*Repeat the same as to the other four.*]

(5) THE LAY-DEVOTEE.

Endowed with five things, brethren, the lay-devotee becomes an outcaste, impure, and the meanest² lay-devotee. With what five?

He is bereft of faith, is of bad character, believes in lucky signs,³ looks out for good omens and not Karma, seeks worthy

¹ *bhayam* = trepidation in mind. *Veram* = evil conditions—Comy.

² *pacchimako*—Comy.

³ *Kotuhala*—mangalika (superstitions).

recipients for gifts outside the religion, and to them does the first act.⁴

Endowed with five things, brethren, the lay-devotee becomes the gem of a lay-devotee, a white lotus-like lay-devotee and a blue-lotus-like lay-devotee. What five?

[Repeat the converse of the above five].

(6) JOY OF SECLUSION.

Once the house-father Anāthapindika escorted by about five hundred lay-devotees came into the presence of the Exalted One. Having come he made obeisance to the Exalted One and took a seat at one side. To the house-father Anāthapindika so seated the Exalted One spake thus:—

Indeed, house-father, you have given robes, almsfood, dwellings, refreshment and medical support for the weak and the sick. Do not, house-father, be content only with that (to wit): we have offered robes and so forth. Therefore house-father, you should thus train yourself:—

How shall we from time to time enter into and dwell in the joy* of seclusion? Even thus should you, house-father, train yourself.

When this was uttered the venerable Śāriputta said thus:—

O wonderful, Lord, O marvellous Lord, all of it was indeed well spoken by the Exalted One.

[Repeat the above].

At whatsoever time, Lord, the Ariyan disciple enters upon and dwells in the joy of seclusion, at that time five things do not exist for him. Whatsoever pain mental or bodily arises from sensual desires, at that time it does not arise for him; whatsoever happiness, mental or bodily arises from sensual desires, at that time it does not arise for him; whatsoever pain mental or bodily arises owing to dementitious conditions, at that time it does not arise for him; whatsoever happiness mental or bodily

⁴ That is, gives the first fruits, etc. to those outside the religion.

* The first and second Jhānas.

arises owing to demeritorious conditions, at that time it does not arise for him ; whatsoever pain or happiness mental or bodily arises owing to meritorious conditions, at that time it does not arise for him. At whatsoever time, Lord, the Ariyan disciple enters upon and dwells in the joy of seclusion, at that time these five things do not exist for him.

Well done, well done, Sāriputta !

[Repeat the above words of Sāriputta verbatim].

(7) FORBIDDEN TRADES.

These five trades, brethren, should not be carried on by a lay-devotee. What five?

Trade in arms, trade in human beings, trade in animals for the sake of flesh, trade in intoxicants and trade in poisons.

Verily, brethren, there are these five trades which should not be carried on by a lay-devotee.

(8) FIVE PRECEPTS.

What think ye, brethren, have you ever seen or heard : This person has renounced the taking of life and abstained from killing, and owing to his abstinence from killing he is taken up by the *rājāhs* and smitten or slain, put in bonds, banished or done according to their pleasure? Not so indeed, Lord ! Yea, brethren, I myself, brethren, have also not seen or heard such a thing. Moreover, they (the *rājāhs*) proclaim an evil deed : 'This person has deprived a woman or a man of life.' Then he is taken up by the *Rājāhs* owing to his taking life and is smitten or slain, put in bonds, banished or done according to their pleasure. Have you seen or heard a thing such as this? 'We have seen and heard, Lord, and shall also hear (in the future).'

[Repeat the same as to 'thieving, 'impurity', 'lying' *mutatis mutandis* and continue as follows:—]

What think ye, brethren, have you ever seen or heard : This person has renounced partaking of intoxicants and abstained from intoxicants and he is taken up by the *rājāhs*

owing to his abstinence from intoxicants and is smitten or slain, put in bonds, banished or done according to their pleasure? Not so indeed, Lord! Yea, brethren, I myself, brethren, have not seen nor heard such a thing. Moreover they proclaim an evil deed: This person being intoxicated has deprived a woman or a man of life, has stolen either in village or jungle what is not given, has misconducted himself as regards other women and girls, and hurt the welfare of a clansman or his son by false-hood. He is taken up by the *rājāhs* owing to his intoxication and is smitten or slain, put in bonds, banished or done according to their pleasure. Have you seen or heard a thing such as this? We have seen and heard, Lord, and shall also hear (in the future).

(9) LAY-DEVOTEE.

Once the house-father Anāthapindika escorted by five hundred lay-devotees came unto the presence of the Exalted One. Having come he made obeisance to the Exalted One and sat down at one side. Then the Exalted One addressed the venerable Sāriputta thus:—

Sāriputta, if any layman, dressed in white knows that he is himself guarded in the observance of the five precepts and without effort but easily and comfortably takes pleasure in four things, which are dependent upon clear consciousness and which result in happiness in this world; he then declares regarding himself: 'The states of woe, of animal life, of ghosts and of pain and suffering have I destroyed, a stream-winner am I, destined never to be punished in states of woe and assured of final enlightenment.'

Of what five precepts is he guarded in the observance?

Herein, Sāriputta, the Ariyan disciple abstains from the taking of life and so forth.

In what four things does he without effort but easily and comfortably take pleasure, which are dependent upon clear consciousness and which result in happiness in this world?

*Herein, Sāriputta, the Ariyan disciple is endowed with perfect faith in the Exalted One thus: He the Exalted One is an Arhant, Supremely Enlightened, full of wisdom and goodness, a Blessed One, a World-Knower, a peerless Tamer of men, the Teacher of devas and men, an Awakened One and an Exalted One. This is his first attainment, dependent upon clear consciousness which results in happiness in this world, for the purpose of cleansing and purifying the uncleansed and unpurified mind.

Then again, Sāriputta, the Ariyan disciple is endowed with perfect faith in the Norm thus: Well-proclaimed by the Exalted One is the Norm, to be realised in this life and without delay, bidding us come and see, leading us onward, to be known by the wise as a personal experience. This is the second attainment dependent upon clear consciousness, which results in happiness in this world, for the purpose of cleansing and purifying the uncleansed and unpurified mind.

Then again, Sāriputta, the Ariyan disciple is endowed with perfect faith in the Order of the brethren thus: Well-practised is the Order of the Blessed One's disciples, in uprightness, method and propriety: namely the four pairs of persons, the eight classes of individuals. Such is the Order of the Exalted One's disciples, to whom offering and duty should be done and gifts and reverent greeting given, for they are the supreme field of merit to the world. This is the third attainment and so forth.

And lastly, Sāriputta, the Ariyan disciple is endowed with virtues lovely to the holy ones, unbroken and flawless, consistently practised, unblemished, making men free, commended by the wise, unperturbed and conducing to rapt concentration. This is the fourth attainment and so forth.

There are these four things in which he without difficulty but easily and comfortably takes pleasure and which depend upon clear consciousness and result in happiness in this world.

* Cf. Numerical Sayings II, p. 77,

Wherefore, Sāriputta, if any layman dressed in white knows that he is guarded in the observance of the five precepts and so forth as above.

(10) GAVESI.

On one occasion the Exalted One was on tour among the Kosalese, escorted by a large company of the brethren. Then the Exalted One having entered the high road beheld in a certain direction a large forest of *Sāla*† trees. Having so seen He left the road, approached the *Sāla*-forest, entered it and at a certain spot manifested a smile. Then this thought occurred to the Venerable Ananda (to wit): What indeed is the cause, what is the reason for the Exalted One to manifest a smile? Not without a cause, do the Tathāgatas manifest a smile. So Ananda informed the Lord. 'In times of yore, Ananda, at this spot was a city rich, prosperous and densely populated. Then, Ananda, Kassapa, the Exalted One, the Arahant, Supremely Enlightened, dwelt depending upon that town. Kassapa, the Exalted One, the Arahant Supremely Enlightened had a lay-devotee named Gavesi* imperfect in the (five) precepts. Also Ananda, there were about five hundred lay-devotees who were made to confess their faith (in the Buddha) by Gavesi, the lay-devotee but imperfect in the precepts. Then, Ananda, this thought occurred to Gavesi the lay-devotee :

I am indeed of great help to these five hundred lay-devotees and their leader and adviser, but I am myself imperfect in the precepts and these five hundred are also imperfect in the precepts. In this respect (we are) exactly the same, there is nothing higher (in me). I shall now (strive after) something higher.

Then indeed, Gavesi the lay-devotee came to where the

† *Sāla*=*Shorea robusta*.

* *Gavesi*=Seeker or striver.

five hundred lay-devotees were. Having approached, he said thus to those five hundred lay-devotees :—

From this day hence-forth, friends, consider me as one fulfilling the precepts.

Then, Ananda, these five hundred lay-devotees thought thus : Our master Gavesi the lay-devotee is our helper, leader and adviser. Master Gavesi is indeed fulfilling the precepts ; why then not we ? Ananda, thereafter those five hundred lay-devotees came into the presence of Gavesi the lay-devotee. Having come they said thus to Gavesi the lay-devotee :

From this day henceforth, Master Gavesi, consider these five hundred lay-devotees as fulfillers of the precepts. Then Ananda, Gavesi the lay-devotee thought thus : I am indeed a greater helper, leader and adviser of these five hundred lay-devotees. I am a fulfiller of the precepts and these five hundred lay-devotees are also fulfillers of the precepts. In this respect (we are) exactly the same, there is nothing higher (in me). I shall now (strive after) something higher.

Thereupon Gavesi approached the five hundred lay-devotees and asked them to consider him as one fulfilling the vow of chastity, leading a virtuous life abstaining from vile conduct. Then the five hundred lay-devotees followed suit and informed Gavesi of the fact.

Thereupon Gavesi informed the five hundred followers that henceforth that he took one meal a day abstaining from eating at night and after hours. The five hundred followers did the same.

Then Gavesi came into the presence of Kassapa, the Exalted One, the supremely Enlightened, and said thus : Lord ! may I seek admission to the Order in the presence of the Exalted One and also seek full ordination ? Gavesi was thus admitted to the Order and duly ordained. In a short time after such ordination, Ananda, Gavesi the bhikkhu, abiding alone, aloof from men, vigilant, striving and resolute.....And Gavesi the bhikkhu became yet another of the Arahants.

Then the five hundred followers thought thus : Master

Gavesi who was our great helper, leader and adviser, having cut off hair and beard and donned the yellow robe has left the home and gone forth into homelessness. Why then not we? Then the five hundred came into the presence of Kassapa, the Enlightened One and said thus to Him: May we also, Lord, seek admission into the Order and receive full ordination? They were duly admitted and ordained. Then Ananda, this thought occurred to Gavesi the Bhikkhu: Indeed, I have attained to this highest bliss of emancipation, without difficulty, easily and comfortably; may these five hundred *bhikkhus* also win to the same highest bliss of emancipation similarly without difficult, easily and comfortably. Thereafter Ananda, in a short time after abiding alone, aloof from men.....they realised: that birth was overcome, lived the holy life, done what was to do and there was no more of these conditions.

Verily, Ananda, thus these five hundred *bhikkhus* headed by Gavesi in due course after striving won to the noblest and highest bliss of emancipation. Therefore, Ananda, thus should (you) train yourselves:—

Let us ere long win to the noblest and highest bliss of emancipation!

Verily, Ananda, even thus should you train yourselves.

[CHAP. XVIII: ON THE LAY-DEVOTEE ENDS.]

A. D. JAYASUNDARE.

THE NOBLE EIGHTFOLD PATH

The Lord Buddha in the wisdom of His omniscience and great compassion discovered the Way that leads to supreme happiness here and after death in the higher heavens. He found that the human being has no known beginning, and that he is born here according to the karma deeds that he had done in his previous births. In this life the human being by his thoughts, deeds and words create karma. Good thoughts, good

deeds, good words create good karma ; evil deeds, evil words, evil thoughts create evil karma. In the past kalpas, in many births the human being had created both evil and good karma, and in this life he reaps the results of both the good and the bad karma that he had done previously. The karma that he does in this life will have their effects in after lives. Certain karmas that he had done in past lives not having had the opportunity to produce their effects, they lie in wait till the opportunity arrives. Such karma is called *aparāpariya vedaniya karma*. In this life certain people abstaining from evil do good deeds, and yet we see them suffering ; and the answer is that their suffering is due to the remnant of evil karma they had done in the distant past. The opportunity having been found the evil karma begins to operate. We see men doing evil deeds live happily, the answer is that it is due to their good karma of the past. The incomprehensible complexity of the karmic law is only grasped by the omniscient Buddhas and none else. Those who do not understand the processes of the karmic law either adopt the materialistic theory or depend upon the fatalistic idea or come to think that everything happens according to the will of a capricious deity. In this connection the *Mahā kammavibhaṅga sutta* of the *Majjhima Nikāya*, translated by Lord Chalmers should be carefully read. Man is the result of his own karma. So long as he continues to think erroneously he will have to bear the burden of his own karma. Ignorance is the operating cause which makes man to do evil karma. Destroy Ignorance by Wisdom, and the Way to destroy Ignorance is to observe the principles of the Eight-fold Path, viz. Right insight, Right desires, Right speech, Right deeds, Right livelihood, Right Effort, Right Attentiveness and Right Illumination.

Right insight is obtained by the study of the four noble truths, whereby Ignorance could be destroyed. The study of the 12 *Nidānas* or the operating causes helps to understand the cosmic process whereby gods and human beings are tied to the wheel of evolutionary life. This earth of ours is inter

related with other worlds; and gods and men according to their karma go on circumambulating within the evolutionary wheel of life, now born as man, now as a god, now as a preta, (ghost), now as an animal etc. The individualized consciousness of the living being at death is drawn by the force of karma into another form. The human germ plasm on the first day of its life is inconceivably minute, and invisible to the naked eye. Before 1827 its nature was not known to European medical men. Professor Sir Arthur Keith, President-elect of the British Association, says "that it was in 1827 that Baer found what generations of anatomists had sought for in vain—the human ovum, that microscopic speck of protoplasm which is the starting point of every human life." What Baer had discovered in 1827 our Lord Buddha discovered 2,500 years ago. The development of the human ovum with its prenatal associations in past births the Lord Buddha has shown in the great Law of inter Dependent Causality. The history of each human ovum is revealed to the Adept who knows the science of divine clairvoyance. Semitic theologians had no idea of psychic biology, they did not know the progressive development of the ovum in its weekly sojourn in the womb. They in their ignorance dogmatized that man was created for the first time, 6,000 years ago by a deity who had his habitation in the back part of Mt Horeb in Arabia. The wisdom of the great Aryan teachers was too much for the muddleheaded theologians of Arabia. Europe went under the pall of Semitic theologians, and scientific progress was forcibly stopped by papal bulls. Darwing, Huxley, Tyndall and Herbert Spencer did much in the 19th Century to help the scientific spirit, but their efforts were insufficient to curb the dogmatic theologians who have gained power with the help of mechanical science. The influence of theology is now on the ascendancy and the facilities afforded by science are taken advantage of by the theologian to throttle the students of psychological science.

The panacea needed to cure the muddleheaded is to be found in the laboratory of the great Aryan Teacher, who

taught the principles of a universal religion 2,500 years ago. To-day the world is ruled by statesmen and theologians who are foreign to the spirit of benevolent compassion. They do not see beyond this present life which they think is to be spent in physical activity and sensuous enjoyment, and in the destruction of the freedom which the smaller nations enjoy. Psychological studies are neglected because they do not give enough sensuous excitement. Theology has no scientific basis, neither has it a rational ethical foundation and it is against science.

There is a weekly article which appears in the *London Times* on some aspect of Christian belief, accentuating on the merits of Christianity; daily there is an advertisement in the same paper extolling the merits of a certain big dry goods store in the city of London, which brings before the mind's eye of the reader the name of the store. A certain London daily paper also advertises that it has the largest circulation. This shows the supremacy of the art of advertising. The Lord Buddha emphasised the fact that the people are enticed to believe a thing however false by calling their attention thereto by shouting. The Brahmans of old knew the trick that by continuous shouting they could make the people believe that what they say is true. They compiled treatises showing the superiority of their community, that the Brahmans came out of the mouth of the creator, while the non-Brahmans proceeded from his lower limbs. The non-Brahmans believed the baseless assertion and the superiority of the Brahman caste was tacitly accepted by the Indian people. Then appeared the Lord Buddha who combatted the false idea, and ridiculed the Brahman pretensions, and for nearly a thousand years there was freedom in the land of caste distinctions. The Brahmans by political methods got back the place which they had lost, and regained their lost position. There are various methods to keep the human mind in a state of stagnating unmoral unprogressiveness. Alcohol, opium, different kinds of narcotics and the companionship of woman are sufficient to make the mind insane. The instruments adopted to bring about re-

actions are both political and theological. Buddhism abhors both methods and adopts the analytical method whereby man is given the choice to select the best by showing the degeneracy which results in the weakening of the mind by letting the five senses to be influenced by sensualism. The Lord Buddha knowing the causes of human degeneration showed the Way to gain freedom from the thralldom of passions and to transcend the path of the gods. The causes of human degeneration the Compassionate Lord pointed out in the Chain of dependent causality. The path of emancipation from the stagnating causes is the Noble Eight-fold Path. Follow the path of Ignorance and your life will be full of misery in this life ; follow the sublime principles of the Noble eight-fold Path and you are able to enjoy continuous happiness in this life and hereafter. The eight principles, as stated above, are Right Insight, Right Aspirations, Right Speech, Right Deeds, Right means of livelihood, Right Effort, Right fixity of Mind and Right Illumination. To gain wisdom it is necessary to study all sciences as they treat on subjects which are helpful to gain knowledge on the formation of the human body and psychological processes of the human mind. Geology, physiology, anatomy, biology, astronomy, psychology are useful studies to gain the elements of evolutionary science. The teachings of the Buddha should then be taken up for serious study and the results thereof should be applied for the development of personality.

THE ANAGARIKA DHARMAPALA.

CORRESPONDENCE

BURMESE INSCRIPTIONS AT BUDDHAGAYA.

Rangoon
December 8th, 1927.

Dear Pandit Sheo Narain,

Here is the information I can give you about ancient repairs done at Bodhgaya by Burmans. I mention first the inscription I showed you this afternoon (OS Mon Inscription No. VIII, given in *Epigraphia Burmanica*, Vol. I, Pt. II, p. 163).

- (i) "Thereafter, for the holy temple of Sri Bajras" (sc. the Vajrasana, at Bodh Gaya) which had been destroyed by other kings King Sri Tribhuvanaditya Dhammaraja" (the Burmese king Kyanzittha, who reigned at Pagan approximately from 1084 to 1113 A.D.) brought jewels of divers kinds and sent them in a ship with intent to build up the holy temple of Sri Bajras, to buy land to dig tank, to irrigate arable land, to make dams, in order to burn candles that should never be allowed to go out, to present drums xylophones, singing and dancing, finer than before. In this respect too no other king is like him."

- (ii) This second inscription is at present at Bodhgaya; it is dated two centuries later than the previous one. I have made my translation from my transcription from the facsimili given in Col. Burney's article, opposite to p. 161 of the first part of the 20th Vol. of *Asiatic Researches* (Calcutta 1836). A translation is given in that article (pp. 161-189), and also on pp. 214-5 of the *J. A. S. Bengal*, Vol. III, May 1834. In both the dates appear to be wrongly read, as also in Cunningham, *Book of Indian Eras*, p. 73. They are corrected by J. S. Fleet in the *Journal of the Royal Asiatic Society*, 1913, Part I, pp. 378-384. A modern Burmese transcription is given on p. 271 of *Inscriptions collected in Upper Burma*, Vol. I, 1900, mine is, I hope, more accurate, but as I have not seen the stone nor a rubbing, I cannot vouch for its accuracy:—

"When 218 years of the Lord's Religion had elapsed" (c. 326 B.C.), one of the 84,000 cetiyas (built by) King Siridhammasoka, ruler of Jambudipa Island" (sc. Asoka), (at the place of?) the eating of the alms-offering being in ruin, it was repaired by a great pansukulika monk. Thereafter,

when it was again in ruin, it was built by King Satuiw. Thereafter when it had again fallen into ruin, the dhammaraja, lord of the white elephant, sent as his proxy his acariya Siridhammaraja Guru, at that time his pupil, Siri Kassapa, who accompanied him, did not succeed in doing what was needful; so the Lord of 10,000 Pu" (? Pyu) "while giving rice alms to the elder the monk of Vanavasi, told him to have it done, so leave having been given to the young Lord of the Pu and to the noble elder, the work was duly done on Thursday the 10th day of the Waxing moon of Plasuiw, 657 Sakaraja" (Dec. 1295 A.D.). "On Sunday the 8th day of the Waxing moon of Tanchonnhun, 660 Sakaraja" (Oct. 1298 A.D.) " they offered banners and streamers, food offering, oil lamps gold flowers, silver flowers, cups, clothing and a wishing tree" (Kalpavriksa). In order that at all times there might be food-offerings without cessation, slaves and cows also were sought and dedicated. May this work of merit which I have done serve to help me to reach Nirvana: I desire to get the boon of *Arahanta* in time of the Lord Mattan (Ari Maitriya).

There are several minor obscurities in this inscription which might very well be explained if only I could get rubbings. I should be very grateful if, on your return to India, you could supply me with rubbings of this and of any other Burmese inscriptions at Bodhgaya. Meantime I hope the above notes may be of use to you.

Yours Sincerely,

G. H. LUCE.

WHAT TOKYO IS TALKING ABOUT

Tokyo, at the moment, is a good deal concerned about the failure of the nations to reach an agreement on disarmament at Geneva, and also about America's recently announced naval programme.

Some days ago the "Nichi-nichi" published a cartoon which rather aptly expresses Japan's views on the subject at the present moment. It showed the nations at Geneva shaking hands with great heartiness, but at the same time stealthily handing gold and notes to demoniac creatures which lurked behind them.

The heartiness of the handshakes was intended to show the genuine feelings of friendliness and the desire for peace

which brought the nations to Geneva. But the money which they were paying out behind their backs represented the sums which fear prompted them to spend in order to safeguard themselves against one another.

Tokyo feels uneasy about the present international situation. She is talking about Singapore again. Once more it is being said that Australia was only brought into the argument as a blind ; that Britain's real object in establishing a base in the Pacific was, and still is, to extend her eastern empire. Trouble is foreseen for Great Britain.

Japan is beginning to realise that she has been so busy imitating other nations that she has scarcely given herself an opportunity to evolve along individual lines. Her pictures are either of some Chinese school of art, or of the Paris salon. Her books are sex novels of the Freudian type ; her poetry vers libre, to which the Japanese language is unsuited.

She has produced no great dramatists or philosophers.

The new Nationalist movement is to produce schools of art and thought that are essentially Japanese. Authoritative opinion in Tokyo is warning the leaders of it that the movement must be kept strictly non-political. It is being urged that Japan has men of genius, great dramatists and philosophers in the rough, and that the new Nationalist academy will bring them to light.

A novel written by a Japanese lady, describing the voyage of a ship which put out to sea without a rudder or a pilot, but which at length was brought into harbour by the passengers, is still a "best seller" and a considerable topic of conversation. The book is meant to depict the progress of the women's movement.

Japanese women, who are asking to be put on an equal educational footing with the men, are at the present moment working insidiously through their women's journals.

Japan, of course, has a special form of the written language for the use of women. The men regard it as the inferior form, and if a man were seen reading a women's journal he would

be ridiculed. The novel referred to is rather a subtle move to direct the attack through the medium of feminine journals, because, outwardly at any rate, the men must ignore it and must not take steps to suppress it.

The recent events at Geneva and in the English Church have confirmed Japan in her suspicions that the Christian nations do not regard their religion seriously.

In Japan there was a strong movement towards Christianity after the earthquake of 1923. It was noticed that the buildings of foreigners in Tokyo remained standing, while native buildings lay in ruins, and the feeling spread that the ancient gods of Japan had failed the country in the hour of her need. There was a revulsion of feeling in favour of Christianity, and the Bible became a best seller.

Now there is a considerable falling off in the number of Christians, and a big movement towards Buddhism. Events in Europe during the past few weeks have accelerated it.

Daily Express, London.

RIGHT MINDEDNESS

In naming the various members of the Eightfold Path in English, the *Pāli* word "*sammā*" is translated throughout as "right," but this is so not because "right" is really the best English equivalent for "*sammā*," but only because it is that English word which, with the least straining of its own proper meaning, can be used in every instance where "*sammā*" occurs in the original *Pāli*. As is only too often and yet unavoidably the case where translation is being made from an Oriental into an Occidental tongue, it is very far indeed from being an entirely satisfactory equivalent. The real meaning of "*sammā*" is "superlatively right," so that the nearest one-word equivalents of it in English would be "supreme," "perfect," "excellent," or some other word to the same or

similar effect. Hence, instead of calling the various component parts of the Eightfold Path, "Right Undertaking," "Right Mindedness," and so forth, it would be much nearer the mark to call them "Perfect Understanding," "Perfect Mindedness," and so on. There is only one objection to doing so, and that is, that it might lead the reader into thinking that the Eightfold Path is followed only by men who have reached perfection, whereas, as a matter of fact, it is followed by men at all degrees' of approach to perfection—by men aiming at perfection rather than by those who have achieved it.

And yet if the word "perfect" is anywhere at all applicable in speaking of the divisions of the Eightfold Path, it is applicable to that division of it which is called in the *Pāli* "*sammāsankappa*." In keeping with its fellow divisions, we call this one "Right Mindedness," but in strict truth it ought rather to be called "Perfect Mindedness," for it is intended to denote the attitude of mind of the man who has reached the end of the Eightfold Path of the Noble.

Here, be it said, some misapprehension is apt to arise as regards the exact nature of the Eightfold Path with reference to the relation of its component members, one to another. Again, it is the insuperable difficulties besetting the attempt to translate accurately out of an Oriental into an Occidental idiom that are to blame, coupled, perhaps, with the yet greater difficulty of transplanting ideas, without damage, from the soil in which they were born, and trying to make them intelligible, at home, in another environment so very different as is the intellectual atmosphere of modern Europe from that of the India of twenty-five hundred years ago. But, the fact is, that although the "Path" is called a path, and its eight component divisions are definitely and individually enumerated as such, those divisions are not at all to be thought of as following one another in order of time in precisely the same order as they are written on paper, as though they were so many rungs on a ladder, the first mentioned being the lowest, the next to receive mention the next highest above it, and so on

through all the eight, the last in order of mention having to be regarded as the highest of all.

A much truer idea of the "Path" is to be gained by picturing it not as a path at all but as a rope—a rope composed of eight closely intertwined strands, up which some climber essays to climb by its means, pulling himself higher and higher, hand over hand. In the course of such a climb it will happen that at one moment the climber's fingers will come into closer, more immediate and clinging contact with one particular strand than with any other, and at another moment with another particular strand more than with any of the remaining seven that make up the rope ; yet, all the while he is climbing, the climber is clinging to the whole rope, with the help of the whole rope he is making his upward way. Thus, it is exactly with the man who is following the Noble Eightfold Path. At any one point in his progress along that Path, some one or other of its component members may be that which stands out most prominently in his practice, so that any one looking at him might be fairly well justified in saying that he was practising Right Understanding or Right Speech or Right Recollectedness, according as the case might be. Yet, as a simple matter of fact, no one member of the Eightfold Path can be practised to any extent without its being accompanied by some degree of attainment in all the remaining seven members. A man who has made any progress in Right Understanding worth speaking of, has done so only because he has attained some success in the practice of Right Action, Right Recollectedness, and the rest. A man who has achieved somewhat of Right Action by that fact shows that he also possesses something of Right Understanding, Right Effort, and the other components of the Path, while the man who has won to any noteworthy degree of Right Recollectedness and Right Concentration thereby demonstrates that he must also have made in some measure his Right Understanding and Right Action.

Bearing in mind this close intertwining of the different

members of the Path, it will no longer come as a surprising anomaly to be told that that member which is second in order of mention, when come to fullness, is the achievement of the man who has reached the end of the Path. It will be understood that to say that this is so by no means imports that the traveller on the Path can attain fullness of Right Mindedness (coupled of course with Right Understanding, the member of the Path which precedes it in order of mention) in entire independence of any of the further mentioned constituents of the Path—with this alone attaining to all that the Path has to offer him. It will be understood that the man who has come to the full fruition of his travel on the Path—to Perfect Understanding and Perfect Mindedness—does so because he has already achieved in perfection, Right Speech, Right Behaviour, Right, Livelihood, Right Effort, Right Recollectedness and Right Concentration ; otherwise he never could have gained the height on which he stands.

And yet the idea of the Path as a series of successive steps possesses a certain amount of justification in Buddhist teaching ; with this difference, however, that the arrangement of the "steps" is not octuple but triple. In this threefold division, Right Speech, Right Behaviour, and Right Livelihood are classed together under the heading of Morality or Virtue. Right Effort, Right Recollectedness, and Right Concentration come under the one division of Mind-culture. While Right Understanding and Right Mindedness, taken together, make up what is called "Wisdom" or Insight.

In this triple division of the Path, the observance of the first member thereof is meant to be the especial care of the ordinary man of the world as he pursues his daily round of work in a world of men like himself. But he does not and cannot observe the precepts of virtue or righteous conduct unless at the same time he possesses some idea of mental control and insight—in some small measure has made himself possessor of these accomplishments. As for Mind Culture, this also may be practised by the man living the worldly life—

by the layman, that is to say ; but it will be by one who is not wholly immersed in worldly business ; it will be by one who can somewhat loosen the grip of the round of worldly cares, and has time to give himself seriously to the training and culture of the mind, the directing of thought in right and proper channels, having previously practised Right Conduct with success and acquired a certain amount of Insight or Wisdom. While the third member in this threefold classification of the Path, Wisdom to wit, is that for which he specially strives who has left the life of home behind and betaken himself to the life of homelessness. If he makes the use he ought to make of the opportunities his new manner of life affords, in no long time he should find himself making speedy progress toward Wisdom, toward full and perfect insight into the true nature of things ; and, with the attainment of that insight, toward deliverance from the bonds of birth and death, the chance and change of existence in any of the three worlds of earth-life, lower heavenly life, or higher heavenly life, being already perfected in Right Conduct and in Mind Culture. This last achievement, the achievement of Wisdom, is peculiarly that of the man who lives the homeless life, the "monk" so called, but in a few rare cases it is also possible to one still living the life of the home ; only, it needs scarcely be said, its attainment while in that state of life is more than a little difficult. As a *sutta* sings :—

A den of strife is household life,
And filled with toil and need ;
But free and high as the open sky
Is the life the homeless lead.

But, what now is Right Mindedness? What is that perfect attitude of mind that is part of Wisdom, following as it does and *necessarily* following upon a right understanding of the nature of the world and of what we call "self," since a bare understanding of anything is incomplete and really undeserving of the name of understanding if it does not issue in a definite change of attitude in a man.

First of all ; Right or Perfect Mindedness is that attitude of mind which turns away serene and unmoved from everything that this or any other world has to offer.

This attitude of turning away from the things of the world is sometimes called renunciation, but the term is rather a misnomer, for it contains a suggestion of privation and loss, and thus of sorrow, which is very far indeed from being the experience of the man who truly is rightminded. Such a man has in reality renounced nothing, and far from feeling pain in what he does, knows only pleasure. He does not really give up anything : it is—if such an expression be permissible—the things of the world that give up themselves ; the man's sole feeling being one of relief as of a traveller who suddenly finds himself loosed from a burden that long has oppressed him and held him back on his journey. The man who has truly won Right Mindedness is in the same position as the boy or girl who has left the childhood stage of life behind and come to maturer years. Such cannot be said to give up anything when they forsake the toys of the nursery for the larger interests and occupations of adolescence. No sense of grief and loss whatever accompanies this transition to a new sphere of experience. It is all as natural a change and made with as little reluctance as that of the man who has hitherto treasured with care a hoard of copper coins, and now is offered in exchange as large a heap of pieces of gold. Such an one abandons his former treasure without a pang to take possession of the richer treasure now put in his way. Even so, as natural and as free from suggestion of pain or loss, is the renunciation of the man of Right Mindedness. Asceticism, in the sense of self-torment, is as alien to the Buddhist system of training at this point as at any other. Self-torment for mere self-torment's sake is as vain, as vulgar and as hurtful, as are sensuality and self-indulgence, and no less so here at the end of the Path than at its beginning and middle. When the rightminded man "gives up" the world, he does so simply because he has finally found out beyond all shadow of dubiety

that it holds nothing for a moment worth the keeping. If he "renounces" its gifts, it is only because he can do naught else, having seen for himself their utter worthlessness as a possession. The multitudinous cares and anxieties that vex those who have not yet attained to Right Mindedness touch him no more who so has attained, for he perceives that the ground whence their troubles legions arose is no real ground at all, but a sheer gulf of emptiness and self-engendered delusion. Here is no cause for sorrow in any least degree, but rather for gladness and rejoicing. Or, if shadow of sorrow does come, it is never for himself that the man of Right Mindedness sorrows, but only for those others, his fellow men that still writhe and wrestle in the grip of miseries that are wholly of their own making. And forthwith that sorrow assumes the form of a lively pity and compassion for all the agony of earth, and of an equally quick and ardent desire to help, allay and lessen it. As regards himself, the man who has attained to Right Mindedness seeks nothing, for he needs nothing: as regards others, his attitude is one of boundless goodwill and friendliness, of desire to help and succour all, without distinction or reserve.

For this is what happens to a man when he comes to Right Understanding and Right Mindedness. Hitherto, like all who have not thither arrived, he has lived and worked only that he might secure benefit and advantage for a little separate something he has called "himself." He has turned the energies at his disposal towards the aggrandisement in one way or another of that "self," nor ever dreamed of any other possible course, although, to be sure, his labours at times may have taken an apparently lofty and sublimated form. Yet at bottom the gain sought, however refined, has been a gain sought for self in one shape or another. The man has steadily diverted the stream of energy under his control, in the direction of his own private and particular good. But, with the coming of Right Mindedness, all this is changed. No longer is the fund of energy at his command turned into the shut-in

reservoir of private, personal ends ; now it is let loose into the open channel of the ceaselessly flowing energies that feed and renew the world. From being a closed pond where the inflowing water was held and confined a prisoner, and like such a pond, apt to become dead and foul, as stagnant water does, his nature has become a conduit ; and like a conduit now is always sweet and clean through the continuous flow of water ever passed on to new work of feeding and refreshing. In short, when a human being reaches the third stage of the three-fold Path of Morality, Mental Culture, and Wisdom, when he comes to the fulness of Right Understanding, and through such understanding to the perfection of Right Mindedness, all that individually controlled energy which formerly was diverted to and expended in the channels of private ends and aims, and so in some sort lost to the universe of life at large, is now automatically set free for the service of that universe and goes to help raise all life some little portion more near to the goal of deliverance from the thralldom of sentient conditioned existence. The man of Right Mindedness—each man of Right Mindedness—so soon as he attains thereto, by that fact becomes each in his own measure, a saviour of the world. Hapless indeed would be the plight of mankind on its journey were there no more than just one "Saviour of the world."

Herein lies the justification, nay, the imperative need for the man who shall follow the life of homelessness. For while it is necessary and right that there shall be those who shall live the household life and carry on the world's affairs, finding in that employ all the opportunity they can ask for the cultivation of right conduct in each of its branches, it is no less necessary and right that there should be those who, leaving the life of the home behind, go forth into homelessness, in this mode of life finding the conditions proper to the speedier attainment of Wisdom, of Perfect Understanding and Right Mindedness.

As long as the world lasts there must be these two orders

of human life—the natural order, and, what, for want of any better term, we must call, the “spiritual” order, without contention arising as to which is the superior of the other, since each is equally necessary in a world of human beings. So long as there are those who give themselves to the perpetuation of the species and all that this involves of the world’s work, so long also must there be those who shall give themselves to the maintenance and—so to speak—the keeping open of the way by which the world and all its works may be transcended and a higher, further goal attained. The householder has his task, his burden of work for the world, but so also has the homeless one. In attaining to Right Mindedness the latter becomes perforce a worker for the world, and though in a widely different way from the householder, his work is yet not any the less of sure and telling value, for man does not and cannot live by bread alone. The work of the householder may be seen and felt and handled by all, and the work of the homeless one is often a silent and unseen and very solitary work ; yet it would go as ill with mankind were the latter to cease from his hidden and unregarded labours, as it would did the former forsake his more open and obvious work for the world. For the homeless one, who is justified in his vocation, has his work in the silent, unseen realm of mind or thought—that realm where all that is in the world is first fashioned and wrought. There it is that the primal foundations of the world are laid, whether ill or well ; and the precise business of the homeless one is to lay them well, so far as in him lies so to do. His task it is to build into the thought-foundations of the world, fair stones, true stones, to that upon such foundations latterly there may arise fair, true structures of words and deeds, fairer, truer structures than yet have come to be. Or, to change the metaphor, since after all, the figure of a building of solid stone is not the fittest whereby to represent a flowing, mobile world :—It is the work of the man of Right Mindedness to pour into the running waters of the stream of thought that makes a world, all of sweetness and freshness he is able to

gather in the course of his own inward strivings, so that those waters may become less foul and bitter, may gradually grow more fresh and sweet. His task and toil it is to dwell unhating among those filled with hate, that they may learn to cease from hate and turn to love ; to live unfearing among the fearful, that at length they may rid them of their fearfulness and learn to trust ; to abide unlusting among the lustful, that they may be moved to shake themselves free from the cruel bondage of their lust and taste the sweets of freedom ; all the while sending forth thoughts of uttermost goodwill to every fellow creature, desirous only for their benefit and well-being, seeking only to aid all, of every degree, from lowest to highest, in the great scale of being. And if, in outward seeming, he somewhat separates himself from his fellow men, it is only that he may unite himself the more closely to them on that level of being where men can come more close to one another than ever they can come in the ordinary life of the world—on the level of mind and heart. Here the right-minded man thinks steadily this one strong thought : "As these are, so am I ; as I am, so are these ;" and fulfilled of that thought he harbours no more the vain delusion-born distinctions "I" and "thou," but works for the deliverance unrestricted of all that lives ; of all life. Foregoing self, for him the universe becomes "I"—the only "I" that henceforth he can know.

Such is Right Mindedness in its fullest manifestation :—renunciation of anything for self, joined to an universal goodwill and helpfulness toward others, working in the realm of causes, the domain of thought. But, as must never be forgotten when dealing with the different divisions of the Eightfold Path, the approach to perfection in each is only made gradually and by slow degrees. There are no miraculous leaps in the progress along the Path. Even when there seems to be such they have been gradually led up to and prepared for by the accumulated action of the past. "*Drop by drop is the bucket filled,*" said the Buddha, speaking of the work of purifying the mind ; and it is only so, only little by little, that the perfect

attitude of mind which is Right Mindedness, like every other accomplishment on the Path, is to be acquired. Even while still engaged in the life of the household, a man may begin to take his first steps towards its cultivation. In that mode of life is to be found abundant opportunity for the renunciation of selfish ends for sake of the weal of well-loved wife or child—endless occasions for the expression in word and deed of goodwill and pure, disinterested, friendly helpfulness. The limits within which these are displayed at first may be somewhat narrow and circumscribed, being those of the man's own family and its immediate connections ; but this is a beginning, and a beginning has always to be made somewhere. Later on, as he grows in vision and sympathy, extending his unselfish goodwill and helpfulness beyond the confines of his own family to a wider circle, all in good time the man will come to practise self-abnegation for the sake of the well-being of his village, then of his district, then of his country ; his goodwill ever widening its scope, until at length it may know no barrier whatever, and include all mankind in the warmth of its limitless embrace.

As a general rule, however, it is only the homeless one, tied to no race or place, who may wholly dwell on these fair heights of boundless goodwill to all the world. Yet, for a few strong natures it is possible thus to set at naught the many disabilities of the household life and reach to Wisdom in its fulness, to Right Understanding and Mindedness while still involved in the tasks of the work-a-day world. Rare though such cases are, by their mere possibility they demonstrate, as nothing else could, the essential unity, even in their great diversity, of the household and the homeless life. It is "natural" to follow the household life ; but it is no less "natural" to follow the homeless life, should that other be felt as a fetter upon growing aspirations, and an overmastering need be experienced for a freer air and a wider sky. In both, the same goal may be kept in view and steadily pursued. Yet, withal, it remains true that in the life of homelessness

the way is made more smooth to the feet and many a troublesome obstacle and stumbling-block removed ; and so in this mode of life by far the greater portion of mankind may attain to Right Mindedness in that perfection which means the ending of all self-seeking ; goodwill, universal, and boundless ; and an attitude of helpfulness infinitely free toward every living creature, low or high, in all the wide universe of life.

SILACARA (*Bhikkhu*).

THE BUDDHIST LOVE-THOUGHTS

One of the greatest discoveries in the history of Religion was the omnipotence of Love. The discovery was made in India.

In Numerical Collection VII. 62,* the Buddha tells us about a certain teacher named Goodguide (Sunetto). He lived in a bygone universe and founded an Order. His religion taught the way to God (Brahmā), but the disciples were not going to heaven in numbers enough to suit him. So he devised the Love-Thoughts. Every day you must send out loving thoughts toward every one, animals included. By practising this for seven years, Goodguide rose to be the Great Supreme !

Now this story sounds to me like a Jātaka, though there is no Sunetta-Jātaka. But it occurs twice in the Jātaka Book all the same (Jātakas 169 and 220), only the teacher is Arako instead of Sunetto. I regard it as a parable of what happened to the Lord himself. There is no mention of the Love-Thoughts in the first sermon. Sati is there, but the commentary thereon, the Satipatthāna Sutta, does not stretch it to include Mettā. To an outsider, who has not been taught that Buddha was omniscient, this means that the Love-Thoughts

* No. 8 in the Chinese Middling Collection of A.D. 397, as well as in their Numerical.

came to him later as a new discovery. And even one who has been so taught might regard it as progressive revelation.

That the editors of the Pāli Canon regarded Sunetto as a prototype of the Buddha is manifest from the fact that, in the *Itivuttaka*, they put the story of Sunetto, in the first person, into the mouth of the Lord himself :—

Satta vassāni metta-cittam bhāvetvā, satta samvatta-vivatta-kappe na-yimam lokam puna-r-āgamāsi :

"Because I cultivated the Love-Thoughts (or. practised the Love-Meditation) for seven years, I did not return to this world during seven cycles of consummation and restoration."

He goes on to say that, when the universe was consummated, he rose to the sphere of the self-radiant angels (who are unaffected by the disintegration in the spheres below them); and when the universe was restored he rose again in the empty palace of the *Brahmās*, and became the Great Supreme!

Now, we might regard this as the exact word of the Buddha, were it not for the fact that it is omitted by the Chinese translator, Yuan Chwang. This looks as if the South-Indian or Ceylon monks had added it to the Pāli after the learned Chinaman had translated the book.

In Classified Collection XLVI. 54, the Buddha's disciples come and tell him that other sects are also practising the Love-Thoughts. Buddha replies that he combines them with the sevenfold wisdom: hence the superiority of his Dhammo. Again the outsider might say: "Ah! the Love-Thoughts were common Hindu property! The Buddha borrowed them." Whereto the Buddhist might reply: "How do you know that those non-Buddhist sects did not borrow from the Lord? He was the most famous man in India, and of course other teachers would copy him."

And I think the reply is correct: the Lord Buddha made the greatest discovery of the ages—the omnipotence of Love!

ALBERT J. EDMUNDS.

THE WAY TO ACQUIRE ETERNAL HAPPINESS

The previous beginnings of the human being is beyond comprehension. When did humanity come into existence? Countless billions of kalpas ago humanity existed, and the first beginnings cannot be known. An adept proficient in the supercosmic science may look back to find out the first beginning, and he will not find it, though he may for a hundred years continue to count the kalpas. Will there be a final ending of the activities of humanity? No, the human being creates thoughts and thoughts are karma, and karmic activities have their *vipāka* (effects). Thought activities develop into deeds, and deeds done with egoistic desires for personal enjoyment become karma, and effects must follow. The two laws are interdependent, viz. deed (karma) and its result (*vipāka*). We are born here as the effect of our previous karma deeds. Every thought, word and act is called a karma. Good thoughts, good words, good acts are called meritorious kusala karma ; evil speech and evil acts are called demeritorious karma (*akusala*). Covetousness, Anger and Muddleheadedness belong to the demeritorious realm. Generosity, Loving kindness, and Insight belong to the meritorious realm. Dhamma (righteousness) belong to the meritorious plane, and A-Dhamma (unrighteousness) to the demeritorious plane. Beyond Dhamma and Adhamma is known as *Abyakatā*. The phenomenal world is conditioned (*parinipphanna*-Sanskrit *parinishpanna*), and the unconditioned the absolute is called *apharinipphanna* or *asankhata*. To the *asankhata* realm belongs *ākāsa*-space, and *nibbana* or *Nirvana*. The cosmic worlds belong to the *sankhata*, and the Doctrine of the Lord Buddha relates to both the conditioned and the unconditioned. Certain of His teachings relate to the cosmic plane, such as relating to the lower and the higher heavens. To be born in the lower heavens one has to observe the five precepts, refrain from the ten evils

(*dasa akusala*) and do the ten meritorious deeds (*dasa kusala*). The higher heavens are called *Brahmalokas*, where time is calculated by *kalpas*, not by years.

The lower heavens are : the Four *Mahārājahs*, *Tāvātimsa*, *Yāma*, *Tusita*, *Nimmānarati* and *Paranimmita vasavatti*. The duration of time of the first is 9,000,000 years ; of the second is 36,000,000 years ; of the third is 144,000,000 years ; of the fourth is 576,000,000 years ; of the fifth is 2,304,000,000 years ; and of the last is 9,216,000,000, years. These figures will stagger the Christian, the Moslem and the Jew. To them the earth is only a few thousands years old.

To be born in the higher *Brahma* heavens physical acts of merit are insufficient. Purifying thought concentration is needed, which could be achieved by means of the four *Brahma-vihara* meditations or by the practice of the *Dhyanas* whereby psychic illumination is obtained. The time period is calculated by *kalpas*, from one to 500 *kalpas*. Above the *brahma* heavens are the four formless heavens where time is calculated by *kalpas*, and existence in the *nevasaññānāsaññā* state extends to 84,000 *kalpas*. The Lord Buddha warned His followers not to aspire to be born in any one of the *arupa* heavens. Those who had practised the four *Dhyanas* are born in the higher heavens. The *Anāgāmi* followers of the Lord Buddha are born in the pure abodes, called the *Suddhāvāsa brahmaloka*, where they live for 500 *kalpas* and thence realize the eternal Nirvanic bliss.

The latest description of heaven is given in the *Koran*. Admission into heaven is obtainable by doing deeds of charity and observance of certain virtuous deeds. Pre-Buddhist Brahmanism enunciated the ethics of the heavenly states, and outlined the sufferings of those who are born in purgatorial states. The Lord Buddha in enunciating the ethics of cosmic conditions accepted the Brahmanical eschatology with the exception that while the followers of the Lord Buddha because of their insight into the Law of Causality, are born with wisdom, other religionists are born deficient in the knowledge thereof.

Consequently the former continues to progress in the higher heavens, and eventually obtain the Nirvanic wisdom.

The Rishis of Ancient India had gained insight of the transcendental states by purifying their minds, and they were able to see by the divine eye the after state of deceased people, who had led a virtuous life. Moreover they were able by their divine power to visit the heavenly states. The Lord Buddha by means of supernormal knowledge observed the distant worlds, and held communication with the divine inhabitants. By supernormal vision He found that the worlds came into existence millions of years ago and millions of years hence they shall cease to be. Our earth according to the Jewish tradition was created about 6,000 years ago. In a barbarous age the people had no knowledge of astronomy, and the prophets had no idea of geology or astronomy, hence their time limit to 6,000 years. The Brahman astronomers counted time by thousand millions years, and the Lord Buddha calculated time through the medium of kalpas.

The karma doctrine which the Lord Buddha promulgated was taught in secret to their disciples by the Aryan Teachers in pre-Buddhist times. In the Upanishad treatises in one solitary instance the doctrine of Karma is mentioned. In the Bhagavad Gita Sree Krishna tells Arjuna that he knows of the latter's births, and he tells Arjuna "that you do not know." This esoteric doctrine our Lord Buddha taught to all without distinction. The cause of our rebirth our Lord traced to Avidya (Ignorance). In our previous lives we created karma in ignorance, and the effect of the deeds done we reap here. Ignorance and karmic thought activities are inter dependent and inter related. Muddle-headed people say that a God for the first time created man from mud. Biological science was then unknown and the barbarians believed that a god brings man into existence. To-day in many parts of America the barbarous tribes believe like the Jews of old that a God created man. The development of the human germ cell in the womb was perhaps not scientifically observed. Biology was not a

science then known in Arabia or in Palestine. Prenatal development of the germ cell and its correlations with the parents and with the karma of the past were for the first time enunciated by the Lord Buddha. The conscious cell in the womb grows because of the nourishment it receives from the mother, and this cell develops from week to week and after nine months the child is born. The consciousness that entered into the cell was drawn thereto by karmic relations of the deceased personality, who had lived somewhere before coming into this earthly life. The past *ḥarma* of the deceased *sattā* "individual" must generate its *vipāka*, and the effect of the past karma is a new birth. Ignorance and thought activities (*sankharas*) co-ordinated in the past, and the result is that the consciousness of the past personality was born in the germ cell and according to biological law the *nāma-rūpa* developed in the womb, and a new personality came into existence. It is not a new personality nor is it the old. It is continuous evolution, similar to the growth of the tree from the seed, and the previous tree from another seed. The new personality with its consciousness and psychic faculties, thought activities, perceptions and sense feelings, in correlation with the body composed of the four *mahabhūtas*, begins to create new karma through the six senses coming in contact with objective forms, sounds, smells, tastes, touch and psychic memories in relation with sense-enjoyments. Tactual contact produces sense feelings of either pleasure, disgust, or indifference. Sense feelings produce either desires or aversions in manifold forms. The three-fold desires are created in a four-fold manner, viz., by speculative beliefs, by egoistic longings, by sensual enjoyments and ascetic habits. In either of the four ways the *upādāna* longings are created and fresh karma is generated, which becomes a kind of dynamic storage helping the life current for future rebirths. Pantheists, monotheists, nihilists, sensualists, materialists, polytheists all create *ḥarma* through one of the four kinds of *upādāna*. According to the law of Karma the dying consciousness of the deceased personality must be reborn in another life. The

thrown up stick must fall down, similarly the man born here who had done karma by his clingings, attachments must take birth, and the result of birth is consequent decay of the body, old age, sickness, sorrows, anxieties, lamentations, despairs, disappointments, hatreds, etc. and final dissolution of the five skandhas. The repeated reappearings of the five skandhas either in heaven or on earth, or in some state of suffering from birth to birth is called *sansara*. The Lord Buddha discovered the Way to get rid of manifold sufferings and to live in perfect happiness, by means of Wisdom, both here and hereafter. This Way is called the Noble eightfold Path. The twelve Nidanas show the method of suffering in the cosmic realms, and the Noble eightfold Path shows the Way of emancipation from the twelve cosmic causes. With the acquisition of Wisdom reproductive karma is not created, consequently subsequent reproductive arisings do not take place. In Wisdom's path the mind travels, the body and the sense organs are brought under scientific control, whereby upadanic desires are curbed and all sorrows and worries and lamentations are for ever annihilated. He lives in joyous happiness helping all.

VEGETARIANISM

Vegetarianism enables its adherents to :—

- Economise in groceries ;
- Grow stronger and healthier ;
- Enjoy their food with a clear conscience ;
- Treat all animals kindly ;
- Add several years to the span of life ;
- Reduce liability of contracting diseases ;
- Increase their brain power ;
- Abolish use of drugs, tobacco and liquor ;
- Nurse the sick properly ;
- Improve standards of morality ;
- Speed the coming of perpetual world peace ;
- Make life brighter, sweeter and nobler.

E. V. CHAMBERLAIN IN VEGETARIAN
AND FRUITARIAN (U.S.A.).

MISS MAYO'S "MOTHER INDIA"

In English speaking countries Miss Mayo's "Mother India" is being widely circulated. On board steamers copies of the book are found. The missionary societies and other publishing agencies are pushing its circulation. The British Government in allowing an American woman to malign the 300 millions of people of India has done her a great injustice. For political reasons the Government has given every facility for the wider circulation of the poisonous book. Miss Mayo has done the work of a *mehtrani* in bringing the dirt found in the back-yards of India for the inspection of the Christian men and women of England and America. In Indian homes the *mehtrani* is not allowed to enter the front portion of the house. She comes by the back door and sweeps the gutter and the latrine and removes the night soil. The life of the *mehtrani* is that of the scavenger in Europe. She is an economic necessity in the Indian home. Miss Mayo perhaps in her past incarnation had been used to do scavenging work, and in this life she by instinct has adopted the dirty work. Christian men and women are habituated to look at the ugly side of life. They are of the Lazarus type reposing on the bosom of Abraham gleefully looking down on the poor wretches that are being slowly burnt throughout eternity in hell fire. Miss Mayo is like unto the evil man mentioned in Luke chapter 6 verse 45. "Judge not, condemn not" said Jesus. "Be ye merciful as your Father is merciful." The ethics of the sermon on the mount had done no good to Miss Mayo. Arrogant, conceited, she belongs to the type of hypocrites condemned by Jesus in Luke chap. 6, v 42. The denunciations of Jesus against the Pharisees could be applied to-day against the missionaries. The simple minded people of India may be compared to little children. They are gentle and mild, especially the Hindus. The martial spirit is not in them. For over a hundred years the simple

mind people have been under the control of the Christian bureaucrats. It is only within recent years that the white people have thought of the sixty million untouchables. The latter have existed in India from time immemorial. During the Buddhist period there were no such classes. The compassionate spirit of the Lord Buddha had permeated the lives of the people and every effort was made to elevate the fallen. But when the religion of humanity disappeared from India the untouchable class came into being. After a hundred years of Christian missionary labours what do we see in India except poverty, ignorance and political enslavement. The punishment meted out to those who offend the little ones by Jesus "that a millstone were hanged about his neck and that he were drowned in the depth of the sea" sounds too harsh, but that is the kind of punishment the missionary scribblers deserve. Matthew chap. 18, v 6, may be read with profit.

The aesthetic side of Indian life the missionaries deliberately ignore for their own selfish gain. They live by maligning the so-called heathen. By deliberate lying they dupe the muddleheaded men and women of America and England, and secure large sums of money, which they spend for their own advantage. Like the Cretans of old are the modern missionaries. Miss Mayo would be turned out of the sacred temples if she would seek admission because of her beef-eating smell which stinks wherever the white man goes. Mrs. Besant, though she had been working for the welfare of the Hindus is not allowed to enter the temples in the sacred cities. Kalighat is the only temple where the beef eating people are allowed to enter. Miss Mayo has greatly helped the missionary bodies by maligning the Hindus. She has abstained from maligning the Moslems. The Moslems are politically more robust than the mild Hindu. The bureaucratic government has had sufficient time to work for the material and moral progress of the millions of the helpless people of India. Economically the condition of the people is on a par with the dumb animals. "Mother India" is full of dirt and filth, and

the eager desire of the Christian men and women to read the book shows how low they are psychologically. The terrible immorality of the people is visible in the streets of London where young women by the thousands prostitute their bodies. The Commission now sitting in London to investigate the causes which have led to the increase of prostitution and solicitation among English women have discovered the fact of the existence of abnormal immorality in Christian England. Venereal disease is on the increase among the people. Three hundred million pounds worth of liquor is consumed annually by the people in England. In Hyde Park at night men and women by the score meet with immoral motives. The moral side of European civilization is rotten, and the Aryan people of India have absolutely nothing to learn from the Semitic races whose heritage is an Asiatic religion. There was a time when India was the teacher of the civilized world, but her association with the white races whose morality is influenced by the abominations of the Jewish moloch has made the Indian people to decline. Association with the righteous help the progress of a nation, and India declined because of her contact with the ethically low. The adventurous Europeans are no examples of a high social morality. Wherever the white man goes he introduces venereal diseases and alcoholic poisons. The missionaries preach their sectarian dogmas, and also try to undermine the social customs of the people by crooked means. In China the missionaries had done the greatest evil to the people. In England the labouring class have no regard for the parson. The people living in the slum districts have no possible means of progressive development. Miss Katherine Mayo has no idea of the evil effects the book will produce in the minds of the people against whom it is written. Their hatred towards the English will certainly not decrease as the result of her book.

NOTES AND NEWS

THE ANAGARIKA DHARMAPALA.

It is now definitely settled that the Anagarika Dharmapala will visit Burma prior to his departure for London to commence the construction work of the Vihara there. Of late he has been keeping indifferent health but it is fervently hoped that he will be well to undertake his trip to Burma where he is going after many years. The exact date of his departure is not yet settled but it will be towards the end of March or the beginning of April. Those who desire to invite him for lectures etc. are kindly requested to communicate with the Rec. Secy. Maha Bodhi Society, 4A, College Square, Calcutta. The Anagarika's present address is ALOE AVENUE, COLPETTY, COLOMBO, CEYLON.

* * * *

SARNATH VIHARA WORK.

Our readers will pardon us for reverting again and again to the subject of the above work in these pages. The reason for this repeated reference is not far to seek. It is a work of great importance in which the whole Buddhist world is interested. We, therefore, feel it our duty to keep our readers informed about the progress of the work.

As stated in the previous issues the work was duly commenced and it is now going on rapidly. It is hoped to complete the work in one and half years. We draw the attention of our readers to the appeal and statement of accounts published on another page and hope they will be glad to extend their helping hand in bringing this long delayed work to a successful conclusion.

* * * *

WAISAKHA PURNIMA.

This year the sacred full moon day of Waisakha falls on the 4th May. The occasion will be celebrated throughout

India not to speak of Burma and other Buddhist countries where it will be held on a magnificent scale. In spite of the fact that in India the number of actual followers of the Lord is not very large in comparison with Hindu and Moslem populations, this sacred event is increasingly observed by various public institutions. Last year the number of places where it was celebrated was very large and this year the number will still increase. We therefore hope that the Government will see its way to declare the occasion a holiday so that those who wish to observe it may do so without any hindrance. The Calcutta University, we understand, has already declared it a holiday and other institutions will follow suit. We suggest that representations from Buddhist and Hindu Associations be sent to the Government requesting them to make it a public holiday.

* * * * *

ORDINATION OF AN INDIAN SCHOLAR.

We are glad to state that Mr. Haranam Das B.A., of Ambala, who recently went to Ceylon to study Pali, has entered the holy Order of Buddhist Bhikkhus under the Ven. L. Sri Dharmananda, Principal Vidyalankara College, and Chief High Priest of Colombo and Chilaw Districts. He is now prosecuting his studies under the said High Priest and on the completion of his labours he expects to come back and work for the dissemination of the Dhamma in his motherland.

* * * * *

SRI DHARMARAJIKA VIHARA ACTIVITIES.

Maghi Purnima: On Sunday the 5th February the Maha Bodhi Society celebrated the sacred Maghi Purnima when a public meeting was held at the Vihara Hall. It is a day of great significance to the Buddhist world as it was on that day 2471 years ago that our Lord declared to Ananda that He would attain Parinirvāna three months later i.e., on the full moon day of Waisakha.

Lectures: The following lectures were delivered during

the month of February : Indian Culture Abroad by Rai Bahadur Jadunath Mazumdar C.I.E., M.L.C., Buddhism and Vedanta by Swami Sachidananda Saraswati.

Prof. Lüders : Prof. Lüders of the Berlin University who delivered a course of lectures in the Calcutta University on "Indian Civilization in Central Turkestan" visited the Vihara on the 13th Feb. and was entertained by the members of the Society. He expressed his admiration for the work done in the Vihara and mentioned the fact that Buddhism was widely studied in Germany.

A Lāmā from Mongolia : Revd. Sugati Sandarsana, a lama from Mongolia, arrived at the Vihara where he stayed several weeks as a guest of the Society. He is studying English and Sanskrit and hopes to bring the Mongolian Buddhists in close co-operation with the Buddhists of India and other countries. He left for China with a party of pilgrims.

BOOK REVIEW

We acknowledge with thanks receipt of the following books :—No. 1 to 3 presented by the Government of Baroda (1) Tatvasangraha, Part I and 2, (2) Nyayapravesa II, (3) Sadhanamāla I. Poems by Miss C. H. Haman; Bauddha Rajkumari (Bengali) by Mr. K. C. Chatterjee; The following books have been presented to the M. B. Library by the Vidyalankara College, Kelaniya :—1. Majjhima Nikaya Part I. 2. Dharmapradipika. 3. Kaccayana. 4. Kaccayana namika Rupamala. 5. Moggallayana Vyakarana. 5. Moggallayana Pancika Pradipa. 7. The Commentary of Bodhivamsa. 9. Balavatara. 10. Janakiharana. 11. Kayyadarsaya. 12. Sikshasangraha. 13. The Commentary of Sidatsangara. 14. Sidatsangara. 15. Sanskrit Sabdamala.

ANTIQUITIES OF INDIAN TIBET, PART II BY A. H. FRANCKE, [Archæological Survey of India, New Imperial Series Vol. L].

The present collection of documents contains the chronicles of Ladakh and some other minor chronicles relating to several small states in the neighbourhood of Ladakh, e.g.,

Zaris-dkar, Balti, Lahul etc. Dr. Francke, a member of the Moravian mission, who has long lived in this part of the country has been a devoted student of its antiquities long since and has contributed the most to the recovery of its history. The present volume is a further proof of his untiring zeal in presenting new data for the study of the antiquities of Indian Tibet.

The chronicles of Ladakh (*La-dvags-rgyal rabs*) cover about a half of the whole volume and is the most interesting of the chronicles which it contains. Dr. Francke obtained five manuscripts of the Tibetan text and their collation has yielded good results. The English translation of these chronicles is on the whole clear and the notes and comments of Dr. Francke are full of new informations. They elucidate many intricate problems not only of the history of Ladakh but also of that of Tibet.

The first history of Tibet was written towards the end of the 8th century A.D. when Buddhism was already a dominant religion in India. All cultural activities were inspired by Buddhism or Buddhist India. The kings of Tibet, both spiritual and temporal heads of the country were considered to be the *Sākyaputras*, the descendants of the Sākyas and their descent had to be traced from that lineage. In this task the Buddhist *Vamsāvalis* most probably served as models.

The chronicle of Ladakh follows the traditional way. The first section is an invocation to *Mañjuśrī*, and the second deals with the origin of Tibet. It is the Buddhist cosmology which has been imported here with certain modifications. It is mostly taken as the chronicle admits, from the section of *Lokaprajñapti* of the *Abhidharma Kosa*, the famous work of the Sarvāstivādin school which had its stronghold in Kasmir. The chronicle quotes from another work *Yon-tan bsdud-pa* (*Dravya samgraha* ?) and *Hkhor-lo-sna-bdun* "Seven Cycles" ? which may be Tibetan compilations. The third section gives the geneology of the Sākyas and it is evidently inspired by

well known Sanskrit Buddhist texts like the *Abhidharma Kosa*, mentioned above and the *Lalitavistara*. The lineage of the Tibetan kings is traced from that family, the sections IV and V contain the history of Tibet from its first king up to the time of Glan-dar-ma (816-42 A.D.), the great persecutor of Buddhism in Tibet. The introduction of Indian script and Buddhism took place in this period during the reign of Sron-btsan-sgam-po (600-650 A.D.) The Tibetan empire was practically founded in this period and all cultural movements inspired by India and China commenced.

After the fall of Glan-dar-ma in 842 A.D. Tibet seems to have been divided by different ruling dynasties. Hod-srun (c. 842-70 A.D.) the son of Glan-dar-ma founded the West Tibetan dynasty and separated from Lhasa. The western empire is known as Mriah-ris and it included Ladakh in those days. Hod-srun was a great reactionary and did a good deal for the revival of Buddhism so much persecuted by his father. The present chronicle bears testimony to the great pious works done by him and shows clearly that in this period different Buddhist centres grew up in Western Tibet. The most important event which took place under the West Tibetan kings is the foundation of the monastery of *Mtho-glin* (Totling of the Map) on the upper Sulej in c. 1000 A.D. The district of Gu-ge (*Goggadesa* of *Jonarājas Rajatarangim*), of which *Mtho-glin* was the capital, came to possess a sort of autonomy. The great monastery was built in this period and soon grew up to be a rival of Lhasa. There are ample evidences to show how intense was the literary activity of the Buddhists of *Mtho-glin*. Indian monks from Kashmir and Bengal, used to frequent the place and even lived there for collaborating with the monks of *Mtho-glin*. The great Atisa of Bengal went to *Mtho-glin* in 1038 A.D. and thence visited Lhasa in 1041. Buddhist texts now included in the Tanjur were actually translated at *Mtho-glin*. The invading Turks subsequently burnt the monastery but it was rebuilt. *Mtho-glin* plays an important part in the history of the revival after the

dark ages of Tibetan Buddhism and the spread of Indian Buddhism in Tibet in the 11th and 12th centuries A.D. The present chronicles of Ladakh and a fragment of the *Dpag-bsam ljon bzhan* translated by Dr. Francke in the collection of minor chronicles throw a flood of light on this dark chapter of the history of Buddhism.

The chronicles of Ladakh contain also an account of the later kings of Ladakh (1400—1834), when after the famous Dogra war the country was annexed to the kingdom of Maharaja Gulab Singh. The documents collected in this section are important for the later history of this region.

The second part of the book, the Minor chronicles, contains a collection of small chronicles and historical documents relating to Zans-dkar, Cig-ran, Baltistan, Lahul, Kulu (Kuluta) and other states around Ladakh. The documents generally are of later times.

These states though now separated from Tibet really form a part of it both racially and linguistically. Dr. Francke rightly calls them Indian Tibet as they form a connecting link between the countries. They play the same part as that of Nepal and Bhutan on the other side and Indian missionaries followed the trade routes to Tibet along those countries. If we have to study the history of the relation of Tibet with India and the spread of Indian culture to Tibet we have to go to these countries in search of our materials. Those mountaineers still follow the ancient routes opened by their ancestors and still perpetuate their memory in more than one way. The present work of Dr. Francke yields invaluable materials for the study of that fascinating subject—I mean the ancient history of Tibeto-Indian relation.

P. C. BAGCHI.

FINANCIAL

MULAGANDHA KUTHI VIHARA FUND

ACKNOWLEDGMENT OF RECEIPTS.

Previous acknowledged Rs. 43,661/4/4; Dhammika A. Wijesekkhara Esq., Ceylon, Rs. 10/-; D. B. D. S. Wickramaratna Esq., Vidana Aracchi, Totagamuwa, Rs. 5/-; James Lawler Esq., Sanfrancisco, Rs. 2/11/-; S. N. Barua Esq., Delhi (Dec.), Rs. 5/-; U. San Dun, Rangoon, Rs. 25/-; U. San Dun's daughter, Rs. 5/-; Daw Hnin Yee, Ma-u. Quarters, Insein, Rs. 10/-; Mr. & Mrs. Tun E. Dabein, Burma, Rs. 5/-; Daw The Maye, Dabein, As. -/8/-; Daw Mya, Dabein, Re. 1/-; Daw Hla May, Dabein, Rs. 10/-; Ma Ma Gyi, Dabein, Rs. 10/-; Daw Kyaw, Rangoon, Rs. 5/-; S. N. Barua Esq., Delhi (Feb.), Rs. 5/-; Maung Aung Ban, Rangoon, Rs. 100/-. Collected by the "Young East" Japan:—Mr. Tenryu Yamane, Shinshinajimachi Tottori, Yen 50/-; Mr. Chika, Shinshinajimachi Tottori, Yen 15/-; Rev. Donin Shido, Hokaiji Temple Nishitera-Machi, Osaka, Yen 10/-; Anonymous, Tokyo, Yen 10/-; Mrs. Takakusu, Tokyo, Yen 15/-. Total Yen 100/- (Rs. 128-). Grand Total Rs. 43,988/7/4.

RECEIPTS.

	Rs.	A.	P.
Total Receipts upto 26th February	43,988	7	4
Interest on Rs. 8,000 from 6th Jany. 1926 to 6th Jany. 1928 ...	606	6	3
Interest on Rs. 10,000 from 23rd March to 23rd Sept. 1927 ...	200	0	0
Interest on Rs. 9,975 from 29th August 1927 to 29th Feb. 1928	149	10	0
Refund on cheques returned	0	9	0
(Value of materials at the site not included)			

Total	Rs. 44,945 0 7
-------	----------------

EXPENSES UP TO THE 10TH FEB. 1928.

					Rs.	A.	P.
By Mr. Khanna on a/c of plans	...	..	...	...	200	0	0
Mr. A. B. Mendis for plan and supervision	...	...	...	...	1,676	4	0
S. C. Sanyal & Son, Contractors incl. final payment	...	...	...	...	14,000	0	0
J. M. Ghose, Contractor for digging foundation	...	...	...	...	254	8	0
Drawing materials sent to Mr. Mendis	...	...	...	...	67	10	6
Mr. A. B. Mendis Petty expenses incurred in connection with the work	...	...	...	...	102	3	0
M. O. Commission	...	...	...	...	0	6	0
Mr. Paramashri Das for plans and specifications	...	...	...	...	250	0	0
Advertisements	...	...	...	...	85	0	0
Draftsman for payments for Dec. 1927 and Jany. 1928	...	...	...	...	76	2	0
500 Donation lists	...	...	...	...	5	0	0
Donation book	...	...	...	...	6	8	0
Printing 2000 appeals	...	...	...	...	22	0	0
Bank Commissions and cost of cheques	...	...	...	...	27	8	0
<i>(Travelling expenses not included)</i>							
Total				Rs.	16,773	1	6
Received from Government of India	...	...	...	...	10,000	0	0
Total expenditure	...	...	...	...	6,773	1	6
Balance in hand	...	...	...	...	38,171	15	1
Amount still necessary	...	...	...	...	61,828	0	11

GAYA MAHA BODHI HALL FUND.

ACKNOWLEDMENT OF RECEIPTS.

Previously acknowledged Rs. 1401/15/-. Collected by Mr. Sugatakanti:—U. Warinda Re. 1/- ; U. Etka, Re. 1/- ; U. Pin Nya, Re. 1/- ; Tibetans, As. 10/- ; U. Endesara, Prome and Bagte, Burma, Rs. 3/- ; U. Sagara Thera & Ma Mew, Arakan, As. -/8/- ; U. Sarinda Thera, Burma, Re. 1/- ; Hla Paw Yan, Inspector of Excise, Akyab, Rs. 5/- ; U Ye Wata's Party, Re. 1/- ; U Nyan Nyana, Mandalay, Re. 1/- ; R. Z. Peter Silva, Rs. 10/- ; M. D. J. Amarasingha, Rs. 10/- ; S. A. Balappu, Rs. 5/- ; U. Devarinda & Party, Re. 1/- ; Manikayon Saya Daw, Moulmein, Re. 1/- ; U Taza Payadaw,

Re. 1/- ; Saddharmatiloka Bhikkhu, Akyab, Re. 1/- ; Mg. Tun Nyun & Party, Mandalay, Rs. 7/14/- ; Ma Pyinnyawadi, Sagaing Re. 1/4/- ; Domlaji, Kalimpong, Re. 1/- ; Citiya Virataye, Kalimpong, Re. 1/- ; Tibetan Pilgrim, Re. 1/- ; U Pu & Party, Pakokku, Rs. 7/- ; U Thu Wanna, Re. 1/- ; U. May Daw, Re. 1 ; Kyaung daga Re. 1 ; Hoe Pin U Tunweya, Re. 1 ; Nan Yin Zata, Re. 1 ; U Pannya Re. 1 ; U Zantaya Re. 1/- ; Mg. Kan, Re. 1/- ; U. Wazira, Re. 1/- ; Mg Aung Myat, Re. 1/- ; Daw Hpaw, Re. 1/- ; Daw Mg Da, Re. 1/- ; U Kya Wan Broker, Rs. 2 ; Ko Nyein Ma Sein, Rice Miller Rs. 2 ; Pwe Gadaw Dawlin, Re. 1/- ; Daw Shin, Re. 1/- ; Haw Hmaw, As. -/4/- ; Ma Hla, As. -/4/- ; U Pymnya Zawata, Sagaing, Rs. 2/- ; Ma Ma E., Toungoo, Rs. 2/- ; U Po Zan and others, Rs. 5/- ; S. W. Laden La, Rs. 10/- ; U. Ba Tin & Daw Myi Ma, Rs. 10/- ; Rimponche, Rs. 10/- ; U San Min A. T. M. and Daw Chit, Rs. 50/- ; U Po Tun A. T. M. and Daw Tin, Rs. 10/- ; U Maung, Treasurer, Yamethin, Rs. 5/- ; U Po Sin and Daw Hman, Rs. 5/- ; Tibetan Party, Rs. 4/8/- ; L. P. Sain, Re. 1/- ; D. B. Prodhan, Re. 1/- ; Tarkai Lama, Re. 1/- ; Tibetan Lama, Rs. 3/- ; Pempahishry, Kalimpong, Rs. 3/- ; Nyo, Rs. 2/- ; Tibetan, As. -/4/- ; Burmese Party, Rs. 3/- ; Sirin Dundu, As. -/4/- ; Chunche, As. -/4/- ; Ngatha gyaung, U. Thaw Bitu, Rs. 3/- ; Sewan Narboo Re. 1/8/- ; Maharaja of Sikkim, Rs. 20/- ; High Priest of Sikkim, Rs. 10/- ; Priest of Sikkim, Rs. 5/- ; Mg Ba Thein, Re. 1/- ; Saya Kyaw Zaw, Re. 1/- ; Ba Thaw, Re. 1/- ; Nan Tha Oo, Re 1/- ; Head Lama, Ghoom monastery Re. 1/- ; Burmese Priest, Re. 1/- ; Rani of Kalimpong, Rs. 15/- ; Sonawangdi, Rs. 10/- ; Tsungyel Tshang, Rs. 5/- ; Matichand Pradhan, Rs. 2/- ; K. M. Latthkin, Rs. 10/- ; Punjab Singh Lama, Rs. 5/- ; Shahu Bhajuratna, Rs. 5/- ; Daroga Mangal Singh, Re. 1/- ; Total Rs. 308/8/- ; Dr. C. A. Hewavitarne, Colombo, Rs. 100/- ; John Silva Esq., Booyal, Rs. 100/- ; Mrs. E. Hewavitarne, Colombo, Rs. 49/8/- ; H. D. R. Perera, Garbatula, Kenya Colony, Rs. 13/4/- ; Raja Hewavitarne Esq., Rs. 50/- ; W. E. Bastian Esq., Rs. 100/- .
Grand Total Rs. 2,123/3/- .

EXPENSES UP TO 29TH FEB.

			Rs.	A.	P.
Brought forward from December (1927) issue	...	...	4,387	0	6
Block of the Dharmasala showing construction work	...	...	11	4	0
Sent to Saugata Sugatakanti for the work incl. M. O. Com. etc.	2,703	2	0		
Train fare and other petty expenses	...	...	78	8	0
Total			Rs.	7,179	14 6

We have taken a loan of Rs. 7,000 to complete the work.

DEVAPRIYA WALISINGHA,

Treasurer & Rec. Secy., Maha Bodhi Society.

LONDON VIHARA FUND.

STATEMENT OF RECEIPTS UPTO JANUARY 31ST, 1928.

				Rs.	CTS.
By Genegal Receipts	...	...	...	21,422	50
„ Sale of Tickets	...	...	...	3,041	10
Total				24,463	60
Donations promised	...	...	...	5,455	30
Already received	...	...	...	433	65
Total				5,021	65

Amount required Rs. 1,00,000.

NEIL HEWAVITARNE, *Secretary.*

W. EDWIN BASTIAN, *Treasurer.*

Long out of Print

Eagerly Expected

NOW READY

The other Side of Death

Scientifically examined

&

Carefully described

BY THE RT. REV. C. W. LEADBEATER.

SECOND EDITION.

Revised and much enlarged.

Pages 848: With full index under four different heads.

Price: Cloth and Gold, Rs. 9/-; Boards, Rs. 7/8.

By the same author

THE ASTRAL PLANE. The World of Desires	...	0	12
THE DEVACHANIC PLANE. The World of Thoughts	...	0	12
THE HIDDEN SIDE OF THINGS. Extremely helpful to understand and realise the importance of that far larger part of life which is beyond our physical sight		5	0
INVISIBLE HELPERS	... ..	1	14
LIFE AFTER DEATH	... ..	0	12
MAN, VISIBLE AND INVISIBLE. With 26 coloured plates.			
Second Edition, revised	... ..	9	6
TO THOSE WHO MOURN	... ..	0	1

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS.

UNDERSTAND

BURMA AND THE BURMESE PEOPLE.

BY READING

"NEW BURMA"

PUBLISHED THRICE A WEEK.

The Only English organ with a progressive policy,
managed and edited by Burmans.

For rates of advertisement, subscription and other particulars, apply to the publishers and proprietors:—

THE NEW BURMA COMPANY, Ltd.

25 LEWIS STREET,

(P. O. Box 785)

RANGOON.

(Burma.)

When writing to advertisers please mention "Maha-Bodhi."

THE MAHA-BODHI

AND

THE UNITED BUDDHIST WORLD

A Monthly Journal of International Buddhist Brotherhood

Mg. Editor—THE ANAGARIKA DHARMAPALA

CONTENTS

	PAGE.
Buddhist Sonnets—By Miss C. H. Haman	154
Buddhism in England	156
Need We a Creator	161
Resignation (Poem)—By J. Chandra Sinha	165
Kālāma Sutta—By Mr. E. S. Jayasinha	166
Correspondence	171
Revival of Hinduism—By Sir H. S. Gour, Kt.	172
Sir H. S. Gour's view of Buddhism	176
Hinayana and Mahayana—By Dr. N. Dutt, M.A., Ph.D.	176
Nair Charitable Hospital, Bombay	186
The Maha Bodhi Society of Ceylon	187
British Maha Bodhi Society	196
A Parallel	200
Bunyii Nanjio—By Dr. P. C. Bagchi, M.A., D.Litt.	202
"Society for Buddhists Lore" in Germany	204
Maha Bodhi Society's Activities	205
Notes and News	206
Financial	207

PLEASE REMIT YOUR SUBSCRIPTION IN ADVANCE.

We Want Your Support to Spread the Dhamma.

ANNUAL SUBSCRIPTION.

India, Ceylon, Burma.....Rs. 4	America.....Dollar 2
Europe.....Shillings 6	Far East.....Yen 4

Single Copy As. 6.

All Communications should be addressed to the Editor,
Maha-Bodhi, 4A, College Square, Calcutta.

Our Telegraphic Address : "BUDDHIST," Calcutta.

THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinirvāna of the Buddha Sakya Muni will be held under the auspices of the Maha Bodhi Society on 4th May 1928 at the following places:—Buddhagaya, Benares, Calcutta, Gaya town (Revd. Zawtika Memorial Hall), Madras and LONDON. Contributions will also be sent towards the celebrations at Kusinara, Lumbini and Lucknow.

The Executive Committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon, India etc. would send their contributions to the Hon. Treasurer, Maha Bodhi Society, 4A, College Square, Calcutta.

THE ANAGARIKA DHARMAPALA,
General Secy. M. B. Society.

Coming!!

THE

Coming!!

WAISAKHA NUMBER OF MAHA BODHI

The favourable reception accorded by the reading public and the various periodicals to our last year's Waisakha number has greatly encouraged us and we are happy to announce that a similar number will be issued in May next. It will contain articles on various aspects of Buddhist religion, art, history, ethics etc. by competent authorities besides news and notes. Illustrations will be a special feature of the issue.

As the number of extra copies printed for sale last year was exhausted very soon many late orders had to be refused. We therefore request those who want extra copies to inform us early to that effect so that they may not be disappointed this year also.

CONTRIBUTIONS.

Articles, news and photographs of Buddhist Viharas etc. will be thankfully received by the Editor.

ADVERTISEMENTS.

Special rates of advertisement for this issue may be had from the under signed. As this number will have a circulation of more than double the usual circulation it is a unique opportunity for the advertisers.

Telegraphic Address:
"Buddhist", Calcutta.

Manager,
Maha Bodhi,
4A, College Square, Calcutta.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे घम्मा' चादि कल्लायणं मज्जे कल्लायण
परियोसान कल्लायणं सार्थं सव्यञ्जनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]	APRIL,	B. E. 2471 A. C. 1928	[No. 4
--------------	--------	--------------------------	---------

BUDDHIST SONNETS

BY MISS CORALIE HOWARD HAMAN

THE SLUGGARD

He says, "It is too cold", and does not work ;
"It is too hot—I'd rather lie abed.
It is too early", for he has a dread
Of honest labor, and he loves to shirk
If he can manage it by any quirk.—
"It is too late", or "Well, I've not been fed,
And I am hungry", or "I'm full", he said.
And in this idleness does malice lurk.
And so while thus he lives, ever neglecting
His honest duties, he both fails to keep
His property intact ; and so rejecting
All worthy effort, spends his life in sleep !
No goods he gains. And he is not protecting
His kinsfolk,—and his wife and children weep.

THE TRUE FRIEND

True friends, young man, are those whom we can trust
To guard our property, to guard our name
From hatred and from undeserved blame,
From envy, malice, and then too they must
Lead us to good, to live among the just,
The merciful, the tender, and they claim
No recompense for this. It is the same
If we have nought to give or rich gold-dust.
They are unselfish ; and their joys they tell
Unto our ears ; their woes they keep away ;
But hark to ours ; and so it is as well
To listen to them all the night and day !
True friends are those who never count the cost,
But work with us till every hope be lost.

And too, a friend will never turn his back
When sunny days of favor no more shine,
And never will he think of "yours" or "mine"
He still will share all things though skies are black ;
And follow on with us the time-worn track
Of jogging ways or whether fair or fine,
Or storm-clouds lower,—he will not repine,
And sympathy and love we shall not lack.
Now such great ones, young man, are friends, indeed ;
Their love is thus a precious thing to hold—
And we should serve them in their every need.—
If danger threatens, still we should be bold ;
Thus shall we win all friendship as our meed,
And live together in a joy untold.

ATTAINMENT

As breaks the dawn above the Eastern hills,
Quietly, tenderly, growing more and more,
Filling with light that which was dark before,

Reflected in all placid pools and rills ;—
Small birds awake with chirps and fluting trills,
The robin starts to sing, the lark to soar,
Praising the great gold sun that they adore—
The promise of the dawn the day fulfils.
So let the light of Truth arise and shine
Within our minds, within our hearts and souls,
There spreading by degrees its teachings fine,
Leading us gently onward to our goals—
For not by struggle is true wisdom gained—
Only in quiet is the Truth attained.

JUSTICE

The Waning Moon

Now that one who is tempted to pervert
The course of justice ; or who tries to stay
Its carrying out, thus causing sore delay
In its monitions ; he who shall desert
Its righteous teachings ; who shall be inert
To follow its decrees ; who shall essay
Through folly, fear, to lead good men astray,
Through wrath or partiality contrive their hurt—
Like to the lessening moon his glory wanes ;
It dies ; like mouldering embers it departs ;
Though for a time it seems to rise,—his gains,
Gotten by means of guile and sordid arts—
Will in the end be to him but as stains
Won at the price of grieved and breaking hearts.

The Waxing Moon

But whoso is not tempted by these four
To do away with justice, shall increase
Like to the waxing moon. He shall not cease
To gain great good for men, and more and more
He shall grow holy, righteous to the core ;

And from Tibetan Hills to Isles of Greece
 He shall judge people that they live in peace ;
 He shall be as the gracious men of yore.
 His courage is most high, impartial, fair ;
 And lacking bias he will hold his court ;
 Calm he will be, with wisdom. He will dare
 Have mercy. Men, as to a mighty fort,
 With him seek safety, for they know it lies
 In justice, courage, patience, calm and wise.

BUDDHISM IN ENGLAND

DECISION TO SEND THREE PRIESTS

LONDON TEMPLE PROJECT

A public meeting of Buddhists in connection with the London Vihara project was held at 4 P.M. on Saturday at the Vidyodaya Pirivena, Maligakanda. The Ven. Kahawe Ratnasara, Principal of the Pirivena, presided, and there was a large gathering of both clergy and laity.

After pansil had been taken by the gathering, the Ven. Kahawe Ratnasara said that it was not necessary to speak to them of the noble undertaking of the Anagarika Dharmapala to build a vihara in London. If there were other Buddhists fired by the same enthusiasm as the Anagarika for the propagation of Buddhist teaching Buddhism would have received a great impetus in lands where it was not understood to-day. Unfortunately, there were not many such men among them.

A HELPING HAND

But there were surely thousands who could lend a helping hand to such men and to such a noble cause, which was the noblest of all causes. The radiating spiritual influences of a vihara were tremendous but if a temple could also be attached

to a vihara then the proper nucleus for the propagation of Buddhist teaching would be formed. It would also be a greater incentive to work not only for those changed in that noble work but also to those who would accept such teachings. It was with the purpose of having a temple attached to the vihara that the Anagarika Dharmapala had decided to take with him to London three bhikkus. Efforts like that for the propagation of their religion called for sympathy and support of every Buddhist.

THE COLLECTIONS

Mr. W. E. Bastian, the Treasurer of the London Vihara Committee said that Rs. 26,224-7-9 had been collected in Ceylon for the project and there were promises of Rs. 9,000 more. Of the former sum about Rs. 800 had been collected in Australia. Mr. Bastian also announced that he had just received Rs. 1,000 from Mr. K. W. Wijehamy of Iddamaligoda, Eheliyagoda.

MR. DHARMAPALA'S ADDRESS.

The Anagarika Dharmapala said that for centuries the Sinhalese had been content with allowing Buddhism to flourish in Ceylon without making any effort to spread it in other lands. In Ceylon history there was no record of Buddhist bhikkus venturing to go to foreign lands to preach their religion. Some years ago when he was convalescing in Switzerland the idea struck him that they should make a strenuous effort to preach the Dhamma to others, especially in the West. They had derived certain benefits from the efforts of Christians and he thought that in return they should give those Christian countries the benefit of the noble teachings they had so jealously guarded for centuries.

MISSIONARY ACTIVITY

The Christians had converted a few thousand Buddhist Sinhalese to Christianity and that was a great blow to them.

When the Bishop of London returned from his world tour he summoned a meeting of Christians in England and impressed on them the great need for the spread of Christianity and among other things he had told them that the Buddhism that flourished in Ceylon was a form of devil-dancing. At that meeting over two lakhs of rupees had been collected for Christian missionary work and a large number of Christian missionaries had come forward offering their services to preach Christianity in foreign lands. From his youth he (the speaker) had taken an interest in propagating Buddhism in other lands because he realised what a great thing it was to preach the Dhamma in foreign lands. The Buddha had said that "dharma dana" was the greatest of gifts but in Ceylon they did not realise that. They gave "dana" in Ceylon in other ways. For instance, when an umbrella was to be presented to a bhikku the person who was making the presentation asked a number of others to touch the umbrella in order that they may also participate in the merit. That was their idea of "dana."

CALLED A FANATIC

When he tried to break away from that practice and to make an earnest effort to preach Buddhism in the West he was called a fanatic by his own people. He had heard even bhikkhus saying that he was mad to venture out on such a mission when there was so much work to be done in Ceylon. They did not recall the fact that although the Buddha was born in Kapilavastu he had gone to other Indian States preaching his great message. The Buddha did not confine what he had realised to his own people but had gone to other lands also with the same message. He (the speaker) remembered the Manager of Messrs. Thos. Cook and Sons at Calcutta asking him one day: "Why don't you give your religion to others? Do you not realise how many thousands of people are anxiously waiting to hear it? Why can't your bhikkus come out and preach? On another occasion while he was travelling on board

he had expounded the Dhamma to an electrical engineer at his request and the latter was so moved that he was led to exclaim: "This is science. Why don't you go to England and tell the people these wonderful truths." To-day in England there were many people who rejected the Old Testament. The Bishop of Birmingham had said that they could not accept it, that it formed part of Judaism and not of Christianity.

WITHOUT ORIGINALITY OR INITIATIVE

Mr. Dharmapala next referred in humorous vein to what he called the lethargy of the Sinhalese, what he called their readiness to ape everything that came from the West while they were dependent on other countries for everything, even for their food. He said that the Sinhalese were not able to produce even a button or a hook. A Bombay merchant in Colombo who had made some study of the Sinhalese had remarked to him that they were like apes without originality or effort. (Voices: "Give us his name!") He could not understand why they would not exert themselves to do something in the world.

Continuing, Mr. Dharmapala said that the more intellectual people of the world to-day were found in the West and he thought that if Buddhism was preached to them it would have a special appeal because they would be able to appreciate its truths more keenly. Another reason why they should have a permanent centre in London was that there were a good deal of false ideas spread about Buddhism. Dr. Grimm of Germany, for instance, stated that the interpretation of Sinhalese Buddhist "bhikkus" with regard to the soul was wrong and that the ego existed right through all births. It was essential in the interest of true Buddhism that those false ideas should be demolished. It was owing to those reasons that he decided to have an "avasa" attached to the vihara in London and to take with him the following three bhikkus to give to the West the noblest gift that Sinhalese could ever give.

The Revs. Parawahera Wajiragnana, Hegoda Nandasara and Matara Pagnnasara. He had bought a building in Gloucester Road, Regent's Park, London, for that purpose at a cost of about Rs. 75,000. He would pay the passage money of those bhikkus but he would ask the Buddhist public to see that they received their "dana" during their stay in England.

THE "DEWENI RAJJURUWO."

Mr. Dharmapala next referred to the prevalence of false ideas regarding Ceylon in England, and said that if they had a permanent establishment in London they would once be able to dispel those illusions. "The Manchester Guardian" for instance, apparently encouraged by the statement of Sir James Peiris, before the Special Commission, had announced on the very day that the Special Commission returned to England stating that the people of Ceylon were unfit for self-Government. If the Sinhalese had a permanent establishment in England they could have contradicted such statements the day after their publication but now they had to wait for six weeks till the news came to Ceylon and went back. So long as the people of the Island thought that they were unfit to govern themselves so long would they be unfit. If they certainly followed the advice of Sir James Peiris they would always be "hewers of wood and drawers of water" and unfit for Swaraj. (Laughter and prolonged applause). Sir James Peiris wanted to be the "Deweni Rajjuruwo" and would brook no brother near the throne (Renewed Laughter).

Mr. W. H. W. Perera then moved that the London Vihara Committee be empowered to take all steps for the building of the vihara and the maintenance of the priests.

Mr. W. E. Bastian seconded. Carried.

The three bhikkus next spoke expressing their desire to go to England for that work provided their teachers and the Buddhists of Ceylon consented to such an undertaking. They said that they realised the grave responsibility that lay on them in that they had to represent in the West not only Buddhist

Ceylon but also the people of Ceylon and the whole "Sangha." They accepted that undertaking not for personal glory of aggrandisement but because they believed that the knowledge of the Dhamma would be of great benefit to the West.

Mr. Martinus C. Perera next spoke and was followed by the Rev. Baddegama Piyaratana, who suggested that some method should be devised for the purpose of giving "dana" to those three priests. He said that in certain temple each village was assigned to give "dana" on a particular day so that the work proceeded harmoniously. If instead of each village each temple or a number of people were asked to contribute something towards the "dana" of those three priests it would be easily achieved.

Mr. C. D. A. Gunawardene endorsed the suggestion and several among the audience came forward with promises of support.

The meeting then ended. (*Ceylon Daily News*).

NEED WE A CREATOR

The Blessed One the Lord Buddha was born to enlighten the ignorant and those in search after true perfection to lead them on the path to perfect peace and happiness. Fearless He was because of the unshakeable position He occupied in the world of gods and men. By the wisdom of omniscience that He won under the shade of the Bodhi Tree, after the great Renunciation and the painful austerities that he had experienced for six years in the forests of Uruvela, He saw the lesser and the greater gods of the lower and the higher heavens, and having conversed with them about the origin of life, He showed them the penetralia of the cosmic process which is eternal, and convinced them of the error of thinking that the world had a beginning. In the Brahmanimantanika, Brahmajāla, Kevadda, and Pātika suttas, He showed how the

creator idea originated in the erring consciousness of fully-unenlightened gods and men. The lesser and the greater gods looking back to the past for many million years, finding a beginning of the present renovation of the world, and not having the enlightenment to look further back, arrived at the erroneous idea that the world had a beginning and that it was brought into existence by the most ancient of the greater gods whose home is in the Abhassara heaven. The Buddha looked throughout the planetary system and into the distant worlds to discover whether there is a superior Being to whom He could pay homage. Countless millions of solar systems became visible to His divine eye, and the higher and the lesser gods of ten thousand worlds reverently addressing Him said, Honored One we are unfit to receive thy homage, may Thou revere and pay homage to the Eternal Dhamma. The Blessed One thereupon proclaimed the supremeness of Dhamma, and paid homage to the eternal Bodhi.

Analyse and see the attributes of the many gods that we are asked to pray for their protection. Look at the deities of the Semitic races in the back part of some hill. The Hebrew Old Testament is the best exposition of the nature of the gods of Arabia. The peace offerings, sin offering, trespass offerings, burnt offerings, meat offerings, wave offerings and other offerings were a sweet savour unto the Lord. The creator gods have had their day. The ancient Egyptians, Assyrians, Babylonians, Persians believed in a creator Lord. They looked upon the creator as all powerful and eternal. The ancient Aryans had their creator whom they called Brahma, and today he is not even remembered, other gods of a later date, having taken the creator's place. But for the European missionaries the people of Asia would not have heard of the name of the Semitic creator of the Euphrates valley. The name of Allah came into prominence after the invasion of India by the Arab Moslems, which took place in the 12th century after the parinirvana of the Tathāgata. The Chinese whose civilization goes back to a remote past, have no name for the creator.

Their civilization had no need for a creator. From the west of Arabia the unscientific idea of a creator was transmitted into the camps of the helots of Rome.

The book of Genesis contains the folklore stories of Mesopotamia. The colony of Hebrews who emigrated from Egypt into the wilderness of Sin under the leadership of Moses had never heard of Jehovah during their stay in Egypt. They worshipped the golden calf. Jehovah was the name which the Horeb deity adopted. It was his desire that Hebrews should take him as their Lord God who brought them out of bondage. In the Deuteronomic texts of the Ten Commandments, the deity did not declare himself as creator. In the Lord's prayer instituted by Jesus the word God is ignored. Jesus prayed to the Father in heaven, an idea borrowed from the Brahmans. When Jesus gave up his ghost he prayed "Father, forgive them for they know not what they do." His other utterances were "My God, my God, why hast thou forsaken me" ; "Father, into thy hands I commend my spirit" ; "It is finished".

The Old Testament books contain the story of several gods. The first chapter of Genesis says that the spirit of God rested on the waters. This corresponds with the Brahman god idea of Nārāyaṇa. The Creator of the first chapter is bi-sexual. The Brahman god is called ardhā-nārī. The water god vanishes and an agricultural deity takes his place, and creates man from mud, and the woman from the man's rib. The slogan is "there was not a man to till the ground". The ancient Egyptians had faith in a god who used clay to create man. The vegetation god was offended because the mud man aspired to live for ever, and he was driven out of the garden. Perhaps the man wishes to take possession of the garden and the owner was offended. The fifth chapter of Genesis gives a different version of the creation myth. Both male and female are called Adam. Gods ignorant of the evolutionary process of the universe think that they are the creators. The idea is worked out in the Aggañña and Kevadda suttas of

the Dighanikāya. Both the Brahman and the Chaldean traditions speak of a deluge. The Hebrews annexed this story to complete their geneological traditions. The idea was borrowed from the Babylonians. Hebrews had their origin in Chaldea. Abrahm was a man of Ur and his son married a Syrian woman. Chaldea, Egypt, Canaan were historic places before the birth of the Hebrew race. For four hundred years the Hebrews lived in Egypt as agricultural labourers, and they were held in abomination by the Egyptians. Moses was a naturalized Arab and it was when he was feeding the herd of cattle that he happened to meet the Horeb deity. The story of Moses and Aron was a concocted one. The father was called Amram and he married Jochebad his father's sister. (Exodus 6.20).

Moses went to Egypt from the valley of Horeb and induced the Hebrews to follow him. Aaron was a priest of the calf cult, and by offering him bribes got him to take up the cause of the Horeb deity, Aaron was appointed priest with an eternal inheritance of worshipping Jehovah in the sanctuary. In the absence of Moses he reverted to his old job, and induced the Hebrews to give him their ornaments to make the golden calf.

The Sinaic edition of the Ten Commandments differs from the Deuteronomic version. The Saboath was a deity annexed by the Hebrews and was made the creator god. The Exodus version of the ten commandments contain the statement that God created the earth in six days and on the seventh day he rested. The Deuteronomic version does not mention God as being the creator of the world. Which of the two version is the older and the more genuine. See Deut, chap 5 ; Deut 25, 16 ; Lurtians ch. 19.

The Hebrews worshipped the calf during their wanderings in the wilderness which they continued all through notwithstanding the cursings of Jehovah. Every effort of the Horeb deity to make the Hebrews monotheists failed. The refrain throughout the book of Kings is the wailing of the

deity. Soon after the Hebrews entered Canaan the deity sold them into slavery several times (Judges, chap. 2, 3, 4). The alleged monotheism of Jews is a fiction. They went after other gods leaving Jehovah.

The nomadic people of Arabia worshipped many gods. Jehovah failed to convince the Hebrews of the error. The present day monotheists are not contented with the worship of one God. The Catholic church annually creates saints and the superstitious people are contented to offer their prayers. Mohammad the great prophet allowed the Moslems to worship the stone which had existed from olden times. The one God was unsatisfying and the Trinity was the result.

RESIGNATION

1

O man, of youth be never proud,
For oldness follows it.
Of health you boast not very loud,
For sickness swallows it.

2

For human life, you do'nt be glad,
For sure is also Death ;
And life may also make you sad,
For troubles dwell with breath.

3

If man by changing Nature's course
Can ever young remain ;
Then he from quite another source
Will feel the pangs of pain.

4

Even if diseases daunt us not
And life be lasting too ;
In misery's noose we will be caught
And troubles us will woo.

5

This thought from mind we must remove,
That we are not suffering.
A paradise this place to prove
To it we must not cling.

J. CHANDRA SINHA.

KALAMA SUTRA, ANGUTTARA NIKAYA

(A FREE RENDERING)

On one occasion the Blessed One, going about through the land of the Kosalans, accompanied by a large retinue of disciples reached Kasaputta. The news of his arrival there went spreading among the people, and they came to know that the leader of the retinue was Gotama of the Sakyas, the Buddha, the Blessed One, the Teacher of gods and men, a person of holiness, full of majesty, full of grace, good to look upon.

It was further claimed that the leader of the retinue was a teacher of unique distinction in that he taught what he himself had found to be the Truth by diligent fervent search, and mental penetration. The people had also come to hear that the Truth he propounded was glorious—glorious in the three stages of exposition in the beginning, in the elaboration and in the end.

Then the Kalamans of Kasaputta went thither to the place where the Blessed One was and having come near some bowed

in obeisance and sat down at one side ; some greeted the Blessed- One as required by the canons of friendship and good breeding, and took their seats at one side. Some bowed to the Blessed One with folded hands and took their seats. Some announced their lineage and family traditions and seated themselves, and while others took their seats in silence. So seated thus they spoke to the Blessed One :—

There are, Lord, some teachers who on the one hand elucidate and praise their own religious views, but on the other hand exterminate, remove, revile and expose the views of others. And there are others who while they expound and enlarge their own beliefs, suppress, and eschew the views of other believers. Therefore, Lord, we are unable to sift the various views and to discriminate between those which are true, and those which are false.

The Blessed One replied. 'Kalamans, a reasonable ground you have to doubt, good reason to be uncertain had arisen in your minds.' 'Do not hold as true what you hear solely on the ground that you heard it to be so ; do not go merely by what had been believed to be true by your forefathers, do not act upon what is commonly reported ; do not put faith in a teaching merely because it is found written in the Scriptures ; do not believe a thing because it satisfies the test of reasoning or logic ; do not go by conclusion based upon mere appearances, do not accept beliefs and views because they are agreeable or convenient ; do not accept as true what appears to be so, do not go by what you hear from ascetic or superior. When you yourselves, Kalamans, do know and feel conscious that you know that these things are insalutary, these things are blame-worthy, these things are reprehended by the wise, these things being done or attempted lead to ill-being and to suffering. These are, Kalamans, the only reasons, the only grounds for casting them aside. What think you Kalamans, craving (Lobha) ill-will (Dosa) ignorance (Avidya) arising in a man—are these things conducive to his happiness or suffering?' "To his suffering, Lord" replied the

Kalamans. "Suppose Kalamans! such a person overcome by craving, ill-will, ignorance, captivated in mind by craving, ill-will, ignorance, kills living creatures, takes what has not been given, coverts another's wife, speaks falsehood, and causes others to do similar deeds—does not he, O Kalamans! lead himself to ill and suffering? "It is even so, Lord" added the Kalamans. Then the Blessed One asked, "What think you Kalamans? Are these things, salutary or insalutary?" "They are insalutary." "Blameworthy or blameless?" "Blameworthy, Lord," 'Reproved by the wise or approved of by the wise,' 'reproved by the wise, Lord.' Being done or attempted to do, do they not tend to make those who do them or attempted to do undergo suffering? How do you, Kalamans! view the matter? To ill being and to suffering, that is our view of the matter, Lord! said the Kalamans. That is just what I teach said the Lord. Do not accept a thing because you hear it to be so, nor on the testimony of tradition nor because it is accepted by general consensus opinion nor because it is recorded in the holy script, nor because it can be proved by subtleties of logic, nor because it is a view agreeable and convenient, nor because it seems genuine, nor accept it on the authority of some ascetic or superior.

Kalamans! when of yourselves you do know, feel assured these things are harmful, these things are blameworthy, these things are reproved by the wise, those things being done or attempted lead to illbeing and to suffering. Then Kalamans you should cast them away.

Listen O you Kalamans. Do not go merely by what you hear, do not go merely by what has been handed down from one to another; do not go by what is commonly reported, do not go merely by what is found written in the scriptures, do not go by subtleties of reasoning, do not go by subtleties of logic, do not go by considerations based upon appearances, do not go merely by agreeable beliefs and views, do not go merely by what looks to be genuine, do not go merely by the word of some ascetic or superior. But Kalamans when of yourselves

you indeed know : these things are salutary, these things are blameless, these things are approved by the wise, these things being done or attempted lead to well-being and to happiness, then Kalamans said the Lord, you should adhere to and abide by them. What think you Kalamans? If freed from craving, if freed from ill-will, if freed from ignorance, tend to happiness and well-being. To well-being to happiness, replied the Kalamans.

Such a person, Kalamans—uncraving, well-disposed of, undeluded, not overcome by craving, by ill-will, by ignorance, not captivated in mind by craving, by ill-will, by ignorance, does not kill living creatures, does not take what has not been given, does not commit sins of the flesh, does not utter falsehood, does not slander, does not bear false witness and does not cause others to practise likewise—these, O Kalamans, tend to his well-being and happiness. What is your view Kalamans? Are these things salutary or insalutary? They are salutary Lord. Blameworthy or blameless? Blameless, Lord. Reproved by the wise, or approved by the wise? Approved of by the wise, Lord. Being done or attempted, do they lead to happiness? or what is your view of the matter? Done or attempted, Lord, they lead to well-being and to happiness, that is our view of the matter, Lord, replied the Kalamans.

And so the Blessed One, preached that the noble disciple (Aryasrawaka) thus free from craving to possess, void of ill-will, free from ignorance, being conscious and mindful, from him radiate thoughts full of loving kindness (Metta) full of compassion (Karuna) full of sympathy (Mudita) full of joy and poise (Upekkhā) wide, diffusive, limitless in the four directions, above and below and all round, everywhere, the whole world over through the limitless space he permeates thoughts, loving kindness, compassion, sympathy and even-mindedness. And that noble disciple, Kalamans, with mind thus balanced, full of amity, full of love, clear of defilement by him thus purified here and now even in this life are four comforts attained. And

what are the four comforts? The noble disciple (Aryasrawaka) thus reasons to himself :

If birth is but the sequence of death, and one follows the other in ever-recurrent continuity, and if action (thought, word or deed) is automatically followed by reward or retribution and subject to the law of cause and effect, it is certain that at death such a noble life as mine shall cause re-birth in the Heaven-World. This is the first-comfort by him attained. If there be no birth after death, no ever-recurrent continuity of one following the other, no re-birth, no hereafter, if death ceases to cause a fresh assemblage of skandhas yet still here and now in this life such a noble life shall lead a painless, happy existence. This is the second comfort by him attained.

If action is followed without exception (as night the day) by its result—reward or retribution, if present effect are the results of past causes, and the present actions will be followed sooner or later in this life or in a subsequent existence by their effect, if the causing of pain to others result in pain to the doer, whence not doing evil, no evil, no suffering can befall me. Thus reasoning, thus avoiding evil he attains to the third comfort.

If causing evil to others begets no evil, either in this life or in a subsequent existence, yet not doing evil, ceasing from causing pain to others no evil can befall me. The noble disciple thus reasoning refrains from committing evil, destroying lives of other beings, entertaining thoughts of loving kindness towards all life, and attains to the fourth comfort.

Thus is it, Blessed One ! Thus is it, Perfect All-Knowing One, that noble disciple with mind free from enmity (Averacitto) full of loving kindness (abyapajjacitto), free from ill-will (Asankilithacitto), full of compassion (Visuddhacitto), thus clear of defilement, thus purified by him, here and now even in this life he gains the four comforts.

SADHU ! SADHU ! Ecstasies of joy—outburst of inward intense delight in the Dhamma preached came forth from the

large concourse of listeners, and they in one accord pleaded for the refuge in the Blessed One, in the Teaching and in the Order.

Wellawatta, Ceylon.

E. S. JAYASINHA.

CORRESPONDENCE

We have been requested by our many friends to have the letter of Mrs. Mary E. Foster to the Anagarika Dharmapala when remitting the sum of one hundred thousand dollars, republished, which we gladly comply with. The letter is as follows :—

Chicago, Illinois
May, 21 1923.

My dear Brother ;

Your letter of April 12th reached me in Chicago to-day. I left San Francisco in May 21st., to visit my sister living in this town and your letter was forwarded to me.

I note what you state in regard to self denial on your part ; the money sent you is for you to use for your comfort as well as for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one wish, do take care of yourself and take enjoyment and make enjoyment by being with your mother more often.

Live for your work, that is by taking good care of your health and give yourself more comforts. Have pleasant Quarters—such as you should have, in which to receive your friends. Take the money for it for you deserve it and I insist, take good care of yourself for my sake.

I thank you for the itemised accounts of the good work you have accomplished with the money sent you.

How often the thought comes to me—how wonderful your work has grown. You must have given yourself very little rest to accomplish such good results. Words cannot express my gratitude and how fortunate—indeed it has been to me to have met a man so unselfish. As I said in the beginning, we will work together and the Honour must be as much mine as yours.

May it please the Great all—that we may meet again.

Me ke Aloha Nui

Your sister,
Mary E. Foster.

Please give my Aloha Nui to your mother.

REVIVAL OF HINDUISM


The Hindu religion.....as a religion is the oldest religion in the world. As such, it suffers from its dotage. As early as 600 B.C. a strong and vigorous protest was made against its social tyranny and spiritual pretensions. The religion had already become deteriorated on account of the machinations of the priest-craft. Its purity was obscured by the venal folly of the clergy. The society became divided into four castes, which were said to spring from the four limbs of the God Brahma. A greater insult to the great God could never have been conceived. That he should have predestined his creatures to live the lives ascribed to the four castes shows the depth of the ignorance of the people who have swallowed the priestly pretensions. The rise of Gautama Buddha marked the Renaissance of ancient Hinduism. It strove to bring rationalism to the door of the people. Gautama Buddha, the greatest religious teacher of the world and the greatest of Indians, and indeed, the greatest man ever born in that dim dawn of history perceived

and conceived ideas which have since transformed and revolutionised the history of the world. Indians know little about the great work of this great teacher of man. He inveighed against the Braminical claim to divine knowledge. He denied that the keys of the gates of Paradise could only be purchased by offering bribes to the gods in the shape of bloody sacrifices and large gifts to the Brahmins. His view was that every man could work out his own salvation and that such salvation was open to him who cultivated purity of body and mind, and above all lived the life of selflessness, and devoted himself to human service. He swept away the claim of the priestcraft, denied that there was any Heaven or Hell outside the range of Brahminical imagination, denied the existence of Vedic Gods and brought man back to the fold of reason and sane social life. His religion took a hold on the people and the memorials of his faith scattered over the length and breadth of the country show the vogue it once enjoyed in the land of his birth.

Buddhism has to-day the largest number of followers in the world. According to the latest edition of Hugh's Modern Geography it has over 500 million followers and is as such the first religion of the world, and if we add to it, its offshoots of Jainism and Hinduism with 300 million followers it becomes the dominating religion of the world. Buddhism was the dominant religion in India for about 1,200 years after which it was expelled with the revival of Hinduism brought about by the re-establishment of Hindu Kingdoms and the vigorous preachings of Shankaracharya and other fanatical Acharyas. The fact is that in their decadence and national decrepitude the people wanted a visible solace, and they found it in the idols and religious rituals which characterised the latter day Hinduism. The people had got tired of a faith in the abstract invisible, unseen, and unknown truths of Buddhist metaphysics. The bold and vivid portraiture of gods gave the proletariat a feeling of their nearness to them and for the time being they deluded themselves into a belief that the

gods in Heaven have descended to Earth to be with them, guide their course of life and comfort them in their sorrow, heal their wounds and ensure their salvation. All the rigid formalism of Hinduism were re-introduced with such modifications as were expected to appeal to the sight and sense of man.

The revival of Hinduism in the 9th century was soon followed by a succession of Muhammadan invasions which destroyed some of the greatest landmarks of Buddhism and Hinduism. The doctrine of the sword made no distinction between the followers of Nirvana and of Brahma. They treated both alike as heretics and in their conquering zeal burnt their libraries, mutilated their monuments and sacked their hidden treasures. The downfall of the Muhammadan rule brought into its train the European conqueror. The political subjection of India both under the Muhammadan and Christian rule has led to the steady decay of Hinduism ; for with the conqueror came the missionary belonging to the conquering faith and during the last 300 years no less than one-fourth of the Hindus have become converted to alien faiths. Hinduism remained a sheltered religion so long as the Hindu kings were its patrons. But it was flung open to the world competition as soon as the foreign conqueror established his foot-hold in the country, with the result that Hinduism has now to run a competitive race for its existence with all the other religions of the world. As a social system Hinduism is an utter failure. For it divides society into artificial and water-tight compartments and is destructive of the unity and solidarity which it should be the object of all religions to create and to conserve. Hinduism is thus the very antithesis of a true social uniting factor. Its revival is only possible with its complete reform, by the abolition of caste, the suppression of the Brahmans and the abolition of idolatry. In other words, the Hinduism of the future would be a neo-Hinduism which will be more like Buddhism than any other religion in the world. The Hindus in India will do well to study the history of Buddhism once more and re-establish it as their national religion. It is a curious and significant fact



that while Buddhism is making headway throughout the world it is receiving little sympathy from the people of the land of its birth. Of all religions it is easier to revive the old religion than to create a new one and it is much easier to establish Buddhism than to reform Hinduism. There is everything common between them and as Buddhism is more an ethical doctrine than a religion it is easy to combine the two. A man need not cease to be a Hindu merely because he believes in Buddhism. The future of Hinduism lies in its reform along the lines of Buddhism. It will evoke the sympathy of the Asiatic population and create an Asiatic polity, as the whole of Asia would then be Buddhist as the whole of Europe is nominally Christian. Russia is at the present moment pro-Buddhist and from all accounts an effort is being made by the Government of that country to establish a Buddhist University at Moscow.

Savants in all European countries and in America are turning sympathetically to the study of Buddhism which had already enlisted a large number of followers. Buddhism is a religion of service to humanity and as such it appeals to the positivist, to the socialist and to the humanitarian generally. It is destined to be the world religion once again, and Hindus cannot do better than re-establish their religion so as to bring it into line with this great religion of their fore-fathers.

It is very easy to do so if the elders of Indian thought would collect funds to re-establish Buddhism in the country. The three great defects of Hinduism are (1) the intervention of the priest-craft, (2) innumerable castes, (3) idolatry and (4) polytheism. Buddhism, Muhammadanism and Christianity are opposed to all these. Christianity has no doubt a priest-craft, but its influence is on the decline. The revival of Buddhism in the country is a signal for a great world religion which would emerge from the adaptations of the existing religions. It is towards that end that the world is moving. But what are the Hindus doing? Will they not act before it is too late?

SIR H. S. GOUR'S VIEW OF BUDDHISM

The following letter addressed to Rai Bahadur Pandit Sheo Narayan by Sir H. S. Gour will, we hope, be of interest to the Buddhist world.

13, Western Hotel,
New Delhi. 15-2-28

Dear Rai Bhadur,

I am in receipt of your letter of the 12th. The article I sent to the Basant Number of the Melap was in English and you can obtain it in original or a copy from the Editor of that paper. I am sorry I am unable to supply you with a copy as I am here while the copy is in Nagpur.

I have finished and sent out for publication in England a work on the spirit of Buddhism in which I have essayed a complete survey of the life of the founder and his tenets. It is in point of size the largest work yet composed on the subject, while in its scope I believe it will be found to be most exhaustive.

I am very glad to learn that you have an interest in Buddhism which is destined to be a world religion and a religion which will satisfy all the cravings of the human soul and exalt it to a place yet unreachd by any other religion.

I hope my work will open the eyes of the world to what it owes to its doctrines which to-day receiving such striking confirmation from the biologist, the metaphysician and the man of science.

With kind regards.

Yours sincerely,
Sd. H. S. GOUR.

HINAYANA AND MAHAYANA

*The unity in the midst of divergences among the
Buddhist Sects.*

[A lecture delivered by Dr. N. Dutt, M.A., P.R.S., at the
M. B. S. Hall.]

I am thankful to the authorities of the Mahā-bodhi Society for giving me this opportunity of delivering a lecture in a

popular way on a Buddhistic subject. On surveying the field of Buddhism I found that a comparative study of Hinayāna and Mahāyāna in as simple a manner as possible may be of interest to my audience and therefore I have taken it up for treatment this evening. The first point that strikes one who takes a view of Hinduism as a whole is the latitude that Hinduism allows to its numerous sects and sub-sects provided the number and practices such as recognising the sancity of the Vedas and following the Varnāsrāma Dharma. Similarly in Buddhism we find that a very great latitude is given to its followers who might by reason of their differences in beliefs and practices be divided into numerous sects, provided they adhere to the three cardinal tenants *anicca*, *dukkha* and *anatta*, i.e., that all composite things are subject to change and decay ; that all that appears pleasurable is ultimately a source of misery, and that there is in this world nothing that is changeless, permanent and indestructible. The tenets *anicca* and *anatta* find place in the doctrines of all the sects, the interpretation put upon them by the different sects are not exactly the same, e.g., the Sarvāstivādins, a sect, which arose within a century after Buddha's death, believe that things, formed by combination of elements, are subject to change and decay but not the elements themselves ; the Sāmmitiyas again, a sect which became popular in the 4th or 5th century A.D., believe that all sentient beings have soul (*pudgala*)—which is quite distinct from the five *skandhas*, but does not possess the permanence, immaculateness and changelessness of a Vedāntic soul.

As we are concerned to-day with a comparison of the two main divisions of Buddhism, we need not go into the intricacies of the psychological or metaphysical differences in the views of the various sects and sub-sects. I have already said that all sects of Buddhism, whether Hinayānic or Mahāyānic, accept the three cardinal truths, *anicca*, *dukkha* and *anatta* ; hence we see that however Hinayāna and Mahāyāna may differ in their solutions of metaphysical problems, in their methods of *sādhana*, or in their psychological

analyses, they agree in their essentials except for the fact that the interpretation put upon these three terms by one is realistic and practical while that by the other is idealistic, mystical and metaphysical.

The Hinayānists, as they are represented in the Pali-Nikayas, do not go into the question whether existence is real or apparent. 'They deal with facts and data of which we are immediately conscious ; with states of consciousness ; with an analysis of the emotions ; with the universe as perceiver as opposed to the universe as it is.' (McGovern, *Intro.*, p. 7). They take the proposition thus : there is the being and he is subject to misery. They concern themselves with this apparent fact and proceed to find out the process by which the being can get rid of this misery. The usual simile used by them to explain their position is that a man receives a wound, now will it be the first business of the doctor to find out the man who inflicted the wound, ascertain the nature of the instrument by which the wound was inflicted, or to dress and bandage up the wound. Of these three alternatives the Hinayānists have laid the greatest stress on the last, viz., dressing and curing the wound. Of course, I do not mean to say by this that the Hinayānists pay no attention to the other alternatives. They do but the alternatives are to them of secondary importance. It is for this reason that Hinayānism has been taken

How far the Hinayānists and Mahāyānists were ethical and metaphysical.

by many scholars as simply an ethical religion, which in fact it is not. Attempts have been made by the Hinayānists to show that everything in this world is in a state of flux, governed by the twelve linked chain of causation. There is nothing real and permanent, all are mere appearances. The main difference between the Hinayānists and the Mahāyānists lies in the fact that Hinayānists do not pursue their argument about the unreality and impermanence to their extreme logical conclusions. They do not go to question whether the Tathāgata exists or not after Nirvāna ; whether the world is eternal or non-eternal

(*sassata* or *asassata*), whether the world has or has not a limit (*antava* or *anantava loḥa*) ; whether consciousness is the soul or is different from the soul (*Saññā purisasa attā* or *aññā saññā aññā attā*). These questions have been left by the Hinayānists as indeterminates. But in the course of psychological analyses, they have thrown some light on these problems indirectly and unconsciously in some of the Abhidhamma works or Sūtras of the Nikāyas themselves. As these topics do not come within our scope today, let us pass them over. Now what is the Mahāyānists' attitude towards these problems? To pursue the simile already mentioned they do acknowledge like the Hinayānists that the wound must be dressed and healed up but at the same time they are very curious to know the inflictor of the wound and the nature of the weapon. The preponderance of attention received by these problems has led some scholars to think that the Mahāyānists were more metaphysical than ethical. But in fact they are no less ethical than the Hinayānists are. A careful study of the treatise like *Bodhicaryāvatāra*, *Sikṣāsammuccaya*, etc., will convince the readers that ethics received the same amount of attention from the Mahāyānists as metaphysics, though in a larger number of treatises, metaphysics finds a more prominent place than ethics.

The Mahāyānists proceed to enquire whether the Tathāgata exists after Nirvāṇa or not, and in so doing they launch themselves on the *Trikāya* doctrine, i.e., whether the body of Gotama Buddha was earthly or unearthly, was he a human being or only a manifestation of the Supreme Essence, in short, whether Gotama Buddha's body on this earth was the *Nirmāṇakāya* as distinguished from his *Sambhogakāya*, *Rupkāya* and *Dharmakāya*.

Then in solving the other two problems whether the world is eternal (*sassata*) or non-eternal (*asassata*), limited (*antava*) and limitless (*anantava*), they have evolved the theory of *Sunya*, the raging topic of almost all the Mahāyāna treatises. By *Sunya* the Mahāyānists do not mean to say that everything is void (the usual English synonym of *Sunya*) but that it is a

state which can be perceived only by a Tathāgata and there is no vocabulary in human language to describe it by attributes. All that we can do is to define it by negatives. Thus "*Sunyam* is not an abyss of nothingness but that which is to be found devoid of attributes which we try to ascribe to it. The world of ordinary experience is not void, for a great number of statements can be made about it, but absolute truth is void, because nothing whatever can be predicated of it.¹ (Eliot, II, p. 38).

It will be seen from this Mahāyānic conception of *Sunya* that the Mahāyānists have indulged only in sophistry but to no purpose. In fact the problems remain as indeterminate as the Hinayānist left them. The only contribution that the Mahāyānists have made is that the science of metaphysics has developed in their hands just as the science of psychology had developed in the hands of the Hinayānists.

As regards the question of Soul (*attā*) both the Hinayānists and the Mahāyānists agree as to the non-existence of the Soul corresponding to the Vedāntic or Sāṅkhya conception. This assertion has been made repeatedly and by almost all the sects.

INTERPRETATION OF THE TERMS HINAYANA AND MAHAYANA

Now let us turn to the interpretation of the two terms *Hinayāna* and *Mahāyāna* which has given rise to many a controversy among the Japanese Buddhist scholars. These controversies have furnished us with many materials from the Chinese sources, which, otherwise, probably would not have come to light. Most of these controversies hinge upon one pet theory of some of the Japanese Buddhists that Mahāyānism must have been the original form of Buddhism and was preached by Buddha himself. In order to establish this, they have had recourse to many surmises and far-fetched inferences which they could have avoided if they had approached the question with an open mind and not with the bias which naturally prompts a person to try to prove that the religion

* As it is neither being nor not-being, but something between the two,

professed by him is the purest, the oldest and the most sanctified.

Suzuki takes his stand upon Asvaghosa's *Sraddhatpāda Sutra* and interprets the term *Mahāyāna* as synonymous with *Bhutatahatā* or *Dharmaḥkāya*, i.e., "the highest principle, or being, or knowledge, of which the universe with all its sentient and non-sentient beings is a manifestation, and through which only then can attain final salvation (*mokṣa* or *nirvāna*)."¹ I am afraid Suzuki has missed Asvaghosa's point. *Bhutatahatā* or *Dharmaḥkāya* is one of the cardinal doctrines of *Mahāyāna* and has nothing to do with the interpretations of the term *Mahāyāna* neither can it be identified with it." Mr. Kimura, however, has furnished us with a large number of the probable interpretations that can be put upon the term *Mahāyāna* and we should thank him for the service thus rendered. In the *C. U. Journal of Letters* (Vol. LXI, p. 9), Mr. Kimura takes *Hinayāna* as "Original Buddhism" or "the doctrine preached by Buddha himself" and *Mahāyāna* as "Developed Buddhism," or the doctrines which, though existing in Buddha's perception rather implicitly were manifested and developed later on by his disciples and followers after his parinirvāna." He says further that Buddha had two kinds of perception: phenomenological and ontological. The doctrine which was preached by him "from a phenomenological point of view" is *Hinayāna* and the doctrines which were "manifestations of Buddha's introspectional perception," or in short "ontological" and "formulated by Buddha's disciples after his death" constitute *Mahāyāna*. The terms *Mahāyāna* and *Hinayāna* according to Dr. Mayeda are the two paths, one of which the religious are to choose, and do not carry any doctrinal implication. Mr. Kimura thinks that "the terms indicate both the features: the point of the religious and the point of the doctrine, that is to say, that the terms *Mahāyāna* and *Hinayāna* imply both path and doctrine. Mr. Kimura has found out two other synonyms from the Chinese sources. They are *Vyakṭayāna* (Exoteric) and *Guhyayāna* (Esoteric) and the former according

to him indicates the phenomenological doctrine, *i.e.*, Hinayāna, while the latter the ontological, *i.e.*, Mahāyāna. I am afraid Mr. Kimura here again has been obsessed by his pre-conceived notion that Buddha's teaching had the two aspects mentioned above. He overlooks the fact that the doctrines of Mahāyāna and Hinayāna in their earlier phases had nothing esoteric in them, hence *Vyakṛtāyāna* refers to both. If there is anything esoteric in Buddhism it is in its latest phases when Mantrayāna, Tantrayāna, etc., came into vogue and these may well be called "Guhyayāna" (*J. of L.*, XI, p. 18). Credit must be given to Mr. Kimura for two other terms which he has traced from Chinese sources. They are *Kathinayāna* and *Sahajayāna*, of which the former, he explains, is the path of *ḥarma* and the latter of *faith*. Mahāyāna again has many sub-sects, some of which no doubt lay stress on faith and believe that faith alone can carry one to Nirvāna, but this is not the view of all the Mahāyāna sects. In fact, the earlier Mahāyāna sects laid much greater emphasis on *Karma* than on *Faith*. Hence to put *Sahajayāna* for Mahāyāna is wide of the mark ; at most it can indicate only a later aspect of Mahāyāna Buddhism. The term *Kathinayāna* can be applied equally to Hinayāna and Mahāyāna. The Mahāyānists may have used the term *Sahajayāna* to denote the Hinayānists as according to them it is easy (*sahaya*) to attain the goal of a Hinayānist.

We have so long dealt with the interpretations of the Japanese Buddhist scholars. Now let us see what the terms Mahāyāna and Hinayāna really mean. We agree with Dr. Mayeda in holding that the terms have come into use just to distinguish the devotees according to the goal of their lives. In the Mahāyānic Sanskrit treatises like *Saddharmapundarīka*, *Mahāvastu*, *Lalitavistara*, *Śikṣāsamuccaya*, *Bodhicaryāvatāra*, *Dasabhumisvara*, we very often come across terms like *Srāvākayāna* or *Arahatyāna*, *Pratyekabuddhayāna*, *Bodhisattvayāna*, and *Buddhayāna* (or *Mahāyāna*, *Agrayāna* or *Uttamayāna*). It will be seen that the affix "yāna" is preceded by a word which indicates the goal of the devotee. Those who aim at arhat-

hood take to Arhatyāna or (more commonly) Srāvakayāna, those who aim at Pratyekabuddahood (a stage conferring powers higher than those of an Arhat but less than those of a Samyak-sambuddha) take to Pratyekabuddhayāna, so also those who aim at Bodhisattahood, *i.e.*, those, who wish to remain throughout the whole length of their countless lives a Bodhisatta render aid to the people of the world for the attainment of their goals, and not become a Buddha which they could easily become if they had desired, take to Bodhisattvayāna. From this analogy it is evident that those who aim at *Samyak-sambuddhahood* take to Buddhayāna. Any one conversant with the Buddhist scriptures knows very well that the prefixes 'Mahā,' 'Agra', 'Uttama' are very often used to denote Buddha or matters relating to Buddha, *e.g.*, Buddha is often called a Mahāsatta, Mahāpurisa, Aggapurisa, Uttamapurisa and his parinirvāna is called Mahāparinirvana; his life story is called "Mahāpadā", Mahāvastu" and so forth. Hence it is quite in the fitness of things that Buddhayana should be denoted by terms like Mahāyāna,¹ Agrayāna, Uttamayāna. That the term Mahāyāna refers to the devotee and not to the doctrines also finds support in the definition of I-ting who says those who worship Bodhisattvas and read Mahāyāna Sūtras are called Mahāyānist while those who do not do this are called Hinayānist. In the *Saddharma Pundarikā* (p. 132) Mahāyāna or Buddhayāna has been distinguished from Bodhisattayāna. It compares the Buddhayānas to the clay of the potter. Just as the earthen pots made out of the same clay have different names so also the yānas derived from Buddhayānas are known as Bodhisatta—, Srāvaka—and Pratyekabuddhayānas.

The terms Mahāyāna and Hinayāna carry a sense of higher and lower. The appellation Mahāyāna was intentionally applied to the later and developed

Do the terms Mahāyāna and Hinayāna carry any sense of higher and lower.

phase of Buddhism in order to distinguish it from the earlier. The

Saddharmapundarikā, the *Sikṣā-samuccaya*, the *Dasabhumisvara* speak of the inferiority of

Hinayānas or Sravakayana and enjoin the Mahāyānists not to become a Srāvakayānist or advise others to become so. To advise a person to become a *Srāvakayānist* is considered as one of offences (*Mulāpattis*), *Sikṣāsamuccaya* (p. 7) goes further and says that even a person who has Bodhicitta will become dull of wit if he associates with the Hinayānists. But there, however is the proviso that undue condemnation or disparagement of Srāvakayāna is bad and that men of lower intellect and weaker determination may become a Srāvakayānist, for the conditions to be fulfilled by a Mahāyanist are very difficult to comply with, and to a person of lower intellect, the preaching of Hinayana doctrines is salutary while frightening him away by the preaching of the sublime doctrines of Mahāyāna is to be deprecated. (*Sikṣāsamuccaya*, pp. 50, 54, 59).

It is evident from such passages of the Mahāyāna treatises that the Srāvakayāna, Pratyekabuddhayāna were flourishing side by side with Mahāyāna, as Mahāyāna and Hinayāna; otherwise these remarks regarding wherein lies the real difference. inferiority would not have been

necessary. It seems that a deliberate effort was made to turn people's mind towards Mahāyāna and produce in their minds a hatred for, or at least, a poor estimation of, Hinayāna doctrines. The usual reasons that the Mahāyānists put forth for holding their religion as superior to Hinayāna are :—

(1) that they aspire to Buddhahood and not to Arhathood. The Hinayānists admit that Buddhahood is higher than Arhathood but as the former is very hard to attain, they advise people to attain quietude by becoming arhats, i.e. by putting an end to all *kāma*, *kleśa*, etc. The Hinayānists are here more practical than the idealistic Mahāyānists.

(2) that they seek salvation not for themselves but dedicate their lives for rendering aid to others for their salvation, and in so doing they advance towards their goal. This will be clear by an illustration: A being is on the point of committing a *Pānātipāta* (i.e., killing). In order to save this being from committing this sin and thus being doomed to perdition,

a Bodhisattva would himself commit that *Pānātipata* if no other alternative is left and suffer perdition for the sake of saving the being. In the Hinayānic disciplinary code the idea is that one must first discipline himself throughout in body and mind and then he should go to help others, but quite different is the view of the Mahāyānists. The idea of the Mahāyānist is that however undisciplined he himself may be, he must have the resolution that he and his body are for others and he is to see how another being is benefited at his cost. In the *Sikṣāsamuccaya*, we come across a passage where this distinction between Hinayāna and Mahāyāna discipline has been brought out. It says that in the Srāvakavinaya preservation of body is enjoined for one's own sake; how much more important then is the preservation of a body of a Bodhisattva "for the sake of preserving an infinity of persons" and it is said that it was for this reason that Buddha himself made use of medicines¹ (p. 135) to preserve his own person to be of service to others.

(3) that they enjoin their followers to fulfil the *pāramis* which are very difficult to perform and which a Srāvakayānist need not do. They also lay greater emphasis on two of the four brahmavihāras—*Maitri* and *Karunā*. These find place in the Hinayānic code but the Hinayānists are more passive than active in the exercise of these *bhāvanās*. These are the three main points by virtue of which the Mahāyānists think themselves as superior to the Hinayānists. It is apparent from these, how idealistic the Mahāyānists are and how difficult and sometimes unpractical is the path suggested by them for the attainment of Nirvāna. Whatever charge of selfishness and such other things they may lay against the Hinayānists it is clear that the Hinayānist propounded a practical religion by practising which they believed they could easily attain salvation.

(To be continued)

NAIR CHARITABLE HOSPITAL AND NATIONAL MEDICAL COLLEGE, BOMBAY.

We are indebted to the Boards of Trustees of the Nair Charitable Hospital and National Medical College, Bombay for the two reports dealing with these great institutions which owe their foundation and maintenance to the liberality of Dr. A. L. Nair. It is no exaggeration to say that this is the most remarkable national work yet accomplished by an Indian Buddhist in the modern time. We reproduce below extracts from the speech of H. E. the Governor of Bombay who opened the new premises and sincerely hope that Dr. Nair's appeal will be responded by all who wish the welfare of Indians.

His Excellency said:—I would highly commend the independent efforts that have been made by the founders and donors of this College in building up an institution worthy of this City without any external assistance. The National Medical College deserves the greatest credit for being the first institution of its kind in this Presidency supported entirely by voluntary contributions, not only on account of the success it has so far achieved, but on account of the example it has set of what can be done by properly organised unofficial effort. Such results cannot be brought about without hard work, generosity and self-sacrifice, and of all these there is ample evidence in the history of the College.

Personally, I feel that the National Medical College and the Hospital which owes its foundation and maintenance to the munificent generosity of Dr. A. L. Nair, are really deserving of encouragement and support, and I trust that they will receive them in full measure from those who are able to assist them in any way. "You have very kindly said in your speech, Mr. Chairman, that my benediction on the College will be a

source of inspiration to all those who enter its portals. I wish I could think, as I hope, that it may also be an inspiration to those who appreciate the excellent work which had been and is being done, and the generosity already shown, to give a helping, but a generous, hand towards its further progress and efficiency. The College has now reached a stage in which it can give adequate training to its students on modern lines including that practical training in an up-to-date hospital which is such an important feature of a good medical education. I trust that the high standard that has been reached will be fully maintained, and that the college will continue to be of service to the public of this City and Presidency."

AN ORDINANCE TO INCORPORATE THE MAHA-BODHI SOCIETY OF CEYLON

WHEREAS an association called and known as "The Maha-Bodhi Society" has heretofore been established at Colombo for the purpose of promoting Buddhist Education and Culture ;

And whereas the said association has heretofore successfully carried out and transacted the several objects and matters for which it was established ;

And whereas it is found desirable to incorporate the said association according to the rules agreed to by its members ;

Be it therefore enacted by the Governor of Ceylon, by and with the advice and consent of the Legislative Council thereof, as follows :

1. From and after the passing of this Ordinance the present President, Vice-Presidents, General Secretary, Treasurer, and members of the Board of Management of the said Maha-Bodhi Society, and such and so many persons as now are members of the said Maha-Bodhi Society or shall hereafter be admitted members of the corporation hereby constituted,

shall be and become a corporation with continuance for ever, under the style and name of "The Maha-Bodhi Society of Ceylon," and by that name shall and may sue and be sued in all courts, with full power and authority to have and use a common seal and to change and alter the same at their pleasure.

2. The general objects for which the corporation is constituted are hereby declared to be to promote, foster and protect, the spiritual, intellectual, and social welfare of all Buddhists ; to found and to maintain schools, libraries, reading-rooms, scholarships and other institutions of a like nature ; and to propagate Buddhist religion, Buddhist education and Buddhist culture throughout the world.

3. (1) The affairs of the corporation shall, subject to the rules for the time being of the corporation as hereinafter provided, be administered by a Board of Management consisting of a President, three Vice-Presidents, General Secretary and Treasurer respectively of the corporation, and not more than twenty-five members of the corporation, to be elected respectively in accordance with the rules for the time being of the corporation.

(2) All members of the corporation shall be subject to the rules for the time being of the corporation.

(3) The first Board of Management shall consist of the Anagarika Dharmapala, President ; A. B., Vice-President ; C. D., Vice-President ; E. F., Vice-President ; G. H., General Secretary ; J. K., Treasurer ; and the persons whose names are set forth in the schedule "A" hereto.

4. The Anagarika Dharmapala shall be the President of the corporation for life, and to succeed him after his death or earlier retirement, he shall have the power to appoint, in writing under his hand, any member of the corporation.

5. The rules set forth in the schedule "B" hereto shall for all purposes be the rules of the corporation ; provided, however, that nothing in this section contained shall be held or construed to prevent the corporation at all times hereafter

from making fresh rules, or from altering, adding to, or cancelling any of the rules in the schedule "B" hereto or to be hereafter made by the corporation.

6. No rule in the schedule "B" hereto, nor any rule hereafter passed at a general meeting, and no decision come to by the corporation in general meeting, shall be altered, added to, amended or cancelled, except by a majority of the members present and voting at any subsequent general meeting.

7. On the coming into operation of this Ordinance all and every the property belonging to the said Maha-Bodhi Society, whether held in the name of the said Maha-Bodhi Society or in the name or names of any person or persons in trust for the said Maha-Bodhi Society, shall be and the same are hereby vested in the corporation hereby constituted, and the same together with all after acquired property, movable and immovable, and all subscriptions, contributions, amounts of loans and advances received or to be received, shall be held by the said corporation for the purposes of this Ordinance and subject to the rules for the time being of the said corporation.

8. All debts and liabilities of the said Maha-Bodhi Society existing at the time of the coming into operation of this Ordinance shall be paid by the corporation hereby constituted, and all debts due to, and subscriptions, contributions, and donations payable to, the said Maha-Bodhi Society shall be paid to the said corporation for the purpose of this Ordinance.

9. The seal of the corporation shall not be affixed to any instrument whatsoever except in the presence of two of the members of the Board of Management, who shall sign their names to the instrument in token of their presence, and such signing shall be independent of the signing of any person as witness.

10. The corporation shall be able and capable in law to take and hold any property, movable or immovable, which may become vested in it by virtue of any purchase, grant, gift, testamentary disposition, or otherwise, and all such property

shall be held by the corporation for the purposes of this Ordinance and subject to the rules for the time being of the said corporation, with the full power to sell, mortgage, lease, exchange or otherwise dispose of the same.

11. Nothing in this Ordinance contained shall prejudice or affect the rights of His Majesty the King, his heirs and successors, or any body politic or corporate, or any other person or persons except such as are mentioned in this Ordinance and those claiming by, from or under them.

12. This Ordinance may be cited for all purposes as "The Maha-Bodhi Society of Ceylon Ordinance, 1927."

SCHEDULE "A."

(Names of the 25 members of the Board of Management.)

SCHEDULE "B."

RULES OF THE MAHA-BODHI SOCIETY OF CEYLON.

1. The name of the corporation shall be "The Maha-Bodhi Society," and its objects shall be to promote, foster, and protect, the spiritual, intellectual and social welfare of all Buddhists ; to found and to maintain schools, libraries, reading-rooms, scholarships and other institutions of a like nature ; and to propagate Buddhist religion, Buddhist education and Buddhist culture throughout the world.

2. Any person who is a Buddhist may be elected a member of the corporation by its Board of Management provided his name is submitted to the Board together with the recommendation of two members.

The Board of Management shall have the power to suspend or expel a member subject to an appeal to a general meeting of the corporation.

3. Each member shall pay an annual subscription of six rupees payable in advance, which may be commuted to a payment of one-hundred-and-fifty rupees for life membership.

Any member whose subscription shall be six months in arrear shall cease to be a member, and his name shall be

removed from the list of members after one month's notice of such default.

4. (1) Honorary Life Membership may be conferred by the corporation on any person who has rendered distinguished services to Buddhism, and

(2) Any person who supports the objects of the corporation may be elected an Associate Member, at an annual general meeting of the corporation. Honorary Life Members and Associate Members shall have the right only to serve in the Advisory Council of the corporation.

5. At the annual general meeting of the corporation shall be elected two advisory bodies whose functions will be to decide questions of importance which may be referred to them by the Board of Management :

(1) A Sangha Sabha, composed of not more than thirty distinguished members of the Sangha with the Mahanayake of Malwatte Vihare as Chairman, and the Principals of Vidyodaya Pirivena and Vidyalandkara Pirivena as Vice-Chairmen.

(2) An Advisory Council composed of not more than thirty members, half the number being Honorary Life Members and Associate members.

The findings of these two bodies on questions referred to them shall be final and binding on the Board of Management.

The Board of Management.

6. There shall be a Board of Management consisting of the President, three Vice-Presidents, a General Secretary, Treasurer and not less than ten nor more than twenty-five other members, to be elected at the annual general meeting of the corporation.

7. The Board shall meet for the despatch of business at Ordinary Meetings once a month, and at Special Meetings as occasion may require, when summoned by the President, the General Secretary, or on the requisition of three members of the Board. Five shall form a quorum. The President, or in his absence one of the Vice-Presidents, shall preside over all

meetings of the Board. If the President as well as the Vice-Presidents shall be absent at the time appointed to hold the meeting the Board shall choose some one of their number to be Chairman of such meeting.

8. All questions before the Board shall be decided by a majority. In the event of an equal division of votes the Chairman shall have a deciding vote, or the privilege of referring the question to the decision of either the Sangha Sabha or the Advisory Council elected under these rules.

9. On the death or absence from three consecutive Ordinary Monthly meetings of any of the members of the Board of Management, or in the event of any member ceasing to be a member of the corporation, it shall be lawful for the remaining members of the Board to elect any member of the corporation as his successor ; and the member so elected shall continue in office until the annual general meeting of the corporation next following his election.

10. No member of the Board shall be entitled to any remuneration for services rendered to the corporation ; the Board may reimburse out-of-pocket expenses incurred by any member in the course of his duty as an officer of the corporation.

11. The Board of Management shall, at its first monthly meeting, appoint a General Manager of Schools and four standing Committees : (a) for Publications ; (b) for Education, with the General Manager of Schools as Chairman ; (c) for Dharmachariya ; and (d) for Social Service.

The Board may appoint other special committees for specific purposes.

12. The Board shall have power to make rules for its own as well as the Government of its committees.

Powers of the Board of Management.

13. The Board of Management shall have the power to purchase and (or) take on lease any land or buildings for and on behalf of the corporation ; at or for such price or prices, and

(or) for such rent or rents, and under such title and upon such terms and conditions as the Board shall think fit and proper, and also to erect and construct any building or buildings on any land or lands purchased or to be purchased as aforesaid. They shall also have power with the consent of a majority of members present and voting at a general meeting, to sell the whole or any part or parts of the property of the corporation, whether movable or immovable.

14. The Board of Management shall also have the power to lease any land or buildings or any part or portions thereof respectively belonging to the corporation, for such periods, and at such rents and upon such terms and conditions as they shall think fit and proper.

15. The Board of Management shall have the power to make, and may make rules or regulations for the management of the property of the corporation ; and for that purpose and for the administration of the affairs and business of the corporation the Board may appoint officers, clerks and servants, with such remunerations and at such salaries as they may consider advisable, and may pay the expenses occasioned thereby as well as current expenses for house rent, or otherwise, out of the funds of the corporation. The Board may also from time to time remove or suspend all or any of the officers, clerks or servants appointed by or serving under the Board, for such reasons as they may think proper and advisable and without assigning any cause.

16. The Board of Management shall have power to open from time to time on behalf of the corporation any account or accounts with such bank or banks as they may select or appoint, and also by such signatures as they shall appoint to draw, accept, make, endorse, sign, and enter into cheques, bills of exchange, promissory notes, bonds, mortgages, appointments to any proctor or proctors, contracts or agreements on behalf and for the purposes of the corporation. They shall also have power to place the whole or any part of the funds of the corporation in fixed deposit in one or more of the local banks,

or to invest the same in Government securities, or by way of loan or loans to public companies as they may think fit.

17. The Board of Management shall exercise in the name and on behalf of the corporation all such powers of the corporation as are not expressly required to be exercised by the corporation in general meeting.

18. The Board of Management shall have power from time to time, at their discretion, to borrow money for the purposes of the corporation, to such extent and in such manner, and upon such terms and conditions as they may think fit, and for such purposes to grant bonds, promissory notes, bills or other documents, and to grant mortgages or other deeds or instruments of security over all or any of the lands, buildings, and property and assets of the corporation.

19. In furtherance and not in limitation of and without prejudice to the general powers conferred by these rules, it is hereby expressly declared that the Board of Management shall have the powers following, that is to say :

- (1) To institute, conduct, defend, compromise, settle or abandon any legal proceedings on behalf of the corporation, and also to compound and allow time for payment or satisfaction of any debts due to or from the corporation, and any claims or demands by or against the corporation.
- (2) To refer any claims or demands by or against the corporation to arbitration, and observe and perform the awards.
- (3) To make and give receipts, releases and other discharges for money payable to the corporation and for claims and demands by the corporation.

The General Secretary.

20. A General Secretary shall be elected annually at the general meeting to be in charge of the correspondence, records and minutes of meetings of the corporation and of its Board

of Management, and to perform such other duties as the Board may direct.

At the request of the General Secretary and to assist him in his duties, the Board of Management may appoint a paid Secretary at such salary or remuneration as the Board may think fit.

21. The General Secretary shall call the ordinary monthly meetings of the Board of Management, and special meetings as occasion may require or in the written requisition of three members of the Board.

22. The General Secretary shall call the annual general meeting of the corporation, and special general meetings upon the request of the Board of Management or upon the written requisition of ten members of the corporation. Notice of at least seven days shall be given.

Special meetings shall be convened within ten days of the receipt of a requisition. The requisition, as well as the notice to the members convening the meeting, shall state the business to be brought before or to be transacted at such meeting.

The quorum for general meetings shall be thirty.

The Treasurer.

23. The Treasurer shall receive and keep accounts of all the moneys and funds, belonging to the corporation, including subscriptions collected by him from the members, and shall pay all claims, loans, advances, and expenses authorized by the Board of Management. He shall also prepare and submit quarterly to the said Board an account of the transactions of the corporation.

General Meetings.

24. The Annual General Meetings shall be held during the month of May in each year, or as soon thereafter as may be convenient in view of the business to be prepared.

25. At the Annual General Meeting shall be elected :

(1) A President, if the office be vacant ;

- (2) Three Vice-Presidents, General Secretary and the Treasurer ;
- (3) Not less than ten nor more than twenty-five members, in addition to the office-bearers, to serve on the Board of Management ;
- (4) Not more than 30 members of the Sangha to serve on the Sangha Sabha ;
- (5) Not more than 30 Honorary, Associate and ordinary members to serve on the Advisory Council ;
- (6) An auditor or auditors.

26. At the Annual General Meeting a report of the work done by the Board of Management and an account of receipts and disbursements prepared by the Treasurer and duly audited shall be submitted to the corporation. This report as well as account shall be printed and circulated for the information of members three days at least before the date of the annual general meeting.

27. The Anagarika Dharmapala shall be the Life-President of the corporation, and, to succeed him after his death or earlier retirement, he shall have the power to appoint, in writing under his hand, any member of the corporation.

BRITISH MAHA BODHI SOCIETY

OPENING OF NEW HEADQUARTERS.

On Sunday the 5th February, the British Maha Bodhi Society commenced its activities at its new headquarters at 41, Gloucester Road, Regents Park, London, N.W. 1. There was a fairly large gathering present and the proceedings commenced with the taking of *Pansil* or the Five Precepts.

Mr. B. L. Broughton, M.A., who presided, said that the Anagarika Dharmapala, Director General of the Buddhist Mission to England, had established the society in this country as a nucleus of the real Buddhist Church he desired to found here.

Mr. Daya Hewavitarne the Manager of the society then read a statement on the purchase of the property:—

We are here to-day to celebrate the opening of our new headquarters. This site was purchased by the Maha Bodhi Society for the erection of the first *Vihara* on English soil. The price paid for the property is £4,650 and with the stamp duty and the Solicitors' fees for transferring the deeds of the property, the whole amount has come up to the round figure of £5,000. As soon as the sale deed was signed and the possession of the property obtained on the 15th of December last, the Society's architect, Mr. Ernest Bates, F.R.I.B.A., the well-known and distinguished architect of London took the matter into his hands in regard to making new and suitable plans for the *Vihara*. His rough estimate with stone facing is over £10,000 which sum the society considers out of question considering the general apathy of the subscribers. A less ambitious plan has been prepared, leaving all stone work aside and using the concrete material, which would cost at least £5,000. The money in hand has been spent on acquiring the site and we hope that Buddhists all over the world will co-operate and help the society to erect the first Buddhist *Vihara* in London, the metropolis of the British Empire.

Mr. Broughton said that the Dhamma was now really coming to the West. Science was undermining the old faiths of Europe and men were asking for something to be put in the place of them. They wanted a reasonable faith to help them through this world and one that gave them hope for the world beyond. Buddhism should appeal to all such seekers, for it taught men to realise the possibilities of life, it taught man that he could conquer and subdue the world and also himself, and that no capricious despot could prevent this or overthrow his plans and bring them to naught. A religion which teaches that "not even God can turn into defeat the victory a man has gained over himself," which teaches that

the Kingdom of Righteousness is to be found on earth, not in the skies, is certainly one that should appeal to the West.

Practical Buddhism would solve two of the great problems with which we are confronted, two problems which every really earnest man desires solved, the race problem and the problem of international peace.

The realisation of the fundamental unity of all life removes racial animosity and creates universal concord.

Buddhism again, gives man a rational conception of immortality. The widespread prevalence of spiritism and necromancy is evidence of the modern interest in survival after death. Buddhism teaches that death is not the end of our endeavours, and *Karma* consoles us for our difficulties in this life. A Christian missionary writer, Kenneth Saunders, has asserted in his book, "The Heart Of Buddhism" (p. 89), that Buddhism borrowed the doctrine of a life after death from Christianity with its consolatory ideas of meeting our loved ones in Heaven. This assertion is, of course, demonstrably untrue, for Buddhism has taught from its inception that there is no break in the life force and that our ties are continued life after life. Christianity, on the other hand, has no definite teaching in its Scriptures that we shall meet our loved ones after death. What very nebulous ideas it has have been borrowed from pre-christian cults.

Buddhism offers more hope and consolation for a rational immortality than does any other religion, and without any of the evils attendant on spiritistic practices.

Mr. A. C. March of the *Buddhist Lodge* spoke on practical methods of placing the *Dhamma* before the West, emphasizing that it must be given in a congenial form. Wherever the *Dhamma* had gone it had taken on a local form and adapted itself to national psychology and conditions. We must have trained speakers, and it is essential that men and women should devote themselves to the study of the *Dhamma* and train themselves to become good speakers and teachers.

We must have at least one public reading room in

London, open free all day, where Buddhist Literature may be read and where enquiries regarding the movement may be answered.

We must get into touch with other religious movements in the West, such as the Suffi, the Hindu, The Sikh, New Thought etc., and arrange exchange of speakers, and finally each must do his bit by personal example, by telling friends about our movement and by inviting them to attend our meetings. The Meetings of both the British Maha Bodhi Society and the Buddhist Lodge were open to all enquirers and each must see that any earnest truth seeker known to him was brought into touch with these movements.

Mr. A. P. de Zoysa said that the doctrine of *kamma* most needed emphasis in the west. This sublime law is the basis of Buddhist ethics, the most rational and sublime in the world, and you fear no arbitrary judge for you are your own judge. There is no law-giver and there is no judge outside yourself.

The Sinhalese had kept the great *Dhamma* in its original and pure form throughout the ages and, like King Asoka, they realised there was no nobler work than spreading it throughout the world. They still kept in reverence the anniversary of the day on which Asoka's son, Mahinda, brought the *Dhamma* to Ceylon.

They believed that England would become a Buddhist country and we were doing the essential work of sowing the seed. But we must not only speak, we must work ; we must *live* the *Dhamma* and not merely *talk* it. If each does that he has done the best he can do to help to spread the *Dhamma* in the West.

A visitor giving the name of Charles Dickens then asked leave to address the meeting. The Chairman having assented, he stated that although he was not a Buddhist he ventured to think that the remarks he purposed to offer might be of interest to a meeting of Buddhists. Mr. Dickens then read a short paper entitled "The Secret of Abounding Happiness,"

which so admirably expresses in Western terminology the Buddhist viewpoint on the subject.

The meeting then terminated, the President thanking those present and Mr. Daya Hewavitarne, who was responsible for the success of the function that evening.

May all be happy !

(V. G. B.)

A PARALLEL

Of all the tales told of the Lord Buddha's ministry, the tale of the conversion of Amra appeals most to the human heart.

He had left Benares with His disciples, and was teaching and preaching the Great Law in all the towns and villages He passed through.

Crowds flocked to hear Him, and many became His followers.

In due course of time He arrived at the town of Vaisāli ; in this town lived Amra, the courtesan. She was young and beautiful, and had everything that a woman of her type most desires.

She had heard of this new Teacher, that He was the son of a king, and of His beauty of form and face. How He left wife and all that He held most dear, and putting on the saffron robe, gone in search of the Truth, so as to benefit mankind.

Hearing that the Holy One had arrived at Vaisāli, Amra offered Him the use of her Pavilion and Mango Grove, situated outside the city ; but she, herself, was taken up with her pleasures and had no desire to see Him.

One day, however, something one of her servants told her excited her curiosity, and she determined to see this Man and conquer Him, as she had done many others before.

So, donning all her finery she went to the gates of her Park, and demanded admittance. A Bhikkhu in his yellow robes was standing there, and seeing the type of woman she was,

refused to allow her in, deeming her too unworthy to enter the Presence of his Lord. Ananda, the beloved disciple, happened to come up just then, rebuked him, saying that the Master might wish to see her. So, Amra came and stood before the Lord Buddha. She, who had come so arrogantly to flout and conquer, stood abashed before so much purity and holiness, the divine spark in her recognized the Divinity of Him, and she fell at His feet, weeping and ashamed.

He spoke words of hope and comfort to her, and she bowed low at His feet, and asked of Him a favour.....Would He honour her house by taking His meal there next day? By His silence the Exalted One gave His consent. Then she circled three times round Him in reverence, and went her way rejoicing.

Great was the consternation among the people of the town, for each wanted Him to sup at his house ; but the Lord of Compassion, knowing her greater need, supped with His disciples at the house of Amra the courtesan, in the Street of flowers.

She gave them rice boiled in milk, and cakes to eat, and served them herself. Then came the great renunciation :

She offered herself and all that she had, in His Service. Her house to be used as a dwelling-place for the newly-founded Brotherhood, and she, renouncing her evil ways, became His devoted follower.

For this act, and her many deeds of virtue and charity, she became an Arhat in that selfsame life, so gaining Nirvana and Peace.

There is another story I would tell you, a parallel to the one just told ; it happened hundreds of years later in Palestine.

She also was a courtesan, very lovely, and wealthy too.....for the ointment with which she anointed the Feet of the Lord Jesus Christ, as He sat at meat at the Pharisee's table, was Spikenard,.....most costly.

She also must have heard of Him, and either gone out of curiosity to hear Him preach, or come across Him accidentally

in the city streets. There can be no doubt that she was much touched by His words, she might have heard Him say: "I come not to call the righteous, but sinners to repentance."

She became His follower, and loved Him much.

He was crucified and buried.

How desolated she must have been at His loss! She, who needed His guidance and Presence more than most. How she must have haunted the place where His Body lay, just to be near Him!

On that first Easter morning, she was in the Garden quite early, and seeing the stone rolled away from the mouth of the sepulchre, she looked in, and found the Body gone! In great fear and agitation she was hurrying away to tell the disciples, when, seeing a man walking in the Garden, and taking him to be one of the gardeners, she said: "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." He turning round called her by name, and she answered, "Rabboni"! Master!

This woman is now a saint on the Calendar of the Christian Church. Saint Mary Magdalene.

He that is without sin among you, let him cast the first stone at the Amras and Magdalenes of this world.

The strange part of it is, They never cast a stone to destroy them, rather, do They stoop down and lift them up, and with infinite love and compassion offer them LIFE ETERNAL!

BY SUCH DEEDS ARE THE GREAT ONES OF THE EARTH TO BE RECOGNIZED!

ELLEN MARGARET NASH.

BUNYIU NANJIO

(1849-1927 A.D.)

By the recent death of Dr. Bunyiu Nanjio the Buddhist study has suffered a great loss. He was the third son of the abbot of *Sei-unji* monastery belonging to the *Higashi Honganji*

branch of the *Shinshu* sect, one of the important Buddhist sects of Japan. He thus received a theological education in his childhood. At the age of twenty-three he was adopted as son and heir of the abbot of *Okunenji*, a famous temple in the province of Echizen. From that time Nanjio began his activities as a priest and preacher. The following year he was called to Kyoto to serve as a minor official of the *Honganji* branch. In 1876 he was sent by his community to England for the study of Sanskrit. It was during his stay in Oxford (1876-1884) that he not only succeeded in learning Sanskrit from Prof. Maxmüller but also in publishing a remarkable work which subsequently attained a classical importance. It is "*Catalogue of Buddhist Tripitaka of China and Japan*," which was published from Oxford in 1884. The work was taken as a starting point for all later researches in Buddhism in Europe. The catalogue contains enumeration of 1662 Buddhist texts with all references to their original sources, re-construction of the Sanskrit titles of the texts enumerated and besides a comparison, whenever possible, with the Pali *Tripitaka*. He adds besides critical biographical notes on the Indian and Chinese translators of the texts.

Nanjio returned home in 1885 to occupy the first chair of Sanskrit in the Imperial University of Tokyo. He was thus the first to inaugurate Sanskritic studies in Japan, in modern times. Since 1885 he made important contributions to the study of Buddhism. Amongst these we should mention his edition of the *Saddharmapundarika sutra*, his Japanese translation of the same text and his recent edition of the *Lankāvatāra*. He also translated into English Japanese work on the "Japanese Buddhist Schools."

He visited India in 1887 and Siam in 1900. Throughout his career he was an ardent Buddhist and all that he did was inspired by the faith he upheld.

P. C. BAGCHI.

"SOCIETY FOR BUDDHIST LORE" IN GERMANY

In consideration for the growing need for a more intense occupation of European scholars with Buddhism and a profounder exploration and exact knowledge of it, a society under the above name will shortly be inaugurated at Heidelberg by a world-renowned scholar Prof. Dr. Walleser of Heidelberg University. Connected with the Society will be an Institute for Buddhist research and exchange professors between Japan and the western countries. Some time ago a memorandum regarding the necessity of such an institute had been forwarded to the Prussian Minister of Education, but due to the indifference of the Berlin officials nothing as yet has been done in that line. It therefore became necessary to found a non-official institute, independent from and therefore not to be influenced by government, but notwithstanding capable of presenting all advantages which a government institute could afford.

As Honorary president His Excellency Ambassador Dr. Solf, Tokyo, was proposed. As Honorary Councillors the following gentlemen have been unanimously selected :

- For Burma: Mr. Shwe Zan Oung, B. A. (Rangoon).
- „ China: Baron von Stael-Holstein (Peking).
- „ Ceylon: Rev. Nyanatiloka (Dodanduwa).
- „ Japan: Prof. Dr. Takakusu, Prof. Dr. Watanabe and Prof. Dr. Masuda (Tokyo).
- „ India: Dr. Barua and Dr. Tucci.
- „ Russia: Prof. Dr. Stecherbatsky (Leningrad).
- „ Siam: The Siamese Minister at Berlin.

The following points will be taken up in the programme of the society :

(1) Publication of Buddhist texts, translations and monographs in a Yearbook which is to bring at the same time to the members of the Society any important or interesting communications on the society and its activity.

(2) Establishment of a Buddhist Library the real success of which, however, would in the main depend on voluntary contributions and donations.

(3) Systematical courses for those active members to whom the courses held at the University are not convenient in consequence of the higher number of participants required there, under conditions which do not exceed those charged by the University.

Every one interested in the purposes of the Society is heartily invited to join it as a member. The annual subscription which has to be paid in advance (scil. in the first three

months of the year) on the account of the Society (Rheinische Creditbank, Filiale *Heidelberg*) is 12 Marks, or about Rupees 8/- for which the Yearbook will be sent post-free. The size of the Yearbook will, of course, depend chiefly on the number of the subscribers; so it will be the common interest of all to do their best to win as many members for the Society as possible.

Copies of the Rules of the Society may be had on application from Prof. Dr. M. Walleser, Heidelberg, Goethsstrasse 12.

MAHA BODHI SOCIETY'S ACTIVITIES

LECTURES AT THE DHARMARAJIKA VIHARA.

The following lectures were delivered at the Vihara Hall during March:—1. Buddhism and Vedanta by Swami Sachidananda Saraswati. 2. Buddhism and Vedanta by Swami Sachidananda Saraswati (2nd lecture). 3. Buddhism and Vedanta (3rd lecture) by Swami Sachidananda Saraswati. 4. Influence of Buddhism by Mr. J. Vijayatunga. 5. Bhikkhu Dharma by Swami Sachidananda Saraswati.

* * * *

GAYA MAHA-BODHI HALL.

The above work which was started in April 1927 is now at the last stage of its completion under the supervision of Saugata Sugata Kanti. The Recording Secretary of the Mahabodhi Society who visited Gaya on his way to Benares reports that the finishing touches are being given to the building. In all probability the opening ceremony would take place on the sacred full-moon day of Waisakha.

* * * *

SARNATH VIHARA WORK.

Our readers will be glad to learn that the construction work of the great Vihāra at the sacred Migadaya is going on smoothly. It is expected that the Vihāra hall and a portion of the main Shrine would be completed by the end of October.

In this connection we would remind our co-religionists to whom donation lists have been sent by the Rec. Secretary to fill them up and send back as early as possible. The

amount still required for the work *viz.* Rs. 61,000 will have to be collected before the money in hand is exhausted ; so we hope all our friends will now take up the work in right earnest and see that the amount is collected before long.

We thank all our subscribers who have willingly co-operated with us in this connection and trust they will continue to help us.

NOTES AND NEWS

THE FUTURE OF THE MAHA-BODHI SOCIETY.

We take pleasure in reproducing in full The Draft Rules for the Incorporation of the Maha-bodhi Society. With its incorporation the great institution started by The Anagarika Dharmapala in 1891 enters another stage of its progress. It is hardly necessary for us to deal here on its many sided activities as they are well known to our readers. From its inception it has faithfully tried to carry on the great work which it set before itself to do inspired by the noble spirit of its founder. When the history of the progress of Buddhism in modern times comes to be written we have no doubt that it will occupy a very high place.

With its incorporation the Society's future is firmly secured, and it will be the duty of the members to carry on the good work with renewed vigour. It is to be hoped that Buddhists of all countries will join the Society and help it in the great task which lies before it.

* * * *

NEWS FROM THE ANAGARIKA DHARMAPALA.

We deeply regret to learn that The Anagarika is still confined to bed with an attack of heart trouble. His doctors have advised him to postpone all his engagements and to take complete rest for sometime. Under these circumstances, we are afraid, his proposed visit to Burma will also have to be reluctantly postponed. We take this opportunity to thank all friends who have so kindly written us promising assistance during his visit. The date of his visit will be notified later on. In the meantime the good wishes of all Buddhists go to The Anagarika for his complete recovery.

FINANCIAL

MAHA BODHI JOURNAL.

RECEIPTS AND EXPENSES FOR 1927.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
By Subscriptions and cash sale ...	1,773	7 0	Gauranga Press printing bills ...	1,826	15 0
By Advertisements ...	169	0 6	Gauranga Press for paper ...	571	6 9
By Less Receipts ...	887	5 9	Stamps ...	219	3 6
			Blocks ...	70	15 0
			Pleader ...	10	0 0
			Miscellaneous expenses ...	131	5 0
	<u>2,829</u>	<u>13 3</u>		<u>2,829</u>	<u>13 3</u>

MAHA BADHI SOCIETY.

RECEIPTS AND EXPENSES FOR 1927.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
<i>Donations :—</i>			Conveyances ...	68	15 0
H. Isawa, Japan ...	10	0 0	Stamps, telegrams & Stationery ...	398	12 9
S. Suzuki, Japan ...	10	0 0	Library a/c books & binding ...	95	0 6
Japanese Party ...	10	0 0	Repairs, additions etc.	219	15 3
Dr. Paimall Rs. 4/-			Taxes ...	50	1 0
Less -/8/- ...	3	8 0	Advertisements ...	47	2 0
Sinhalese Pilgrims ...	9	4 0	Press bills ...	158	5 0
Buddhist Priest's Party	25	0 0	Salaries ...	291	4 6
Rev. Amaramoli and Party ...	10	0 0	Legal fees ...	300	0 0
Mrs. Alma Senda ...	30	0 0	Miscellaneous ...	161	12 6
Rev. U. Pandita, Burma	30	0 0	Sarnath a/c Mango Plantation, train fare etc.	909	9 6
C. Wimalaratna, Ceylon	2	0 0	Petty Charities ...	16	0 0
M. A. Peries, Ceylon ...	1	0 0	Maghi Purnima Celebration ...	6	14 0
I. K. Wijehamy, Ceylon	10	0 0	U. Rash Mohan Ray for translating book ...	20	4 0
Rev. M. Somananda, Ceylon ...	10	0 0	Foster Celebration ...	163	5 9
D. J. Amarasingha, Ceylon ...	5	0 0	Wesak Celebrations ...	343	12 6
R. L. Peter Silva, Ceylon	5	0 0			
M. S. Somaratna, Ceylon	2	0 0			
Admission fees :—	25	0 0			
Sarnath a/c Mango crops Etc. ...	207	14 0			
Donations for Wesak Celebrations ...	242	10 0			
	<u>Rs. 648</u>	<u>4 0</u>		<u>Rs. 3,251</u>	<u>2 3</u>

BOOKS ON BUDDHISM

	Rs.	A.	P.
A. J. Edmunds—Hymns of the faith. (Dhammapada)	4	12	0
Rhys Davids—Manual of a Mystic ...	7	8	0
S. Paribrajaka—Sree Buddha Gita in Hindi ...	0	12	0
Rockhill—Life of the Buddha ...	7	14	0
Subhādra Bhikkhu—Message of Buddhism ...	2	2	0
Commentary of Dhammapada series Vols. I, III, IV, V. each ...	13	13	0
Buddhist Birth Stories by Mrs. Rhys Davids ...	5	14	0
Light of Asia by Sir Edwin Arnold (Cloth) ...	1	12	0
Light of Asia by Sir Edwin Arnold—Dramatised by Marquis F. De Breteul ...	2	0	0
Light of Asia Pocket Gift Book with box ...	3	10	0
Si-Yu-Ki: Buddhist Records of the Western world by S. Beal ...	8	2	0
Life or Legend of Gautama Buddha, the Buddha of the Burmese by Bishop Bigandet ...	8	2	0
Early Buddhist Monachism by Sukumar Dutta ...	8	2	0
Manual of Buddhism by D. Wright ...	2	0	0
S. Sumangala Thera—Graduated Pali Course ...	4	12	0
Story of the Sinhalese, Part II—By Mr. J. M. Seneviratna ...	5	0	0
Dhammapada (in Bengali) by S. C. Bose ...	2	0	0
Path of Purity, Part I—(Visuddhimagga) ...	6	14	0
Jataka (Bengali) 3 Vols.—by Mr. Ishan Chandra Ghose each ...	5	0	0

Latest arrival!!

Latest arrival!!

DR. PAUL CARUS—

Canon of Reason and Virtue ...	3	0	0
King Fu Tze—A dramatic Poem ...	1	12	0
Tai-shang Kan-ying Pien—Treatise of the Exalted One on Response and Retribution ...	2	4	0
Yin Chin Wen—The Tract of the Quiet Way ...	1	4	0
Portfolio of Buddhist Art ...	2	4	0
The Vade Mecum—A book containing an order of ceremonies for use in Buddhist temples— By Dorothy Hunt—A. R. Zorn and Bhikkhu Shinkaku ...	1	2	0

BHIKKHU SILACARA—

The fruit of the Homeless life ...	0	6	0
The Dhammapada or Way of Truth ...	0	6	0
The Word of Buddha by Nyanatiloka Thero ...	0	6	0
On the Devine States by Rhys Davids ...	0	6	0

Apply—MAHA BODHI BOOK AGENCY,
4A, College Square, Calcutta.





Our President
HON. MR. JUSTICE M. N. MUKHERJI, M.A., F.L.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लायणं मज्झे कल्लायणं
परिथीसान कल्लायणं सादथं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेय ।


"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]	MAY AND JUNE,	B. E. 2471 A. C. 1928	[Nos. 5 & 6
--------------	---------------	--------------------------	--------------

WAISHAKHA MESSAGE FROM OUR PRESIDENT

Reverend Bhikkhus: "Be a light unto yourself" was the last instruction of the Light of Asia to his beloved disciple Ananda. By our own right thought, right conduct, right meditation, and right work we can save ourselves from the eternal round of birth and death. This, in my humble conception, is the kernal of the teaching of Lord Buddha. May we on this holy day, devoutly remind each other of the four noble Truths: [(a) suffering, (b) cause of suffering, (c) cessation of suffering and (d) the eightfold path to cessation of suffering] discovered and preached by the Tathagata and follow the path chalked out by the Blessed One.

Kanmathanath Neukay



A WESAK SERMON

BY J. F. McKECHNIE

Once more the rolling of the year has brought round to us the sacred Wesak season. Once more we celebrate that happy day when for the world's good was born the Teacher of all Teachers, the Man of men, the All-enlightened One, the Instructor of gods and of men.

It is meet that we should do so ; for who more worthy to be celebrated than he who brought to us the knowledge of the way across the stormy sea of life to the further shore where all the storms of passion are laid to rest for ever more ! To whom should we more fitly pay the homage of thankful hearts than to him who has pointed out to us a sure path that followed faithfully, will surely bring us to the goal of all men's desire, the ending of Ill !

But how shall we pay that homage ? Shall it be only with pious words, the uttering of sacred formulas many times uttered before, and now as a matter of mere custom uttered once again ? Is this the homage which, were he here with us to-day in bodily presence, he would receive with satisfaction ? This, and nothing more ? Nay, indeed ! Good it is, it is not bad, to make those vows we are accustomed to make to observe the precepts of right behaviour he has enjoined upon us for our weal. At least thereby we keep in our minds the memory of these things, and of him who uttered them. But this by itself is not enough, not nearly enough. This is merely the preliminary to something more that ought to follow,—the putting into practical effect in deeds, of the words that our mouths utter. This alone counts. Our Faith is a Faith of Action, not of words and formulas. Action alone is what we have to depend upon for our passage forward upon the High Way of the Buddhas. None, not even a Buddha himself, is

going to *carry* us a single foot upon that Way. None, not even a Buddha, is going to row a single stroke of an oar in the boat that shall carry us over Samsara's rough sea to the Further Shore, save ourselves. By our own exertion, by our own expended strength of muscle alone, shall we ever gain that other shore and its safe haven.

Hence the great question we have to face this day is: How have we spent the time that has passed since last Wesak day? In the year that is now past and will never come again, have we exercised our mental and moral and spiritual muscles in propelling our boat a little nearer to the further shore of Nibbana, or have we been lying back and letting the boat drift whithersoever it has listed, at the mercy of wind and wave? If this last is what we have been doing, then he who on this day two thousand years came from the sacred womb of Queen Maya into this world for the benefit of the men of this world, so far as we are concerned, has come in vain. Into this blind world he came to sound the drum of deathlessness, that all who heard that drum might wake up out of their sleep and begin to walk his Holy Eightfold Way. But if they only listen to that drum and do not also walk that way, then they might as well never have heard that drum at all. They might as well listen to all the little scrannel pipes and tin whistles of the thousand and one religions that abound in the world, if hearing the Truth spoken by the great King of Truth, they do not also obey that Truth, and walk in the Way of Truth, shown by its King.

What a pitiful thing if this should actually be so! Here comes to our world a Teacher who knows that whereof he speaks and tells. Only once in many a thousand years does such a Teacher come to the world to bring it light as to its true destiny, and to show it how it may fulfil that destiny and win victory over all infelicity. We who now are alive enjoy the rare, the very rare privilege, of knowing of that Teacher, of knowing his Teaching, of having still with us the body of those who have that Teaching in their keeping, in their words

and in their lives, the Sangha. We know of these three Jewels, the three most precious things that this world holds ; for the holding of which this world with all its wealth and fame and glory is only a casket for the containing of these three precious Gems. And how many there are of the men of this great world who have never heard of these Gems, who know nothing of the Teaching of the Teacher of gods and men ! Across the seas, in the lands of the West, there are millions of men to whom life is an endless maze, with neither beginning nor end of any intelligible kind. They live ; but they know not why they live. The world for them is a chaos, without any plan or purpose. "We are here because we are here," as they sometimes say, in bitter jest among themselves. That is all they know. But we who follow the Buddha are not left in such ignorance. We know that there is a goal to life. And we know that there is sure and certain road leading to that goal. And we know that that road has been trodden right on to its end and goal, first by our Great Teacher, and then by many of those who followed closely in his footsteps, his Arahans. And because we know this, we know we do not live in a lawless chaos but in an ordered cosmos. And taught concerning the law and the order that prevails in this cosmos by One who knew its laws and its orderliness, we do not feel ourselves lost orphans here, aimless and helpless, but know where we are, and what we are, and what we have to do ; and all this we owe to him who was born on this day in Lumbini two thousand years ago, our Teacher, our Guide, our Friend.

Let us then prove ourselves worthy of his guidance and teaching, by taking it to heart, and through the coming year following it more closely than we have done. Let us show the world at large that we have something they have not got ; firm assurance, certain knowledge, positive practical guidance that will never lead us astray, or let us go astray for long. Let us make this Wesak day the beginning of a Wesak year of high resolve to show forth what the Buddhadhamma is in

very deed, light upon all the dark ways of light and a sure pathway into the endless light that never dies, the ever-enduring light of Nibbana.

BUDDHIST SONNET

BY MISS C. H. HAMAN.

THE BUTTERFLY.

As when a butterfly lights on a flower
 Destroying not its substance nor its form.
 Its dainty fragrant sweetness, nor the norm
 Of delicate petalled bloom, in sun or shower,—
 Just so the Bhikkhu, in his august power,
 Will act, as not to injure nor to harm
 Another's joy. He does not spread alarm
 Among the folk, nor does he make men cower.
 And he does not molest nor take away
 The things of others. In their work or play
 He sees not what one does nor leaves undone ;
 But from the sunrise till, the set of sun,
 Knows only his own conduct. All his might
 Is used in care to fashion *that* aright.

THE SHELL.

As pure and perfect as a polished shell
 The Way of Holiness.—And how can he
 Who lives the household life become quite free?
 If I should leave it now that would be well.
 Quitting the ways of those who buy and sell,
 And shave my hair and beard.—For I would be
 A Follower of the Path, the Light would see
 And knowing thus the Way the Truth would tell.
 And so I beg you, Father, give me leave ;
 And you, my Mother, let me go away,

Or else upon this bare ground I will grieve
 And fainting here with hunger I will stay
 Unless you give your blessing and consent,
 Heeding my bitter woe and my lament.

THE SHOP.

Now just as in a shop where one sells gold
 And alloy mixed together, and none can
 Distinguish each from each,—so is that man
 Who mingles Truth and falsehood, is not bold
 To separate the two, does not uphold
 Right Reason freed from superstition. Ban
 All false beliefs. Be not like him who ran
 Pure gold and alloy in the selfsame mold.
 But as the goldsmith who first melts, assays,
 And then with greatest care selects the true,
 So should we be in all our works and ways,—
 Teach wisdom freed from folly. Then will you
 And I be focus of outspreading rays
 Of glowing splendor, lighting the world anew.

THE SIX QUARTERS.

“Not thus, young man, wild-eyed, with streaming hair,
 Should mankind worship towards the six great ways,
 The points of earth and sky.—There, lost in haze,
 The zenith is, we know, how far, how fair.
 Below, the nadir. Wild beasts have their lair
 Just over it.—Why stand you so and gaze
 And pray towards the East? The level rays
 Will all but blind you as you worship there.
 Why bow towards the South, the North, the West?—
 Not thus, young man, the holy sages teach
 The Quarters should be worshipped. But adored
 Should be all friendliness for worst and best
 Of humankind. All else, beyond our reach,
 Is but a realm of fancy”, saith the Lord.

“Since then, young man, the holy ones forsake
The evils of this world, and they eschew
Six means of dissipating wealth, so you
Shall worship rightly thus ; and you shall make
All mankind happy lest their hearts should break ;
Set free from evils you shall be, and too
You shall be righteous in all things you do ;
You shall be strong, alert, and wide awake.
And over both the worlds, as 'twere, you'll walk
Calm and victorious, silent, and giving heed—
—For woe to him who merely talketh talk !—
To those who question you. And in their need
You'll answer tenderly, for that is best,
And so in both the worlds you shall be blest.

But how then do the holy ones keep guard
Above the Quarters of the earth and sky ?
Know this, young man, as fleetly time goes by,
The Quarters are the ones we love. Not hard
Is this good reverence. For sage and bard
Have told us plainly,—as our trades we ply—
To live this worship, noble, serene and high,
And hold all friendly people in regard.
The ones we love : parents and children dear ;
Servants and friends ; one's husband and one's wife ;
Teachers of wisdom-virtue,—far or near—
And knowledge, exact, profound, removed from strife ;
These shall we worship in the Now, the Here ;
These are the Sacred Quarters of our life.

THE LIFE OF VENERABLE SARIPUTTA

(BY THE REVERENED BHIKKHU NARADA, CEYLON).

Not frequently does it fall to the happy lot of every individual to enjoy the rare privilege of holding the rank of chief disciple in the Holy Order of a world-teacher like the

Buddha. It is one's intrinsic merits that enable one to be raised to this high eminence, nay, it is the inevitable result of some past irresistible kammic force, accumulated by a person of no ordinary attainments.

Such a one was the Venerable Upatissa, the distinguished son of the Brahmin lady Sāri. He was the embodiment both of piety and wisdom. He was a shining example for his brethren in the Holy life. He was an impressive and eloquent preacher, surpassed only by his Master, and, above all, an ever-willing spiritual adviser to both young and old.

HIS PAST STORY.

It is stated that some aeons ago, in the time of Buddha Anomadassi, he was born into the family of a wealthy Brahmin. On the death of his father, he became the sole heir to vast ancestral treasures. One day as he was seated in seclusion, there happily dawned upon him the truth that all beings, without exception, must perforce submit to the inexorable law of Anicca (transiency). So thoroughly convinced was he of this common lot of all humanity, that Sarada, as he was then known, instantly resolved to bid farewell to his incongenial home, and live a life of retirement and voluntary poverty. Accordingly he distributed all his possessions, fondly cherished by his forefathers, among the needy and poor, and wearing the plain garb of a hermit, repaired to the lonely retreats of the Himālayas. Ere long, he was joined by a band of 74,000 equally earnest seekers after peace. So strenuous were they in their endeavour, so enthusiastic were they in their search, and so absorbed were they in their meditation, that they soon succeeded in developing the Eight Attainments (Attha-Samāpatti) and acquiring the five supernormal powers (Panc-Abhiññā).

One glorious morning whilst the Buddha Anomadassi was surveying the World with the object of helping a fellow-brother, as is the characteristic of all the Buddhas, He was Sarada and his large followers, sufficiently enlightened

to comprehend His profound teaching. Thereupon the Buddha vanished from the spot, and appeared in front of Sarada. The noble ascetic, who was taken unawares, was deeply impressed by the Buddha's august personality and, as a pious acknowledgement of the unchallenged superiority of the distinguished visitor, he instantly prostrated himself at His feet, and paying due obedience offered Him the best seat available, while he himself respectfully sat on one side.

At this moment Sarada's followers, who had gone in search of fruits, returned, and were surprised to see their leader reverently seated by the side of a majestic figure. On inquiry they learnt that their distinguished visitor was an Omniscient Buddha, far superior to their teacher, and they also paid Him due homage.

Now, as it was the meal time, Sarada and his followers served the Buddha with the choicest fruits they had collected. After the meal was over, the Buddha willed that His two chief disciples, together with the Sangha, also visit the place. On their arrival, they too were received with great honour, and Sarada, as a mark of respect, kept standing for seven days, holding a flower canopy over the Buddha who was enjoying the Bliss of Cessation (Nirodha). On the seventh day the Buddha emerged from this Supreme Ecstasy, and requested His chief disciple to deliver an appropriate discourse to the ascetics. He was followed by the second disciple. Unfortunately both the sermons were of no avail. They failed to produce any effect upon the hearers. Finally the Buddha who, unlike His followers, was thoroughly conversant with the temperaments of every individual, expounded the truth with such force and clearness that they all attained Arhantship, save their leader, the wise Sarada. The followers were all intent upon the realisation of the Truth, whilst Sarada, on the contrary, was pre-occupied with the thought of becoming a chief disciple like the one who was seated on the right of the Buddha—hence his failure to achieve Sainthood.

Had Sarada, instead of diverting his attention, listened to

the exposition of the Buddha, he certainly would have been the first to appreciate the Truth and to attain Sainthood. But one rambling thought, noble though it was, completely changed, happily for us, the course of Sarada in Sansāra. Strange it may seem, yet many

“A pebble in the streamlet scant
Has turned the course of many a river ;
A dewdrop in the baby plant
Has wrapped the giant oak for ever.”

PRESENT STORY.

The lofty aspiration he made in that distant past was not in vain, for he realised his noble aim in the time of Buddha Gotama.

Not far from Rājagaha, in the village Upatissa also known as Nālaka, Sarada, the pious and energetic ascetic, was born as the son of Vanganta, a rich and influential Brahmin. His mother was Sāri, a charming Brahmin lady. His parents named him Upatissa, for theirs was the leading family in the village. Later, he received the more familiar name Sāriputta, which means the son of Sāri. He had three brothers—Upasena, Cunda, and Revata, and three sisters—Cālā, Upacālā, and Sisupacālā. Most probably he was the eldest in the family.

Though mothered in Brahmanism, his broad outlook on life and matured wisdom compelled him to renounce his ancestral religion for the more tolerant and scientific teachings of the Buddha Gotama. His brothers and sisters followed his noble example. His father, apparently, remained and died a staunch supporter of the Brahmin faith. His mother, on the contrary, was converted, as will be described later to the faith of Buddhism at the moment of his death.

Of his early days there is nothing remarkable to mention, except the fact that he was brought up in the lap of luxury and was accomplished in all the arts and sciences that existed in his day. He found a very intimate friend in Kolita, with

whom, so the story goes, he was closely associated from an infinite past. One day, as usual, whilst he was enjoying with his friend Kolita, a Hill-top festival called the Giragga Samajja, the same thought that flashed across his mind some æons ago recurred on this occasion too. He saw how vain, how transient were all sense-pleasures. His mind recoiled from them, and he decided to seek the path of Release.

The two companions, who were likewise convinced of the fleeting nature, decided to leave their homes and lead an ascetic life under some recognised leader. Dismissing their attendants, and without even informing their parents, they wandered from place to place in quest of Truth.

The two young seekers went at first to Sañjaya, who had a following of about 500 disciples, and sought ordination under him. Soon they acquired the meagre knowledge which their Master imparted to them ; but unsatisfied with his teachings—as they could not find a panacea for the universal sickness of humanity—they left him and wandered hither and thither in search of Peace. They approached many a famous Brahmin and ascetic, but disappointment awaited them everywhere. Disappointments—they only treated as stepping stones to spiritual progress, for they are the common lot of every seeker after Peace. Ultimately they returned to their own village and decreed between themselves that whosoever would first discover the Path should inform the other.

It was at this time that the Buddha despatched His sixty disciples to proclaim the Good Law to the world. The Buddha Himself proceeded towards Uruvela, and the Venerable Assaji, who was one of the first five Disciples, went in the direction of Rājagaha.

The good Kamma of the seekers now intervened, as if it were watching with sympathetic eyes their spiritual progress. For Upatissa, the ascetic, whilst wandering in the city of Rājagaha, casually met a dignified person whose venerable appearance and saintly deportment at once arrested his attention. His eyes were lowly fixed a yoke's distance from him ;

his calm face betokened a deep Peace within. With body well composed, robes neatly arranged, this venerable figure passed, with measured step, from door to door accepting the morsels of food which the charitable placed in his bowl. "Never before have I seen," thought Upatissa to himself, "an ascetic like this. Surely he must be one of those who have attained Arahantship or one who is practising the Path leading to Arahantship. How if I were to approach him and question :—'For whose sake, sire, have you retired from the world? Who is your teacher? Whose doctrine do you profess?'"

Upatissa, however, refrained from questioning him, as he thought he would thereby interfere with his silent begging pilgrimage.

"It is not the proper time," he thought, "to question this mendicant, as he is on his begging round. Suppose I were to follow close in the footsteps of this mendicant, as those are wont to do who seek some favour."

The Arahant Assaji, having begged what little he needed, was seeking a suitable place to partake of his meal. Upatissa seeing this gladly availed himself of the opportunity to offer him his own stool, and gave him water from his own water pot. Fulfilling thus the preliminary duties of a pupil, he exchanged pleasant greetings with him and reverently inquired :—"Calm and serene, Rev. Sir, are your organs of sense ; clean and clear is the hue of your skin. For whose sake, Rev. Sir, did you retire from the world? And who is your teacher? And whose doctrine do you profess?"

The unassuming Arahant Assaji modestly replied :

"I am still a novice in the Order, brother, and am not able to expound the Dhamma to you at length." And yet, it may be mentioned, he was an Arahant !

"I am Upatissa, Rev. Sir. Say much or little according to your ability ; it is left to me to understand it in a hundred or thousand ways."

"Say little or much," Upatissa continued ; "tell me just

the substance. The substance only do I require. A mere Jumble of words is of no avail."

The Venerable Assaji spoke a four line stanza, thus skilfully summing up the profound philosophy of his Master, in the scientific truth of the law of cause and effect.

*"Ye dhammā hetuppabhavā—tesam hetum tathāgato āha
Tesaṃ ca yo nirodho—evaṃ vādi mahāsamano."*

"Of all things that proceed from a cause,
Of these the cause the Tathāgata hath told,
And also how these cease to be,
This too the mighty monk hath told."

Upatissa was sufficiently enlightened to comprehend such a lofty teaching, though succinctly expressed. He was only in need of a slight indication to discover the Truth. So well did the Venerable Assaji guide him on his upward Path that, immediately after hearing the first two lines, he attained Sotāpatti, the first stage of sainthood.

The new convert Upatissa must have been, no doubt, destitute of words to thank to his heart's content his revered teacher for introducing him to the Sublime Teachings of the Buddha. He expressed his deep indebtedness for his brilliant exposition of the Truth, and obtaining from him the necessary particulars with regard to the Teacher, took his leave.

Later, the devotion he exhibited towards his Teacher was such that the Dhammapada states that since he heard the Dhamma from the Venerable Assaji, in whatever quarter he heard that his teacher was residing, in that direction he would extend his clasped hands in an attitude of reverent supplication, and in that direction he would turn his head when he lay down to sleep.

Now in accordance with the agreement, he returned to his companion Kolita to inform him of the joyful tidings. Kolita, who was as enlightened as his friend, also attained to the same state after hearing the whole stanza. Overwhelmed with joy at their success in their search after Peace, as duty bound, they

went to meet their teacher Sañjaya, who readily joined them, repaired to the Veluvana monastery to visit their illustrious teacher Buddha.

In compliance with their request Buddha admitted both of them into the Order by the utterance of the mere words :—
 “Etha Bhikkhave !” “Come, O, Bhikkhus.”

A fortnight later whilst the venerable Sāriputta was residing in the Sukarakhata cave, near Rajagaha, he heard the Buddha expound the *Vedanāpariggaha Suttanta* (No. 47, *Majjhima Nikaya*) to his own nephew the wandering ascetic Dighanakha, and, intently applying his mind to it, obtained Arahantship. On the very same day in the evening the Buddha gathered round Him His disciples, and, as their good individual Kamma would have it, the exalted positions of first and second disciples in the Sangha were respectively conferred upon the Theras Upatissa (Sāriputta) and Kolita (Moggallāna), who also attained Arahantship a week earlier.

HIS CONTRIBUTIONS TO THE TIPITAKA.

Naturally, as the chief disciple, who was an embodiment of both wisdom and piety, he would have contributed to the Tipitaka more than any other disciple of the Buddha. He was an Abhidhamma scholar, and most of his sermons are also Abhidhammic—if it be permissible to use such a term.

According to the introduction to the *Atthasālini* written by the Great Commentator Buddhaghosa, the whole Abhidhamma Pitaka extant at present was rehearsed by him. The original source is, of course, the Buddha. The commentary states that the Buddha taught the Venerable Sāriputta only the subjects (*mātikā*) of the discourses he preached to the gods in the Tāvātimsa heaven, which the latter expounded in detail to his followers.

As regards the Vinaya it must be mentioned that it was he who insisted that the Vinaya rules should be established there and then.

The *Pārājikā* book states that whilst the Buddha was residing

at Verañjā, the Venerable Sāriputta approached the Buddha and questioned as to the progress and fall of the Sāsana of the previous Buddha and the reason for the same.

The Teacher replied that the Sāsanas of the Buddha Kakusanda, Konāgamana, and Kassapa were in a progressive state while those of Buddhas Vipassi, Sikhi, and Vessabhu speedily degenerated, owing to the fact that the former consisted of rules and regulations to maintain discipline in the Order, and the later unfortunately were devoid of them.

Instantly the far-seeing Venerable Sāriputta rose from his seat and respectfully entreated the Buddha thus :—

“It is time, O Blessed One, it is time, O Accomplished One, for the Buddha to institute the necessary rules and recite the Pātimokkha so that the Sāsana may long survive.”

“Be patient, Sāriputta. Be patient. The Tathāgatas, verily, are aware of the hour when to institute rules and recite the Pātimokkha. Not until any corruptions arise in the Order will I establish the Precepts and recite the Pātimokkha. When occasion demands it will certainly be done.”

In the Suttanta Pitaka, above all, he plays a very prominent part. Commentators attribute two of the fifteen books that comprise the Khuddaka Nikāya, namely—the Niddesa and Patisambhidāmagga—to the Venerable Sāriputta. The former is a commentary to the second half of the Sutta Nipāta, whilst the latter is a dissertation on the “seventy-three kinds of Knowledge.”

Several Suttantas are attributed to him, and on various occasions the Buddha Himself has ordered him to address the Bhikkhus and laymen. His discourses are very interesting and edifying and are more or less tinged with a philosophic colouring.

The Samacitta Pariyāya Suttanta found in the Anguttara Nikaya is a purely metaphysical discourse and was greatly appreciated by all classes of beings that were present on this occasion. It deals with the ten Fetters (Sanyojana). Well worth reading also are his conversations with Mahā Kotthita,

Anuruddha, Moggallāna, Ananda, Paribbājakas, Samiddhi, Candikāputta, Udāyi and others, which also appear in this Nikāya.

The Sanyutta Nikāya, however, contains a special Vagga termed the "Sāriputta Sanyutta." His discourses and discussions with ascetics and Bhikkhus appearing in this Nikāya are too numerous to mention here.

The Majjhima Nikāya, which possesses the best collection of discourses of the Suttanta Pitaka, contains as many as eight Suttantas, expounded solely by the Venerable Sāriputta. They are the Anangana (No. 5) Sammaditthi (No. 9), Mahā Hattipadopama (No. 28), Maha-Vedalla (No. 43), Gulissāni (No. 69), Dhananjāni (No. 97) Sacca Vibhanga (No. 141), and the Anāthapindikovada Suttantas (No. 143). Besides the above there is another Suttanta-Anupada (No. 112) in which the Buddha mainly deals with the virtues of Sāriputta Thera.

The Anāthapindikovāda states that Anāthapindika, when lying on his death bed, despatched a messenger to the Venerable Sāriputta informing him of his fatal disease and expressing his desire to see him before his death. Accordingly the Venerable Sāriputta, accompanied by his brother disciple the Venerable Ananda, visited him, and, after making inquiries about his health, delivered, in the way of an admonition, a profound sermon, touching on the intricacies of the Dhamma. When the sermon ended Anāthapindika wept, and tears streamed down his cheeks.

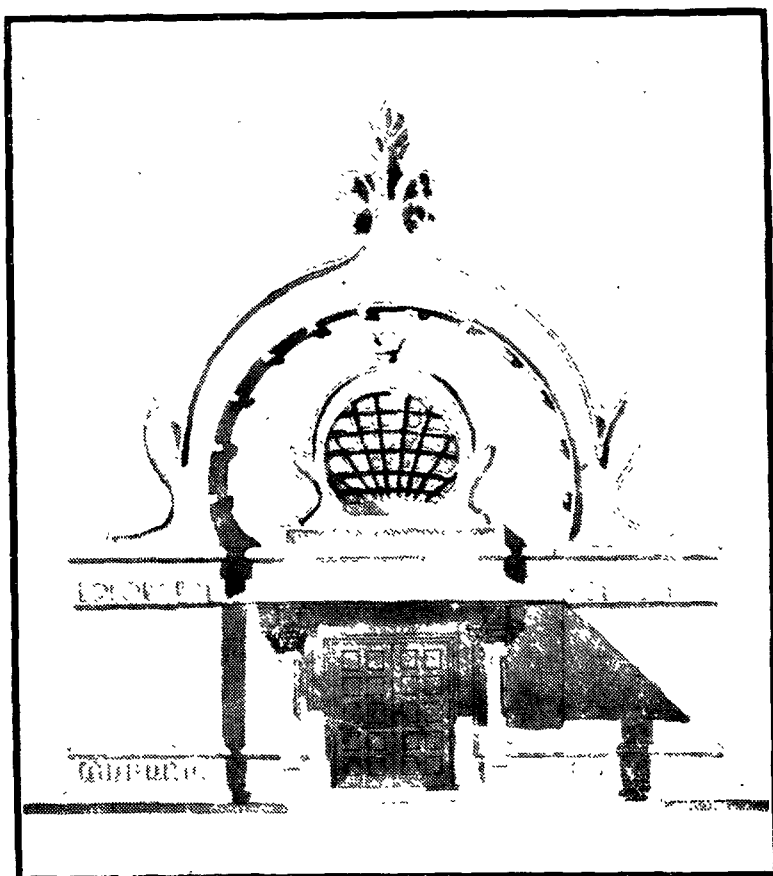
"Are you discouraged, householder? Do you lose heart?", asked the Ven. Ananda.

"Nay, Lord Ananda, I am not discouraged. I do not lose heart. For a long time did I attend on the Teacher and the Bhikkhus were revered by me, still never did I hear such a profound religious discourse."

"Householders clothed in white do not indeed understand such religious discourses as those. It is those who have entered the homeless life that comprehend such teachings."

"Then, Lord Sāriputta, let the householders understand

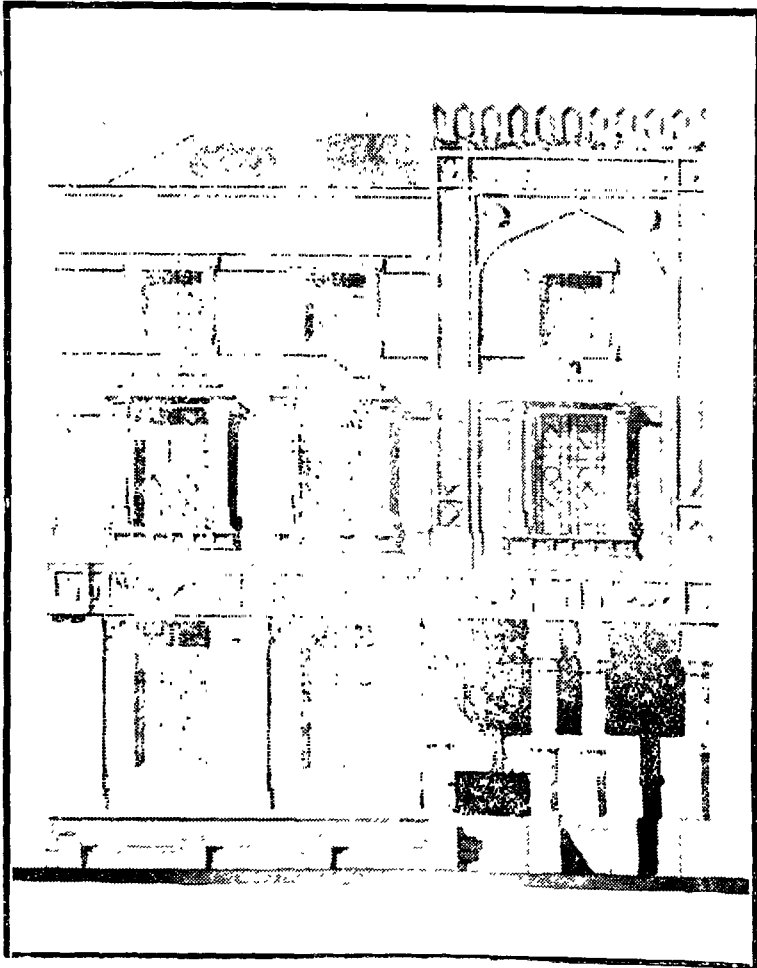
TEMPLE OF PEACE



Front View of the proposed Buddha Vihara in London.
Architect Mr. Ernest Bates, F.R.I.B.A.

BRITISH MAHA BODHI SOCIETY

LONDON QUARTERS



The British Maha Bodhi Society's Headquarters, Gloucester Road, London.
The existing building will be altered to appear as shown above

such religious discourses. There are, Lord, sons of good families who are not much defiled with passions. They suffer from not hearing the Truth. There will be those who could comprehend the Truth.

The Suttantas he has contributed to the Dīgha Nikāya are the Sampasādanīya (28) Saṅgīti (33) and Dasuttara (34).

In the Sampasādanīya Suttanta the Venerable Sāriputta extols the virtues of Buddha and speaks of His excellence. In the conclusion of the Suttanta the Buddha makes the following exhortation :—"Expound this always O Sāriputta. On hearing this the unconverted will discard their doubts and increase their Saddhā towards the Buddha."

The second of these was delivered at the request of the Buddha, and the Master Himself was present on that occasion.

A FEW INCIDENTS CONNECTED WITH HIS LIFE.

The Dhammapada, Jātaka, Theragāthā and other commentaries relate some interesting episodes connected with his life which throw much light on the salient characteristics he possessed.

Boundless patience was one of his sterling virtues, and to such an extent did he practise it, that even some Brahmins were tempted to test his patience. The Dhammapada Commentary states that a certain Brahmin hearing the people extolling Sāriputta for his patience resolved to put him to the test. As the Venerable Thera went round his alms one day, this impertinent Brahmin stepped behind him and struck him with his fist a tremendous blow on his back.

"What was that?" said he, and without so much as turning around to look, continued his way.

Remorse overtook the Brahmin for the rash act he had done, and prostrating before his feet, implored his pardon saying :—"Pardon me, Lord."

"What do you mean?" asked the Thera.

"I wanted to try your patience and struck you, Lord."

"Very well, I pardon you."

He not merely pardoned him but also went to the extent of receiving alms at this repenting poor brother's house. Seeing some bystanders gathered together to give him his deserts, he dismissed them saying that he had done them no wrong and that he had pardoned him.

The Dhammapada relates another pretty instance to show how he pardoned a slandering Bhikkhu.

A certain Bhikkhu who conceived a grudge against the Venerable Sāriputta for some reason or other approached the Teacher and lodged a complaint against him.

"Lord, Ven. Sāriputta, doubtless thinking to himself—'I am your chief disciple' struck me a blow that almost split my drum. Having done so, without so much as begging my pardon, he set out on his alms pilgrimage."

The Teacher, though aware of what actually happened, yet caused the Venerable Sāriputta to be summoned and questioned him about the incident. The good Thera, instead of vouching his innocence recited his own virtues comparing himself to an outcast who humbly begs in the street. Remorse pervaded the whole body of the Bhikkhu who had unjustly slandered him. Straightaway he prostrated himself before the feet of the Blessed One admitting that he was guilty of slander and confessed his fault. The Teacher addressed Sāriputta and asked him to pardon the unfortunate Brother. Scarcely hesitating for a moment, he promptly crouched before the offending Bhikkhu, and extending his clasped hands in an attitude of reverence, said to him:—"Lord, I freely pardon this Venerable brother. Let him also pardon me if I have in anyway offended against him."

The Bhikkhus in admiration of the attitude of Venerable Sāriputta applauded him saying:—"Behold, brethren, the surpassing goodness of the Venerable Sāriputta. He cherishes neither anger nor hatred against this lying slandering Bhikkhu. Instead he crouches before him, extends his hands in an attitude of reverence, and asks his pardon.

Another pretty instance is recorded in the Theragātha to

illustrate his eagerness in accepting advice from others and his readiness in rectifying his errors. He, it appears, through absence of mind, let the edge of his robe trail. A novice of seven years of age who happened to see his robe in unseemly disarray remarked:—"Your reverence, it should be draped around you." Instantly he went aside and adjusting his robe, came near him and hands folded on his forehead said:—"Teacher, it is folded now. You have done well to say so." "The man," continued the Ven. Sāriputta, "who leads a blameless life and who ever seeks for what is pure considers even the most trifling fault—though it be of the size of the tip of a hair—as big as a cloud."

He was extremely punctillious in the observance of the Precepts. Whenever he went out he never failed to sweep the place, fill the empty pots with water, keep the seats in order, and, above all, to remove the key of his room even whilst going on his begging round.

The Visuddhimagga cites a striking incident to show that for fear of violating the rules of Right Livelihood he would not accept a certain kind of diet, recommended as a cure for a sickness with which he was continuously afflicted. One day it seems that the Venerable Sāriputta was suffering from a severe stomach-ache, and Venerable Moggallāna, who was then staying with him, asked, what remedy his mother used to give, when he was at home. He said: "Honey with milk porridge." This, a certain Deva heard, and, through the medium of a layman, caused the necessary food to be given when Moggallāna went on his begging round. Ven. Sāriputta discovered that he obtained the food through the intervention of a deity. He refused it as it was obtained on account of his vocal intimation which was contrary to the Laws of Right Livelihood, and ordering Moggallāna to throw it away said:—

"My bowels may gush out and walk yet ne'er
For life itself would I break livelihood."

Humour is a characteristic of great men, and the Venerable Sāriputta was not an exception. In the Jātaka Commentary it

appears that a certain avaricious Bhikkhu approached him and desired to know how he could get gain, dress, and the like.

"Brother," he replied, "there are four qualities which make a man successful in getting gain. He must get rid of modesty from his heart, and giving up the state of a Bhikkhu should appear to be mad even if he is not. He must speak slander ; he must behave like a dancer ; he must use unkind words everywhere."

The Rathavinita Suttanta gives an interesting dialogue that took place between the Venerable Sāriputta and Punna, which tends to illustrate his modesty and unassuming behaviour.

The Venerable Sāriputta once heard the Buddha extolling the virtues of Venerable Punna, the son of Mantāni, since then he wished to see this Venerable Thera and hold a religious discussion with him. One day he met Venerable Punna in a forest, and questioned him as to his object in living the Holy life. Not knowing who this inquisitive brother was, he explained at length the object of living the Holy life.

The discourse being over the Venerable Sāriputta expressed his admiration thus :—"Wonderful, brother ! Marvellous, brother ! Happy those fellow-Bhikkhus, happy indeed are those fellow-Bhikkhus, to whom it is vouchsafed to look upon the Venerable Punna and to dwell in his company. And we also are favoured, highly favoured, in that it has been granted to us to behold the Venerable Punna and to sit in his company."

Therefore the Venerable Punna desired to know the name of his kind-hearted and humble friend.

"Upatissa, friend, is my name. And I am known among my fellow-disciples as Sāriputta."

Mixed with feelings of admiration and delight he exclaimed :—

"Conversing with the venerable disciple, who, as they say, is like the Teacher Himself, we knew not, 'This is the Venerable Sāriputta.' Happy, supremely happy indeed those fellow-Bhikkhus, to whom it is vouchsafed to look upon the

Venerable Sāriputta and to dwell in his company. And we also are favoured, highly favoured, in that it has been granted to us to behold the Venerable Sāriputta and sit by his side."

Such instances could easily be multiplied from the Tipitaka but as space does not permit suffice it to mention only a summary of his virtues as enumerated by the Venerable Ananda.

"Do you also, Ananda, approve of our Sāriputta?" questions the Buddha in the Susima Suttanta of the Majjhima Nikaya.

"Nay, but who, lord, is not childish, or corrupt, or stupid, or of perverted mind would not approve of Sāriputta.

"Wise, lord, is the Venerable Sāriputta: Comprehensive and manifold is his wisdom; joyous and swift is his wisdom; Sharp and fastidious is his wisdom. Of no desires is he lord, and contented is the Venerable Sāriputta. Loving seclusion and detachment is he. Of rampant energy is the Venerable Sāriputta. A preacher (insistent), accepting advice, a critic (codaka), one who denounces evil (pāpagarhi) is the Venerable Sāriputta." "It is even so, Ananda. It is even so, said the Blessed One. All that you have said I repeat and confirm."

Whilst Ananda was reciting his praises Susima Devaputta approached the Buddha and said:—"It is even so, Exalted One! All that has been said I repeat and confirm. I, too, lord, to whatever company I go, I hear just these words on every hand."

His delight was so great that he burst forth into a paeon of joy:—

"Wise is he! so we reckon, one and all:
Our Sāriputta gentle, meek and mild,
Of no desires, self-mastered, and a seer
Who hath the Master's praises rightly earned."

HIS PUPILS.

His amiable disposition and his influence as chief-disciple attracted around him a large circle of pupils from almost every

class, caste, and social grade. Most of his pupils, as the Sanyutta Nikāya states, were proficient in wisdom.

Among his distinguished pupils may be mentioned the Arahant Rāhula, the most obedient royal pupil ; the youthful Arahant Sankicco who answered the ten questions put by the Buddha, at the early age of seven ; the Pandita Sāmanera, Vanavāsa Tissa-Thera, and a few others, who also attained Arahantship at the immature age of seven.

That he made no distinction whatever with regard to caste or rank, is evident from the fact that even beggar boys he admitted into the Order and caused them to gain Deliverance. One day whilst the Venerable Sāriputta was proceeding on his alms pilgrimage, he saw a miserable boy, seven years of age, named Losaka, a son of a fisherman, picking up and eating, any rice he could find at the entrance to houses. He was filled with love for him, and perceiving that he was a potential Arahant asked him who he was.

"I am destitute, Sir, for my parents have forsaken me," said he pathetically.

The kind-hearted Sāriputta Thera took him to the monastery, washed him with his own hands, and admitted him into the Order.

His conversions were not restricted to laymen, for he succeeded in converting many women ascetics of alien faiths. A certain woman ascetic named Jambu-Paribbājikā went about from place to place asking questions from whomsoever she saw, so much so that no one was able to meet her in open debate. In fact such a reputation did she acquire that whenever men heard the announcement, "Here comes the Jambu Paribbājikā," they would run away. One day the Venerable Sāriputta coming to know about her accepted her challenge, and there ensued a public controversy in the Thera's residence. When her questions, which the Thera answered to her satisfaction, were exhausted, the Thera said :—"You have asked many questions ; I will ask you just one ; will you answer me ?"

"Ask your question, Lord"

“What’s one?” he questioned.

The woman ascetic was non-plussed, and begged the Thera for the solution. The Thera agreed on condition she would enter the Order, which she did and, ere long, became one of the Arahants.

The conversions of the four Paribbājikas, Saccā, Lolā Avavādakā, and Patācārā, the sisters of the hair-splitting debater Saccaka, took place in identically the same way.

HIS DEATH.

Considering the important contributions he made to the already voluminous Tipitaka, and the sterling virtues he exhibited on various occasions, and the large circle of pupils he attracted from almost every class, it is obvious why the Buddha did him the honour of conferring upon him the noble rank of Chief Disciple. He was the Dhamma Senāpati, the General of Truth. He was the Janetti, the mother of the Sāsana. He was, above all, an Anu-Buddha unrivalled by none but the Supreme Omniscient One.

Well, all Sankhāras are transient—whether they be of a Buddha or an Anu-Buddha. Everyone, without exception, must stoop to Anicca. Death is inexorable. After sacrificing his life for the noble cause of Truth for over forty five years, leading at the same time a pure holy life, the time at last drew nigh for his Final Passing Away.

During the very year the Buddha was to pass away, one day as the Venerable Sāriputta rose from his solitary meditation, the following thought occurred to him :

“Do Buddhas attain Pari-Nibbāna first or the Chief Disciples?”

With his divine sight he found out that Disciples pass away before the Buddha. Thereupon he looked forward to his age limit and realised that his life span extended only for several days more. Then he recalled the fact that the Venerable Rāhula attained Pari-Nibbāna in the Tāvātinsa heaven and Venerable Kondanna near the Chaddanta lake. He therefore,

reflected within himself where he should attain Pari-Nibbāna. His thoughts were gravitating towards his unconverted mother, and he finally decided to visit her and pass away into Nibbāna in the very place where he was born, after making her attain to the Sotāpatti State.

Accordingly he addressed his attendant Cunda, probably his own brother, and ordered him to get ready the five hundred disciples to proceed to Nālaka, his place of birth.

Ven. Sāriputta swept the place and keeping everything in order, cast his last glance at the cell, and approached the Buddha to inform Him of his death and to take final leave of his beloved Master.

"Grant me leave, O Blessed One. Grant me leave O Accomplished One. The time has come for my Final Passing Away. My life span has drawn to an end."

"Where do you wish to attain Pari-Nibbāna?" the Buddha inquired.

"In Magadha, Lord, there stands a city called Nālaka. There, Lord, in that very room where I was born I shall attain Pari-Nibbāna."

"Assuredly, Sāriputta, it is extremely difficult for your brothers to behold a Bhikkhu like you. Therefore be so good as to deliver a discourse to them."

With due reverence he gladly accepted the invitation and expounded the Truth, exhibiting at the same time his manifold psychic powers.

The discourse being over, with his soft rosy hands he clasped the sacred feet of the Blessed One and said:—

"For æons, Lord, did I practise the perfections to salute these Blessed feet of Your Reverence. My long cherished desire has now being accomplished. Henceforth there will be no more rebirths to me nor will there be any more mutual associations. That bond (of relations) is for ever broken. For I shall attain that eternal Peace, the calm, quite, peaceful Nibbāna, reached by so many Buddhas. If, Lord, by thought, word, or deed, I have done Your Reverence any wrong, please

forgive me. It is now time for me to take my final leave of Your Reverence."

"I pardon you, O Sāriputta. You have done no wrong in any of your actions—whether in thought, word, or deed."

Leave being granted, thus he passed round Him three times turning to the right and saluting said :—

"Some æons ago in the time of Buddha Anomadassi I made a fervent aspiration to see you. That aspiration has now being fulfilled. The first sight of Your Reverence was at the first meeting with you. This is my last sight, and I shall see you no more."

Thereupon the Buddha commanded His disciples to follow him as a mark of respect. Bhikkhus, Bhikkhunis, Upāsakas, and Upāsikās all followed him—most of them lamenting and weeping ; but the Venerable Sāriputta thanked and stopped them all. With only a following of 500 pupils of his he proceeded to his mother's residence, instructing and exhorting the people all along the route. In seven days he arrived at the village gate, where he met his nephew Upa-Revata. He was asked to convey to his mother the news that he had come with 500 Bhikkhus and that necessary arrangements should be made to accommodate them. The unpleasant news of the son's arrival provoked the unconverted mother to remark :—

"Wherefore should he visit his home at this ripe age. Entering the Order in his youth, does he mean to disrobe himself at this late hour?"

However, with some reluctance, she prepared the seats as requested. Venerable Sāriputta returned home, and dismissing all the Bhikkhus but Cunda to their respective compartments, he retired to the very chamber where he was born. No sooner he entered the apartment than he suffered from an attack of dysentery. The mother growing anxious over her son's sudden illness, preferred to remain at the entrance to the room. At night the lesser Devas, higher Devas, Sakka, and Brahma came to attend on him, but he thanked and sent them away.

His mother, who beheld this wondrous sight, approached Venerable Sāriputta and inquired :—

“My son, may I know who came to see you first.”

“Upāsikā, they are the four Guardian Deities.”

“But, are you superior to them?”

“What say you, Upāsikā? They were guarding my Teacher, the Buddha, with sword in hand from the time of his conception.”

“Who came next, my son?”

“It is Sakka, the King of Gods.”

“Are you greater than he too?”

“What say you, Upāsikā? When my revered Teacher descended from Tavatimsa heaven, he followed Him carrying the bowl and robes.”

“Who came last, illuminating all around with his dazzling splendour.”

“It is the Maha Brahma himself whom you have embraced as your revered teacher.”

“What! Are you even a greater person than my Blessed Teacher Mahā Brahma?”

“Who is he, Upāsikā, when compared to my Teacher? On the day my Teacher was born He was received by four Great Brahmas.”

“If my son is more powerful as to command respect from such mighty celestial beings, how more powerful should his Teacher be” she imagined to herself.

Now, the Venerable Sāraputta thought :—Surely this is the most opportune moment to preach to her on the virtues of the Buddha. Accordingly he delivered an illustrious sermon dealing exclusively on the goodness of the Buddha. The discourse was so instructive and so impressive that at the end of it she attained Sotāpatti, the first stage of Sainthood.

Having rendered this only and the last service to his mother, he ordered Cunda to summon all his disciples to his presence. His time was now drawing near. His death was

close at hand. His life span was limited only for a few minutes, and the time has arrived for him to bid his last farewell to his devoted disciples.

“Raise me up, Cunda,” he said.

Seated he addressed the Bhikkhus thus:—“Brothers, for forty four years you were in my company, and if I have done you any wrong in thought, word or deed, please pardon me.”

Rev. Sir, we who were following you during this long period as inseparable as a shadow, have found nothing offensive in you. But, on the contrary, Rev. Sir, we humbly crave your pardon for any transgression on our part.”

It was early morning and the sun had not yet dawned upon the Eastern sky, the birds, beasts, and men were taking their repose in deep silence, when far away from his beloved Teacher, the Venerable Upatissa, the dear son of beautiful Sāri, the unrivalled General of the Dhamma, the first Chief Disciple of the Buddha, so deeply venerated by his lay-followers, so greatly admired by his Brothers of the Holy Order, so highly praised by the Master, finally passed away, on the Full-Moon day of the month of Kāttika (November), into that everlasting Peace, Nibbāna.

Thus we are constantly reminded of the truth that whatsoever things that have arisen must inevitably pass away. Fame, glory, wealth, and power lead but to the grave. Our forms are reduced to dust. But our good actions survive for ever. It therefore, behoves us all to endeavour our best to imitate the life of this illustrious Saint and strive on with diligence as he himself finally exhorted us:—

“Sampādeṭṭha ‘ppamādena,
Esā me anusāsanā.

“Press on with earnestness and win the goal!
This the commandment I give to you.”

BUDDHISM AND BRAHMINISM

BY SIR HARI SINGH GOUR, KT., M.A., D.Litt., D.C.L., LL.D.,
M.L.A., BARRISTER-AT-LAW.

[*Author of "The Spirit of Buddhism."*]

Buddhism is at times contrasted with Hinduism, at other times it is spoken of as a dissenter from it ; but it is neither. It is in fact one branch of Hinduism as much as Brahminism is another branch of it. The fact is that Hinduism comprises a vast social religious and ethical system in which the six schools of Hindu Philosophy only mark the divergence between the various lines of thought which grew and thrived side by side in friendly rivalry and competition for the search of truth. Of these schools the Vedanta and the four pro-Vedic schools stood in fierce and open rivalry with the Sankhya which refused to recognize the supremacy of the Vedas or their claim to revelation. Kapil the reputed founder of this philosophy was a stern rationalist. He refused to believe in God because he found no evidence of it and reason left him equally in doubt. The Vedas and its four allies boldly asserted the existence of a Supreme Being, whom they called Brahm, but when driven to describe him, they rested content by describing him as the Universal Soul immanent but inert and incapable of moving a pebble by his power. Since Brahma was all pervading everything was but a visible manifestation of Himself and it had a purpose and a place in the cosmic evolution, the be all and the end all of which was the ultimate absorption in Him—free from the phantasmagoria of change and the ever present delusion which gave appearances the semblance of Reality. It was undoubtedly a hold and attractive conception, but it had its limits—and the limits lay in the importance of the creator. He was great and he was good but he was helpless. He could not alter the law of

causation which was more paramount than the Lord Brahma Himself. This was at once the strength and the weakness of Vedantism relieved by the addition of an exoteric side for the multitude, who are never satisfied with the bald truth but want something spectacular, to behold and something miraculous to worship, and above all they want some one to stand bail for their future happiness. These longings of the populace were soon supplied by the priestcraft who popularized the philosophic creed by pandering to human vanity and subserving its secret desires. A new turn was given to the Brahm of the Upanishads. He became omnipotent irascible, capricious whimsical and his wrath could only be appeased and his favours won by invoking the aid of his priestly attendants. These became his Messiahs, and a new cult sprang into existence the leading principles of which may be categorised thus :—

- (1) There was no God but gods who could be propitiated by sacrifices.
- (2) Life was an evil. Its renunciation hastened its absorption into the great Brahm.
- (3) Life had no purpose. It was a nightmare which disturbed the sleeper in his dreamless sleep. Life must, therefore, be exposed to penances and torments.
- (4) Brahma's intermediatories were the Brahmins.
- (5) All men were born unequal. They were predestined to remain unequal. For the Supreme Brahma himself had thrown them into four castes, and into four castes they must live.
- (6) Prayers without sacrifices are of no value. Conduct without ritual was bootless. What the gods wanted was bloody sacrifices and the drenching *Soma Juice*.
- (7) So long as the Gods remained drunk and well fed the world was well under control and the

Brahmins ruled the universe. Even the gods trembled before the Brahmins.

In 700 B.C. this was the religion of the Hindus. It was the apotheosis of Brahmanism and against Brahmanism Gautam Buddh rose.

Born in the purple and trained to a life of affluence and enervating ease Gautam felt the call of duty and he abandoned his life of comfort and repose to solve the problem—"What is life—why it suffers and how to end its sufferings." He was convinced that the Brahmanical pretensions were merely a trap for the unwary. He was certain that fasts, penances, sacrifices, largesses to Brahmins were all a vain delusion. He was sure that the gods, if they existed, required no bribes in the way of food and drink to propitiate them. He was equally certain that the Brahmins who had given vogue to this cult were themselves dishonest, corrupt and unscrupulous in that they preyed upon the ignorance of the masses.

Gautam, therefore, hoisted the banner of Reform—reform of religion, reform of the social system, reform of the ethical doctrine.

The society he had to deal with was ignorant, credulous and addicted to the pernicious doctrines which the Brahmins had passed current. It had a most baneful influence upon the morals of the people—since all wrongs could be righted—at least condoned by the offer of a sacrifice to the gods. The robber robbed with an easy conscience because if he gave a tithe of his booty to the Brahmins his sin was wiped out and his place in paradise chalk-marked for him. There was no necessity to cultivate any virtue—apart from the special virtues which reflected upon the future life.

Gautam Buddha had to clear these Augean stables of age-long insincerity and hypocrisy and dispel from the minds of the people the fear of the gods, the Brahmins and of hell fire. How far he was successful is a matter of history. When he died he had converted the whole of Bihar to his creed which had expanded as far west as Allahabad, and as far South as

Malwa. For a period of 1200 years India had its own Swaraj—its complete independence and this was the time when Buddhism was its national religion.

On the death of King Harsha there was a revival of Brahminism. Buddhism was persecuted by its weak Kings. Buddhists were butchered wherever found and thus Buddhism—driven out of the land of its birth, sprouted and grew and became the great religion of Asia, the greatest religion of the world.

But with the banishment of Buddhism Nemesis visited the land ; its fertile plains were laid bare, and its men and women slaughtered by the marauding hordes of transfrontier barbarians established their own rule by ejecting the weaklings who claimed to hold sway in the nooks and corners of the dismembered Empire under the grandiose title of "Prithivi Raj" "Lord of the Universe" but who on the approach of the Pathan disappeared leaving the land free for conquest and plunder.

Such has been the work of Brahminism in India and such work it is doing still. India owes to Buddhism its golden age to Brahminism its decline and downfall.

Sic transit gloria Indis!

WESAK DAY

BY DOROTHY HUNT.

The pale moon shed its beams of amber light,
The stars shone with a mystic radiance bright,
All nature seemed to thrill with ecstasy
As our Lord sat beneath the Bodhi tree
That Holy Night.

His face reflected Perfect Love and Peace
For lo ! His spirit blest had found release
Broken the heavy chain of sense and fear,
Before Him stretched the eight-fold Pathway clear
Where sorrows cease.

His weary search and agony was o'er,
The bonds of self could bind his soul no more,
Gone were illusions dreams which breed desire,
Quenched were the raging flames of passion's fire
For evermore.

All creeping things, all birds and beasts of prey,
Came to His feet their homage glad to pay,
For them as well the Way of life He found,
Leading from sorrow's night to peace profound
And endless day.

The powers of night crept silently away
Before the splendor of that Wesak Day
The last dread fight with Mara's hosts was won,
In the far East appeared the rising sun
In glad array.

Then the Lord rose, the word of Truth to share
With all earth's beings sunk in pain and care ;
Pointing to weary hearts the way of peace
And to the self-bound spirits bring release
From dark despair.

SERMONETTE

BY BHIKKHU SHINKAKU.

The most beautiful character among all the servants of mankind, "the flower of the human race" as he has been justly called, is, without doubt, Him whom we call the Lord Buddha. From Him shone a Light that for hundreds of years has illumined the East and to-day is beginning to shine through the darkness of the West and will eventually solve the spiritual problems of the whole world. For, as the Gospel of Buddha says, "The darkness of error is dispelled by the Light of Truth. We can see our way and make firm and certain steps."

BAHUJANA HITAYA



Rev. P. Vajirañāna Thera



Rev. H. Nandasara.



Rev. M. Paññasara.

At a public meeting held in Colombo it was decided to send these three

Yet so many Westerners coming into contact with Buddhism for the first time, are struck by what they call the "pessimism" of Buddhism. They say that the Lord laid too much emphasis on sorrow and suffering and then they read some book which tells them that the ultimate aim of a Buddhist is Nirvana and that nirvana means annihilation. This is often enough for the would be enquirer and such a one rushes off to "tell the world" that Buddhism is a pessimistic religion, a teaching of misery and gloom.

Now it is true that the first step in Buddhist knowledge consists in an understanding of the fact that, "All life is suffering" and a deep realisation of this first Noble Truth is necessary, but this is merely the means to an end.

The Lord Buddha found out a great deal concerning suffering, more probably than any other great teacher. While all the founders of the great religions knew of course that suffering existed and that few people could hope to pass through the world without contacting it in some form, they generally attributed it to a visitation of their god or gods, some even going so far as to say that the gods punish those they love and promising their followers a life free from suffering after death if they bore their sorrows patiently and with resignation.

While this comforted many, it always failed to satisfy the thinking man or woman.

In the second Noble Truth our Lord proclaimed the cause of suffering to be ignorance, namely an erroneous way of looking at things, a want of insight into the real nature of things. He saw that men insist upon regarding the perishable, impermanent and unreal as eternal and clinging to it. As long as a man fails to grasp the truth of transiency and tries to hold on to the passing things of life he suffers.

It is this attitude on the part of so many to the Law that is pessimistic not the fact itself.

The Buddhist scriptures report a saying of the Lord which shews the true point of view in one little sentence, "Immortality is hidden in transiency." Here we are taught quite clearly

that there is no end to anything, everything is an eternal beginning. A fuller and more abundant life is the Lord Buddha's concept of transiency. The very foundation on which Buddhism stands, namely the "Oneness of all life" is a basis for our knowledge that eternal life is not a concept but a reality, a resultant of man's relating himself to Universal Life. The suffering and the pessimism come in the effort to be separate. Existence should be understood as an incident in life, just as time is an incident in eternity. For life precedes existence, life follows existence. Existence is the illusion. Life is the reality. Attachment to the illusion prevents Unity with the Reality.

The rose bud holds us by its frail beauty, we often hear people say, "O if it could only remain a bud." Then comes the richer glory of the full blown flower, "O what a pity its petals must fall" they cry. Yet a fuller and more wonderful life lies before it, and when the rose petals fall upon the ground, the seeds reveal a promise of life more abundant.

So with all passing away, with the change which men call death. Usefulness in this body being over, it is shed like the rose petals, that out of it a fuller and deeper life may spring.

The beauty of the dawn is the promise of the day. The beauty of the sunset is that it heralds the restful night. The spring is a promise of summer, the summer speaks of the autumn harvest, and the autumn of the winter's snows, in winter again lies the promise of the spring.

Truly, "In Transiency is hidden Immortality."

So he who found the cause of suffering also found the cure, not in an after life in a mythical heaven or paradise, but here and now, for all who would "Rightly Understand."

The Lord Buddha therefore not only emphasised the disease from which all suffer but proclaimed the cure and shewed how that cure might be applied.

"Immortality is hidden in transiency" Understand this, and your suffering and sorrow shall cease.

Is this pessimistic or is it a teaching of joy, peace and the highest hope?

Can anyone come into contact with nations that have had a background of these teachings behind them for centuries and not be witness to their happy faces and joyous lives? Can any one in his senses believe that utter annihilation is the goal to which these happy people are pressing? Would it not be more in keeping with sane thinking to suppose that their happiness is the result of the extinction of selfishness an attainment of Inward Harmony. "As tree is known by its fruit."

Can a religion based on such altruistic motives as, "Seek ye first the happiness of others if you wish to obtain happiness for yourself" be called a pessimistic religion?

When Sir Edwin Arnold wrote in his preface to that immortal work "The Light of Asia," that, "Buddhism has within it the eternity of an Universal hope, the Immortality of a Boundless Love, an element of Faith in final Good and the proudest assertion ever made of Human Freedom," was he mistaken?

THE INFLUENCE OF BUDDHISM

BY J. VIJAYATUNGA.

Some twenty years ago, a young wife flushed with the first pride of motherhood, was, accompanied by a lad of five, travelling to the place where her husband was employed. It was in Ceylon, in an interior part of it, and she was travelling in a bullock *gharry*. It was an easy load, for many reasons, for the sturdy bull, which was running fast enough. But animal drivers are a race apart. They are never satisfied with the performances of their dumb victims. And in our story the driver began to beat the unprovocative animal to make it run faster. The woman in the tenderness of her young voice

said, "Why surely it is running fast enough! Don't beat the animal." The man desisted for a time but a few minutes after, perhaps by force of habit began again to ply his stick. At this the softness in the young woman's eyes changed into an intense heat like the soft but intense glow of an electric flash and she stamped her foot and said sharply, "Look here. If you don't stop that beating this minute I will get down and walk. And if I am to finish my journey in your cart let me not see any more cruelty." The half savage meekly submitted: thrust his stick in between the framework of the roof of his cart and the party proceeded peacefully. The young woman was my mother and the lad myself. The lesson remained an indelible impression in the subconscious mind of the lad.

Some 2,500 years ago a fair young man with eyes whose probing fire he had turned inwards to himself leaving only a soft compassionate lustre for sad mankind to look upon, such a young man was treading the dusty road in the high noonday heat of the Indian plain, when he beheld through the clouds of dust they raised

White goats and black sheep winding slow their way
With many a lingering nibble at the tufts
And wanderings from the path where water gleamed
Or wild figs hung. But always as they strayed
The herdsman cried or slung his sling and kept
The silly crowd still moving to the plain
An ewe with couplets in the flock there was
Some hurt had lamed one lamb which toiled behind
Bleeding, while in front its fellow skipped
And the vexed dam hither and thither ran
Fearful to lose this little one or that
Which when our Lord did mark full tenderly
He took the limping lamb upon his neck
Saying poor wooly mother be at peace
Whither thou goest I will bear thy care
'Twere all as good to ease one beast of grief

As sit and watch the sorrows of the world
In yonder caverns with the priests who pray.....

He asked where they were leading the animals at that unusual hour for evening was the time to lead your flocks home and he learnt that the innocent lambs were being led to expiate the sins of some misled Raja. Then said the Master:—

I will also go—

So paced he patiently bearing the lamb
Beside the herdsmen in the dust and sun
The wistful ewe low bleating at his feet.

Towards evening they reached the city and strange to the eyes of the city dwellers was the sight of a god faced youth carrying a hurt lamb by the side of rough herdsmen carelessly slinging the bewildered sheep with their thongs.

But the Lord paced in meditation lost
Thinking, 'Alas for all by sheep which have
No shepherd ; wandering in the night with none
To guide them ; bleating blindly towards the knife
Of Death, as those dumb beasts which are their kin
They came before the expectant Brahmins and the King
just as a sacrifice was about to be made.

A spotted goat long horned its head bound back
With munja grass ; at its stretched throat the knife
Pressed by a priest who murmured, 'This dread Gods,
Of many yajnas cometh as the crown
From Bimbisara : take ye joy to see
The spirted blood and pleasure in the scent
Of rich flesh roasting mid the fragrant flames
Let the King's sins be laid upon this goat
And let the fire consume them burning it
For now I strike.'

But Buddha softly said
'Let him not strike great King.' and therewith loosed
The victim's bonds none staying him, so great
His presence was.....

Thus was it that the following proclamation came to be made throughout the length and breadth of that land to the unbounded joy of animals and Devas and later of men also, namely :

Thus the King's will is
There hath been slaughter for the sacrifice
And slaying for the meat but henceforth none
Shall spill the blood of life nor taste of flesh
Seeing that knowledge grows and life is one,
And mercy cometh to the merciful.

Two thousand five hundred years is a long time in the history of man and the god-faced youth has passed from the ken of Man's weak memory. But the influence that this same god-faced youth exerted throughout his career of 45 years has rolled on increasing in volume and force till it now touches the fringes of the earth and by virtue of that very power in the hinterland of a little known island a young woman defies the brutishness of a *gharry-wallah*.

It is therefore to explain to you not the abstruse points of this amazing Dharma but its influence upon its adherents in their everyday life how this influence has yet preserved in the hearts of mankind which is so prone to fight, so prone to kill and maim those nobler, those humaner qualities of love, *maitri* mercy, charity and forgiveness, it is to prove how on account of the influence of Buddhism the Buddhists are yet as a body the most conscientious people, to prove these that I have invited you here this evening.

It staggers us to think what an all comprehensive mind the Buddha's must have been. Not the meanest creature on earth, nor its trials and difficulties ever escaped his attention. Men have termed Buddhism a religion of pessimism and annihilation. If to state the absolute truth about fundamentals and the ultimate of things, if to state these is pessimism and negation then you are free to give that description to Buddhism. But in my opinion no religion is so full of the joy of life, a joy got not by robbing your fellowman of his ; so full of the hope of better

things, a hope based on the sound reasons of cause and effect and the knowledge that good is triumphant in the end ; no religion I make bold to say is so full of practical advice for getting on. Indeed so full of the most minute details of behaviour and conduct are the codes that the Buddha framed for man's guidance 2,500 years ago that we might say that they have been framed not by a Buddha whose mind revelled in the most abstruse of metaphysics but by some up-to-date, modern, model municipality or corporation for the guidance of citizens. There are five simple precepts for the layman to follow. They are not to take life, not to take what belongs to another, to be sexually righteous, to speak the truth, and to refrain from eating or drinking things that benumb the senses. Now let us examine how far his followers observe these rules and how far they are more conscientious than followers of other teachers. I will take examples from my own country where the religion of the Buddha (in spite of adverse evidence provided by city life and the so-called educated classes) is yet observed with more purity and in its essence than can be said of other Buddhist countries and where it is yet a very powerful element and the saving force in these times of flux and irrational changes. But you must remember that we are human beings first and Buddhists or whatever else afterwards so do not expect the Buddhists to be over-human or exceedingly exemplary. What you will find is that they are more conscientious.

Now in the matter of taking life. Buddha never was dogmatic. He did not attach ridiculous meanings or traditional values to his statements. He merely proved that to take life was against what I would term our humanness. Without examining the fundamental right of it you will agree that our feelings tell us that the more organised is the life the more heinous is it to take that life. Therefore while we refrain from killing our babies we are not so scrupulous about killing a lamb. And we feel less upset about killing a hen : still less a centipede or cockroach and hardly upset when we kill an ant or a mosquito. Well that is the normal human feeling among all peoples. But

whereas some religions give an extremely detached and superior interpretation and prove that killing cannot annihilate the *prana* for it returns to where it came from when it took dwelling within an organism ; and whereas some other religions spare the life of man as being more important for the purposes of evolution and doom the animal kingdom with equal dispassionateness as we would do the vegetable kingdom ; and whereas, still other religions spare the life of the Believer and Faithful and decree that the Infidels alone be put to the sword, Buddhism alone has stated in no ambiguous or equivocal words that *life is sacred and to take it is sin*. So that you can see how when one is born to such a belief and grows up surrounded every minute of his life by ideas and actions which interpret such a belief you can understand how the feelings of such a one with regard to the relative value of life are coloured and influenced by that Dharma.

Most people in Ceylon do not harm snakes. On occasions when it happens to be a very dangerous snake and if it happens to be inside a house only will people kill it. But even then if it is a cobra there is a belief that the cobra is an aristocrat and is susceptible to respectful language, so that it is a common enough sight to see somebody addressing a cobra in the most respectful terms requesting it kindly to leave the particular place and go elsewhere. And in the villages it is very seldom that a carter or a herdsman would beat his animals. Of course in the cities where the economic stress of modern civilisation has made life hard and bitter for the poorer classes you will find heartless fellows. But on the whole we are much less cruel to animals than you are here in India. There is one point in which you are superior to us, in that you do not bore the noses of bulls. To the shame of my country I have to say that we do, but I fervently hope that it will be stopped soon.

And now to come to the matter of flesh eating I have tried to find a pardonable explanation for the paradoxical position of the Buddhists in Ceylon in this matter. I believe the reason is partly geographical. When our ancestors first came to that

country they found it abounding in lakes and rivers and surrounded by the sea. What more natural than that in their early stage of progress they should turn to these resources. Fish out of the non-vegetarian foods is the most consumed article among us. The organism of a fish is in an early state of evolution! So if you are not inclined to be very hard on my countrymen you may pardon them on that score! And believe me they are feeling guilty all the time and would be very thankful for any pardons! As for the flesh of cattle, the Sinhalese too avoid their flesh not because they feel it to be sacred but because we hold it so mean and ungrateful, to kill the animal, that works for us, that gives us milk, when it no longer can do one or other. In the days of the Sinhalese kings any people who ate beef are said to have been outcasted as *pariahs*. History tells us of a certain princess who yielded surreptitiously to the temptation of a beef-steak and was outcasted. To-day in Ceylon we have a class of outcastes called *Rodiyas*. Their women are extremely pretty. They are said to be the descendants of that *pariah* princes. But they are still untouchable *Rodiyas*!

The eating of beef in Ceylon has set in among the Westernised and was made fashionable by the Europeans. Still it is greatly avoided in most Buddhist homes. Instead we go in for the less tainted flesh of the goat and sheep! As for reasons of climate goats and sheep do not thrive in our country and as they have not been in the past among the farm stock of the country I hold that the introduction of sheep and goats and the custom of eating their flesh came from India. These are no excuses I admit. But I am just tracing the course of development. That is the position to-day but no Sinhalese I believe have yet turned butchers—the non-Buddhists do that work—and most Buddhists shudder at the thought of hunting or killing their animals. This is a hypocritical attitude but can you not see how even this much aversion to the direct perpetration of selfish cruelty is due to the influence of Buddhism, and can you not see something to sympathise in the weakness of

man in his struggle between the righteous feelings and the temporary desires?

Very few Buddhists in Ceylon go hunting. The few 'sportsmen' we have are from among those converted to Christianity. But even these have not been able to get over successfully the traditional aversion to killing and I know of a few Christian converts who are not quite so happy at the end of a day's sniping.

As a nation we have never been aggressors. Our greatest hero-king Gemunu went to war against the Tamils under the greatest provocation, patiently borne for many years, and in defence of Buddhist Viharas and Dagebas and libraries which the Tamils were pillaging and plundering. We have never gone in for conquests or Empire. It is true that in the reign of Prakrama Bahu, the Great, in the twelfth century the kingdom of Cambodia was annexed to the Sinhalese kingdom but if I remember my history correctly, this annexation was more for commercial purposes, for easier trade arrangements between the two countries and was a voluntary attachment on the part of the Cambodians and was brought about without any bloodshed. In later years too, the Sinhalese have fought very heroically in defense of their country against the Portugese, Dutch and lastly the English. And just as much as I would, good Buddhist as I am, if attacked by a tiger in a forest at dead of night and find no other alternative to save my life, I would kill it, in the same imperfect attitude I hope the Sinhalese would again defend their country and religion if the occasion were to arise. I have dwelt rather long upon this the first precept of the Buddha because it is the most important and the one about which there are very undefined scruples.

With the second precept prohibiting stealing I have no special characteristics pertaining to us as Buddhists to prove. People who steal be they of what religion suffer from the same mental aberrations, and it is a matter more for the psychologist and social reformer.

Coming to the third precept I think it can be said on very

good authority that all our Sinhalese kings contrary to the custom of all Eastern potentates in the past and to-day were strictly monogamous. This was all due to the influence of Buddhism. As for our women ninety-nine per cent. of them lead the most chaste life. And it is common knowledge that sometimes people when reciting the precepts purposely omit to recite the third precept either when they have been recently wrong in their sexual conduct or when they expect to do wrong on that particular day. All this sort of thing is humbug or mere childishness, the critic will retort. But remember I am not examining the fundamentals of right and wrong. I am only tracing for you the influence of Buddhism as I find it in a Buddhist country.

The fourth precept exhorts us to speak the truth. Speaking personally I must again refer to my mother who taught me from my earliest years to speak the truth. You are all familiar with the trials of childhood when a well-meaning child is beset by the temptations of either fragile crockery inviting him to crash them on the floor, or by delicious sweets hidden in the cupboard which a strict mother gives out only at regular intervals. This period is very trying to a child's honourable resolutions. However as I knew that my mother would not reprimand me for my faults so long as I told her the truth I always did tell it. This habit I have kept up and the occasions on which I have told her a deliberate lie can be counted on the fingers of the hand. This training is the guiding principle in my dealings with people (often to my disadvantage for people to-day substitute tact or politeness or some such gentle term for truth). Though I employ now and then the usual untruths like that you have a pressing engagement when you want to avoid some unpleasant man on the whole I consciously try to be truthful. Among the Buddhists again this principle is more consciously followed on the average than among people of other religions. I know personally that those Sinhalese who have taken up business, shop-keeping for example, find the situation very embarrassing. At least in the early stages of their career they are guiltily con-

scious every time they break the precept. Of course Time and Success make them into hardened old sinners and then even Buddhism must acknowledge defeat.

Then there is the fifth and last precept that the Buddhist layman must observe. It is to abstain from the use of intoxicants. Here, as well as in the observance of the third precept, the influence is somewhat similar to the holy fear of sin that the Roman Catholic religion has been maintaining successfully until recent times. The Buddhist avoids drinks not for medical reasons not for moral reasons in the prevalent sense but because it is sinful, the Buddha has asked him to abstain from it. Under British rule the drink evil increased in Ceylon in spite of Buddhism but I am glad to say that due to the efforts of some very prominent Buddhists, chief among them Mr. A. V. Dias, most of the taverns and liquor shops are being closed down not arbitrarily which would have been undesirable, but by the majority option of the local inhabitants.

I have thus tried to show without exaggeration and truthfully the extent and the subtle ways of the influence of Buddhism in our lives. If we in Ceylon retain yet any signs of civilisation believe me it is due solely to the influence of Buddhism. Buddhism, (I am familiar with it more on the practical side) is a very practical religion. It is adapting itself very well to the changed conditions we are called to face in this age of change. Adapt is not quite the suitable word. I should say "influence." It influences modern conditions in such a way that neither are we like some godless peoples absolutely engulfed by the wave of Western materialism and new thought, nor at the same time are we as is happening in India called upon to make an obstinate boycott against any reasonable modern progress.

And I have no hesitation in saying that if once more you in India can be brought to follow the teaching of our great Ancestor either in spirit or in outwardly form as well, it would not be very long before many of the acute problems of India like communal feelings, caste distinction, sex inequalities, it

will not be very long that they will vanish into thin air, even as a mist melts before the rays of the sun.

Truly a prophet is not honoured in his own country. But when the honour of that prophet has transcended the boundaries of his own country, when his adherents are found at the four ends of the earth, when three-fourths of the world claim him as their spiritual sovereign, surely then do you not stand self-condemned in the eyes of the world in refusing to acknowledge your kinship, in keeping the door shut in the face of your own brother.

For though Time has cast its mystic halo around him transfiguring his native features, for though the faith of adoring millions have removed him from all contact with the soil of Mother Earth, remember, you sons of Bengal, that he was one of you, the skies that inspire you inspired him: the forests and rivers that gladden your hearts gladdened him: the soil that nourishes you to-day nourished him: and the paths your feet walk upon may perhaps be the very same he must have trod during those forty-five years of his incessant ministrations. Remember that to no one else on earth more than to you of Bengal, young men of the dreamy eye and soft voice, you with your flowing *toga*-like robes, to no one else does he belong more than to you: to none on earth should his memory and teachings be more dear than to you of Bengal. Are you not proud?

*A lecture delivered at the Maha-Bodhi Hall, Calcutta, on
27th March, 1928.*

THE PLACE OF REASON IN RELIGION

Most of the great religions of the world—Christianity, Islam, Hinduism and Zoroastrianism—assign to faith the place of honour. Reason is relegated by them to a back-seat. To Christianity, however, belongs the distinction of holding reason in positive derision. Thomas á Kempis states in his great

book "Of the Imitation of Christ" which is held in the highest esteem by all the Churches: "All men naturally desire knowledge; but what availeth knowledge without God?" Again: "Cease from an inordinate desire of knowledge, for therein is much distraction and deceit." He taught that nothing could be gained by studying subtleties. Why should we bother about *genera* and *species*, about the movements of the heavenly bodies when we can profit more by forsaking all things for the Lord's sake? This view is derived from the Bible itself. After creating man, Jehovah forbade him to taste of the Tree of Knowledge. Said Solomon: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." As Mr. Reginald Rynd stated in the *Nineteenth Century Review* for June, 1925: "Throughout the New Testament intellectualism is regarded as an enemy of faith." Wisdom is associated, in Christianity, with the Serpent—the Devil. Jesus displayed supreme contempt for the literate people (the scribes) of his time, describing them as hypocrites, blind guides, fools, whited sepulchers, serpents, vipers, and as men destined for hell. Nowhere has he laid stress on human improvement or on the diffusion of knowledge as a means open to mankind for attaining happiness. Paul, indeed, advised the Thessalonians to prove all things and to hold fast to that which is good. He was not concerned with the truth, but with what was "good" in his own spiritual view. Peter the apostle of Jesus taught the faithful that when asked by inquirer for a reason they should refer in humility to the hope (founded on faith) that inspired them. Thomas Middleton, an Elizabethan writer, said:—

There's nothing makes man feel his miseries
But knowledge only: reason, that is placed
For man's director, is his chief afflictor.

The Church wields a mighty sceptre and exercises an enormous influence in the West. It is not to be wondered at that its influence is visible in the mentality of many people of the highest rank in Europe and America. A single specific

instance will illustrate our meaning. Of G. K. Chesterton we are told by Mr. Gardiner in "Prophets, Priests, and Kings" that he hates modernism and science in all their aspects, and that he tends more and more to find refuge in miracles and mediævalism. G. K. C., we are further told, "is capable of believing anything that the reason repudiates, and can stoop on occasion to rather puerile juggling with phrases in order to carry his point." The thinking of orthodox men of all religions is still on a mediæval level. This constitutes the greatest riddle of modern civilization. "How can those minds be constituted", wrote Mr. William Archer, "which can live simultaneously in the manhood and in the infancy of knowledge and thought?"

Closely connected with the supremacy of faith is the principle of obedience to the authority of religion, which shows itself in many religious systems but which constitutes the special feature of Christianity. The Church has enforced in the West for a thousand years a system of education which is (as Mr. Edmond Holmes has stated in the *Hibbert Journal* for April, 1926) on principle dogmatic, dictatorial and severely disciplinary. In this system "obedience—passive, unquestioning, exact, unintelligent—is the one thing needful". The existing position was well indicated by the *Church Times* in November, 1926, when that influential religious paper said that he who refuses to obey the rules of the Church "morally forfeits all privileges to which the obedient children of the Church are entitled." It is only in the very limited circle of advanced thinkers in the West that "the notes of authority, of undoubting conviction, of assured belief, which have marked the greater preaching of the past" are now (according to the Bishop of Durham) largely absent.

Let us now turn for a moment to Hinduism. The special feature of this religion is that its teachings are adapted to the needs of the various degrees of mental development attained by its adherents—ranging from the crudest fetishism to the

subtlest conception of a Power which pervades and moves the universe. There are two well-recognised religious schools, one of which prescribes salvation through faith and the other through the reasoning faculty (*Jnan*). The followers of the first school, forming the less advanced sections of the population, are by far the most numerous. When Alberuni, the great Moslem scholar, came to India about a thousand years ago, he noticed that Idol-worship was confined to the vulgar, uneducated Hindu masses. The intellectual stagnation which prevailed during Moslem domination resulted in the extension of such mode of popular worship to the superior strata of Hindu society. A hundred years ago Rammohan Roy had to draw the attention of the learned Pandits to the forgotten pages of their sacred books which taught the highest form of worship that mankind has yet devised. There can be no doubt as to the trend of the higher teaching of Hinduism. The spirit of the Vedas may be observed in the aspiration: "Wisdom at eve, wisdom in the morn, wisdom at noon, wisdom with the rays of the sun, wisdom with prayer, we plant in ourselves." The Gayatri or daily prayer of the Hindus is nothing but an invocation to the Deity for the sublime gift of knowledge. The Geeta states:

Tamas, dark brood of Ignorance, befogs all souls that
bodies wear,
And binds the Man through link set up with
heedlessness and sloth and sleep.

The same Hindu scriptures state: "Ignorance is the root-cause of all Illusion. As long as man avoids reason and clings to unreason so long will his position remain undistinguishable from that of the lower animals."

Buddhism is perhaps alone amongst the older religions of the world which clearly recognises the modern principle that it is within the limits of the finite and the knowable that the whole of man's duty and happiness must be sought.

Busy not yourself anxiously and unprofitably
About other worlds, Gods, souls, spirits or demons;
Of thy coming hither and from whence;
Of the soul's existence;
And if it be, of its going hence, when and unto where,
Nought is proven; all this is unknown and unknowable,
Whilst the duties of life are substantial and urgent.

Buddhism is indeed the only religion which is unconcerned with dogmas, which is based on pure morality and which may be truly said to constitute a way of life.

India's present need has been well indicated by Mr. Aldous Huxley :

A little less spirituality, and the Indians would now be free—free from foreign domination and from the tyranny of their own prejudices and traditions.

Whatever may be said of those who are attempting to set him up as the expected Messiah of the Second Advent, Krishnamurti himself hit the right nail on the head when he said the other day : "There is hardly a country in the world on which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it and everything else which keeps India back today will melt away like the morning mist." If the enlightened section of the world seriously seeks the real welfare of mankind it could attain that object only by abandoning the old traditions which have come down to them from their undeveloped ancestors and by recasting religion on modern, rational lines. Tennyson has expressed the same idea pithily in the following lines :

Ring out the old, ring in the new.
Ring, happy bells, across the snow :
The year is going, let him go;
Ring out the false, ring in the true.

Sir Arthur Helps complained, in "The Companions of my Solitude", of his own Church as standing upon foundations which needed more breadth and solidity, "both as regards the hold it ought to have on the reason and on the affection of its members." He added : "As to the hold upon the

reason : suppose we were taught to study scientifically, up to a certain point, something that admitted of all the lights of study ; and were then called upon to take the rest for granted, not being allowed to use to the uttermost the lights of history and criticism which have been admitted at first : how very inconclusive the so-called conclusions would appear to us." An eminent modern writer, Benjamin Kidd has said : "In the course of my life in which my experience has been considerable I have never known an Englishman who *really* believed any of the dogmas of the Christian religion *through his reason.*"

S. HALDAR.

ICONOGRAPHY OF THE BUDDHIST HINAYANIST CAVES OF WESTERN INDIA.

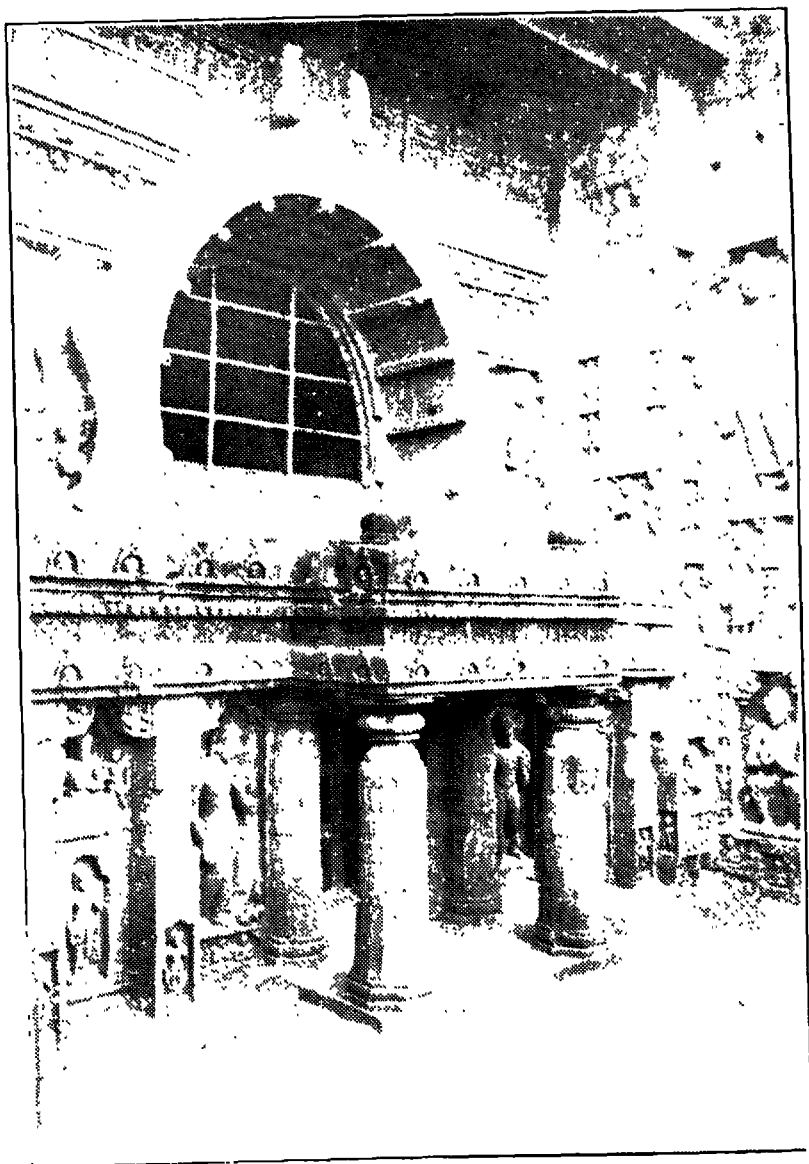
BY PROF. N. K. BHAGWAT, M.A.

(*Illustrated*)

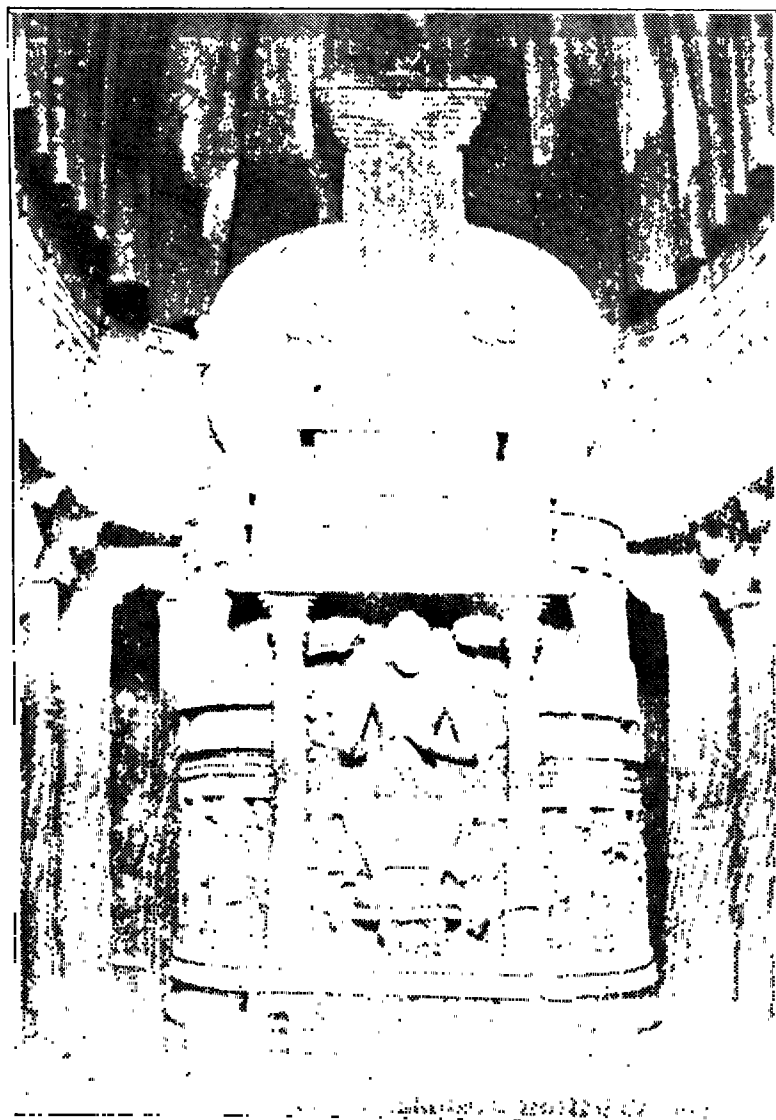
INTRODUCTION.

The idea of undertaking this subject of Iconography had its origin in my visit to Ceylon in March 1920. I passed nearly three months and a half in that Island. My object in going there was to see the life of the Buddhists, both the laity and the priest, and their institutions. The Buddhist Kings of Ceylon had wrought stupendous works for the comfort and convenience of the Buddhist monks. The ruins of those works are now made accesible to the tourist and the antiquarian.

The second circumstance that prompted me to take up the problem of Iconography was my visit to Sanchi. Sanchi claims to be one of the few Buddhist sacred places that are endowed with a hoary antiquity. The Sanchi Stupa (Vide : Illustration (a), unrivalled by any other in India by its exquisite art and historical authenticity, is the first memorial of the Hinayana Buddhism. In fact, it is pre-Asokan in point of chronology. Its character as the Hinayānist tope is past doubt.



AJANTA CAVES
Illustration "f"



STUPA AND IMAGE OF BUDDHA
Illustration "f"

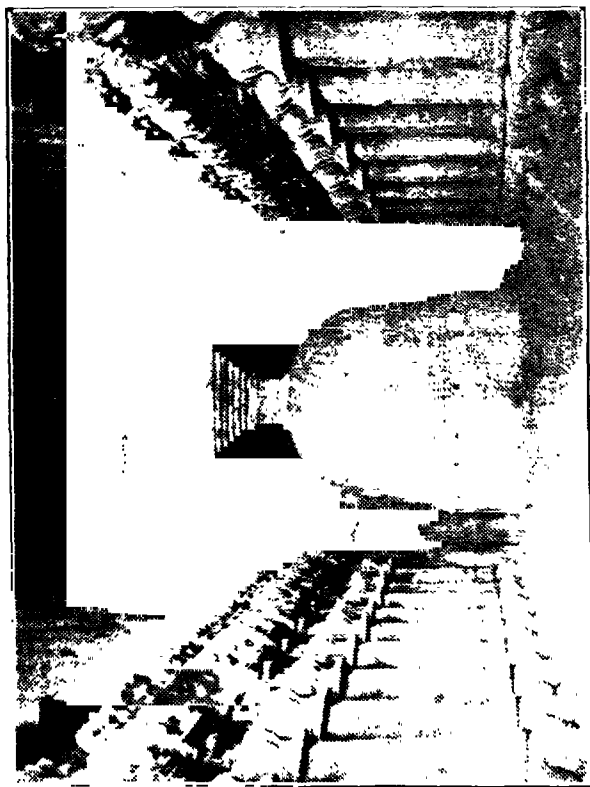
The third circumstance that prompted me to undertake this question of Iconography is my study of Pāli literature. I am one, who believe the authenticity of Pāli Canon, as it was finally fixed at the third Sangāyanā in the time of Asoka. In Pāli literature too, references to the Stupas, Chaitiyas, the halls for the Bhikkhus, the Vihāras, the Jantagharas are frequent. It is further known that Pāli represents the Hinayana school of Buddhism. I therefore thought that if I could find out the Hināyānist Caves of Western India and could distinguish them from the Mahāyānist ones I can certainly apply to them the tests that are given in Pāli. My knoweldge of Pāli, has indeed enabled me to find out the Hināyānist Caves and my results, after inspecting them during the year under report, are embodied in this report. Of course, the results are not exhaustive in themselves, as also all the Caves of Western India could not be seen. The work requires to be further carried on and extensive enquiries have got to be made. After the work of bringing to light these ruins by the authors of the "Cave temples of India" was accomplished in 1880 A.D., much light has been thrown on Pāli literature and Buddhism, and the work has got to be re-examined. This is a huge work, the difficulties of individuals like myself, specially the monetary ones, are insuperable ; and yet out of love for Buddhism, I have undertaken this work and the results are now placed before the readers.

2. A faithful study of Ceylon excavations and the ruins of Anuradhapura will at once make clear the distinction between the two types of excavations. In Ceylon, Stupa or the Dageba became the central place and around it all the buildings and architectural and sculptural arts were exhibited. The stupendous Dagebas of Abhayagiriya, Ruwanweli and Jetawanarāma will convince one that Stupa was the central object of care and solitude and in fact it was the basis for the display of other architectural works. In India, on the other hand, with the exception of Sanchi Tope, in other places like that of Karla, Bhaya, Bedsa, Borivalla, (Vide : appendix (B) the Stupa has found a place inside the cathedral hall. The Stupa, though

beautifully worked out, has been superseded by the magnificence of the Hall and the other architectural or sculptural arts. This fundamental difference should be borne in mind before one compares excavations and caves of these two countries.

3. Before going further, it is necessary at the outset to clearly understand the word "Iconography." The Dictionary meaning of the word is: "Discription of ancient images or representations, as statues, paintings, engravings on gems or metals etc.:" (Webster). "That branch of knowledge, which treats of ancient statues, busts, paintings in frescoe, mosaic works, engravings on gems or metal, and the like" (Annandale). This is a knowledge therefore of everything, concerning antiquity. I have understood the word in a broad sense. I have, therefore, summed up my results on various points, like the Stupa, Cathedral Halls, figures, human and semidivine carvings, frescoes, plasters and capitals, rail-patterns arches, symbols, animals, water-cisterns, etc: All that is important and as such associated with the Hinayānist Caves of Western India, has been taken into account and deductions drawn after summarising them.

4. The next point, that requires elucidation is how to distinguish the Hinayāna Caves from the Mahāyāna ones. All the caves that we find dotted over the face of Western India fall into these two main groups. Now, the test that archæologists have applied to these is based upon a certain assumption. They are agreed upon a certain point. The Cave of the "Lomāsa Sage (Rshi)" in Northern India and which is included in the Barbara Group (Behar) (Page 39—"Cave temples of India") is regarded as having certain architectural peculiarities which are in common with the Sudama Cave which we know was excavated in the twelfth year of Asoka. The Sudama Cave and the Lomāsa Rshi Cave, have been settled to be the specimens of early architecture. Now, the date when Asoka lived is fixed, as also we know Mahadhammarakkhita Thero was sent to Maharastra for the pro-



KARLA CATHEDRAL HALL.
Illustration "g".

pagation of the Buddhist Faith, and when he came to this side, naturally, after the introduction of Buddhism in Maharashtra, the votaries must have imitated the style of the Northern Buddhists. It is said that the cave of Bhaja (Vide : appendix :—B and illustration (b)) is the best specimen of the early cave and it compares most favourably and faithfully with the Sudama and the Lomās Rishi Caves. The caves that are generally plain in style and are devoid of images of Buddha for worship may generally be said to belong to the Hināyana. The Chaitya caves are sculptured indeed on the facades, but the ornament consists solely of the rail pattern, and models of the horse-shoe arch, which formed the front of the temple (Vide : appendix :—B and illustration (d)) human figures are rarely introduced. The sculpture never grows in abundance. In the assembly hall as well as in the Chaitya Cave, the only object of worship is the Dageba. It is only when Mahayanism became the dominant sect that we find that the images gradually superseded the earlier Dageba or relic-shrine, and Bodhisattas like Avalokiteshwara, Vajrapani, Tārā, etc., came to be entertained. Gorgeous Halls, Chauri bearers, reliefs, columns with capitals and bases, frescoes etc.; came to be a fashion, and the simple and almost puritanic character was entirely lost. This way of distinguishing the Hinayāna from the Mahāyāna is also confirmed by references to the Pāli Literature. In the Mahā Pari Nibbāna Sutta of the Digha Nikāya, reference to the Stupa is for the first time made. The Buddha has allowed the Stupa in the case of the Samma Sambuddha and the Universal Sovereign (Cakkavatti). Again we know after Gotama's death, also, his ashes were distributed among eight claimants each of whom built a Stupa to enshrine his respective share. This literary reference to the Stupa goes to show that, so far as the Hinayāna Buddhism was concerned no other subject, excepting the Stupa, was regarded as worthy of receiving respect and veneration. The followers of that sect, therefore, had recourse to such buildings or cave architecture, as was in thorough agreement with the teachings of Gotama's religion.

With such ideas as contained in §4, I visited such caves during the year under report, as were Hinayānist in character. I examined the group of caves at Karhada (Satora district); Wai (Satora district); Junnar, Karla, Bhaja, Bedsa and Shelaravadi (Poona district). These caves added to those at Nasik, completed my survey of the Hinayānist Caves of the Western India. I further visited Elhera and Kenheri Caves for the purpose of finding out the intermediate stage between the Hinayāna and the Mahāyāna. The Cathedral Cave at Kanheri (Vide : appendix :—B) gives one an idea as to how such caves were treated of as mere matters of decoration rather than as matters of necessity. While the one of Ajanta (Vide : appendix :—B and illustration (f)) shows how the Stupa was gradually giving place to the image of the Buddha. I also incidently derived much help in this connection by my visiting the Saranath Monastery (Benares) and inspecting the peculiarities of the place.

6. I shall now sum up my views, on a general survey of the caves that I visited under the following heads :—

(a) The Stupa or the Dageba : I believe all the Dagebas that I saw in the Caves of Western India, are well executed. The one at Karla is simply superb. The Bhaja and Bedas Stupas are plain and yet dignified. Even the Karhada Stupas though simple are yet charming. For Karla (Vide : appendix : B and illustration (g)). The passage for circumambulation is a common feature. T-shaped decorations are indeed a novelty ; in Ceylon the Stupa is surmounted by an altar. At Wai, for instance the Stupa is very simple and hence it could be converted easily into a *Lingam*. A number of Stupas that one sees at Bhaja, are indeed exquisite.

(b) Cathedral Halls : The Halls, which contained the Stupa are variously met with. Generally, however, Karla, Bhaja, Bedsa and Junnar Halls have got the peculiarity of columns and long aisles. In Karhada Cave, there are no columns. Yet in these halls, there are cells. In Shelarvadi, the hall, now occupied by the Shivalinga, has cells on both

sides : besides the hall itself is differently formed. The columns with their capitals superbly decorated, form a speciality. [Vide : appendix B and illustrations (g & h)]. It is a question whether in the Chaitya halls Buddhist monks were allowed to stay.

(c) Figures : Human. The best specimen of this is found at Karla in the big hall on the capitals of the columns or outside [Vide : appendix :—B and illustration (g)]. On looking at their handsome forms, atheletic bodies, well-turned arms, straight nose, one wonders whether the conception of these figures presupposes any foreign influence. The men and women as well are quite happy. Can these have some meaning? I believe in a big hall for worship the presence of these couples, has some deeper significance. They are the people who have attained good states after their death. A meritorious man, observing the Dhamma faithfully, gets a good place in the heavens, and these are represented as the denizens of heavens, and their presence there is intended to serve as an incentive to people to be more religious. They are happy both in body and mind. At Bedsa, however, the capital is purely decorative, having a number of animals and a man and a woman riding them. (Vide : appendix :—B). At Karhada in one of the caves facing the Koina valley, there is a human figure, over whom are seen moving semi mythical beings. (Vide : appendix :—A and Notes page 4). There, the object may perhaps be to commemorate the donor, who has brought into existence the Cave and the Stupa. At Lohara (wai) also there are figures—man and woman together—seated on a seat. Over and above these, there are in some caves—winged beings, semi-mythical ones, and Dwarapalas. In connection with the latter it may be remarked that in Ceylon, there are the Yakshas and Yakshinis that are seen at the entrance of a *vihara* one on each side. (Vide : appendix (D)). In India, they may be too, since they are mentioned in the Pāli books (e.g., Sutta Nipata).

(d) Sculptures : although there is noticeable sculpture, yet I do not think it had been regarded as a necessary feature of

the old caves. At Sanchi, Amaravati or Bahrut, one finds beautiful specimens, also bas reliefs. At Bhaja alone, I think there is a Bas relief in two parts (*Vide*: appendix (B)). As regards its interpretation, Fergusson has something to say. (To the left *Vide*: illustration). He says about the one, which is to the right, that it may be Indra riding his elephant Airāvana, but as I have already shewn in my notes (*Vide* appendix (A)) I believe it to be Mara, who, with his army, wants to attack the Adicca Bandhu (the Buddha). The other relief represents the Sun. Driving a chariot (*Vide*: appendix (B)).

(e) Episodes and life of the Buddha or Jataka tales had not as yet become subjects of representations for visual instructions, although one cannot but think that Jataka tales were becoming popular and at Karla, outside the Hall, to the right, as one enters it, there is the presentation of the story of the Mruga (antelope). But, so far as the primitive caves of Western India are concerned, there is no decided advance—why even an idea conceived—regarding this side.

(f) Pilasters and capitals of Halls or outside. It is worthwhile nothing down the various shapes of the bases of columns. We have got the Lota shaped base, as at Shelarvadi or cushion sized base, while as for the capitals they are diversified. Human figures, animals, etc. The Asoka pillar has on its capital three lions. It is worth-while considering the origin of this art. Is it Indian or foreign?

(g) Rail Patterns:—Ornamental rail patterns, which are most remarkable at Bharut, Sanchi and Amaravati, are not visible in these caves, excepting the one at Kanheri and the other at Nasik; but as regards horse shoe arches they are quite common in the caves of Junnar, one at Karhada, Karla, Bhaja and Nasik. It is really a wonder as to why in one cave only—and that too on a wall (*Vide*: appendix (A) notes page 4). These should be discoverable: but the railings are a marked proof of the fact that the caves belong to the Hinayāna sect. (*Vide*: illustration of Sanchi appendix (B)).

(h) The value of Symbols in Buddhism is very great. As

long as the idea of elaborate imagery, paintings and reliefs, had not come into vogue so long the primitive Buddhism thought of Symbols—e.g. The wheel of the Law, Trisula, Lions, trees, are often visible in these caves. The two pillars at the Karhada cave (*Vide*: appendix (B)) have Lion and Chakra wheel on each, and I have shown in the notes that the mere symbols show one complete sentence from the *Majjhima Nikāya*. Lotus flower is the symbol of Purity ; Bodhi-tree under which Gotama attained Buddhahood, is quite common. As for the Trisula, it cannot be said to be Buddhistic in origin.

(i) Animals : There are a number of animals, met within the caves. At Shelarvadi, there are elephants, lions or tigers. Antelopes, monkeys are seen. So also bulls and horses. These animals found a place there to add grace and beauty to the whole structure. Some of the animals have some sense. The elephant, for instance, is famed for self respect and fortitude. An Arhat is often called a Naga (elephant). In Ceylon excavations, the elephant has played a prominent part. A bull, again, is regarded as a constant sufferer (e.g. "Cakkamva vahato padam" (Dhammapada)).

One of the architectural features of the Buddhist caves is water cisterns (Pokkharam). In Ceylon, there are very beautiful cisterns discovered. In India, however, I found them to be quite simple in character. It is generally a gift and many such gifts are recorded in the caves of Bhaja.

The most important acquisition that I came across was to see the process of absorption, to which Buddhism was subjected in India. It was that Buddhism was absorbed in Hinduism. At Karhada, Junnar, Shelaravadi, and Wai, I found how Stupas or Caitya Halls were appropriated by the Hindu Pantheon. At Karhada, an idol of Vithoba is installed with a Stupa at the back ; at Wai, a huge Shivalinga was carved out of a Dageba ; at Shelarvadi, a Stupa had to go away to make room for a Shivalinga ; at Junnar, a Cave is appropriated by Tuljadevi ; an idol of Ganapati is installed—

perhaps carved out of a Stupa in a Buddhist Lena ; at Ellore by the side of a Stupa, Vishwakarma is carved out. Thus, simple caves of primitive Buddhism, devoid of any figures or imagery as they were, could be easily appropriated by the Hindus, after the decadence of Buddhism. New gods came to occupy the places, where Buddhists once resided. This absorption of Buddhism in Hinduism is more clearly visible in the process by which Stupas were converted into Lingam. It is very easy to convert a Stupa into a Linga ; and Palkeshwor (Wai) is a vivid proof of this process. Shaivism grew powerful at the expense of Buddhism. Again, I came to find that in majority of cases, these caves being lonely, solitary and far removed are generally tenanted by a Bairagi or a man who professes the Natha sect. They reside at such places and thus also the Natha sect, in a way, may have been a degenerate form of Buddhism. This point requires further elaboration and corroboration. Suffice it to say that the ruling spirit of Pauranic Hinduism with its idol worship and temples, is to a great extent moulded by Buddhism and the cave temples of Western India, belonging to the Hinayāna, facilitated its path.

Conclusion :—

These are the results of my researches. I think the results that I have arrived at—at any rate some of them have been checked by me with my knowledge of Pāli. I have given other reasons than what are given by archæologists. I have shown the difference between the Hinayāna and the Mahāyāna sects. Their probable age has been touched upon. Their examination has been carried on on independent lines and divergences shown, where I have diverged from them. The nett results of this examination and inspection have been embodied in this paper. Pāli scholarship and Pāli Researches are a costly luxury. No doubt the West can undertake this because it has the means, the necessary funds and facilities. The difficulties of a Pāli Research Scholar are insuperable. There is a widespread ignorance in India about the different currents, that go to form one big stream of Hinduism, and,

to my belief, Buddhism is one of the most powerful and of abiding importance. It is the sacred duty of India to bring to light the enormous debt that she owes to Buddhism in reshaping the destinies of Pauranic Hinduism and the present paper is of the ways of carrying it out. Hinayāna Buddhism is not known by the Indians, and Ceylon, to my mind, will extend her helping hand in unravelling it and thus enable the Indians to study her Buddhist excavations and bring them to light. I have been benefited by my tour in Ceylon, and hence I have given expression to my interpretation of the excavations, which I have placed before my readers. (We regret that some of the illustrations could not be reproduced as the originals had faded away. The appendix and notes referred to will appear in our next issue.—*Ed.*)

BUDDHA IDEAL

HOW TO LIVE IN BUDDHA.

BY A BUDDHA—IDEALIST.

1. Verily, I tell unto you, ye men and women of the world, whatever be your land, race, creed, colour or language, that in order to live a life worthy of man, you must live in Buddha or in other words, in the ideal of Buddha's life.

2. Verily, I tell unto you, ye men, that in order to live in Buddha you must look upon all women as your mothers, sisters or daughters.

3. Verily, I tell unto you, ye women, that in order to live in Buddha, you must look upon all men as your fathers, brothers, or sons.

4. Verily, I tell unto you, that in order to live in Buddha, you must banish lust from your minds.

5. Verily, I tell unto you, that in order to live in Buddha, no man or woman should marry, more than once in life and be content with widower-hood or widow-hood.

6. Verily, I tell unto you, that in order to live in Buddha, you must look upon marriage as the most serious event of your life, uniting another human being for spiritual advancement and propagation of the species and not as a means for sexual enjoyment.

7. Verily, I tell unto you, that no man or woman will live in Buddha, if he does not banish lust from the mind, whether married or unmarried.

8. Verily, I tell unto you, that no man or woman will live in Buddha, if one marries, without fully realising the serious responsibilities of parent-hood.

9. Verily, I tell unto you, that any one can live in Buddha, married or unmarried, provided one lives a chaste and pure life.

10. Verily, I tell unto you, that men and women will not live in Buddha, if they enter into married life without having fitness for parent-hood.

11. Verily, I tell unto you, that in order to live in Buddha, neither the husband should lord it over the wife, nor the wife over the husband, but both live as one person, united through love for all eternity.

12. Verily, I tell unto you, that both polygamy and polyandry are inconsistent with the life in Buddha.

13. Verily, I tell unto you, that divorce is inconsistent with the life in Buddha.

14. Verily, I tell unto you, that unfaithfulness on either side will necessitate separation, but will not justify a fresh marriage, if one wishes to live in Buddha.

15. Like Birth and Death, marriage should come only once in one's life-time.

16. Verily, I tell unto you, that in order to live in Buddha, you must look upon properties of others as worthless pebbles.

17. Verily, I tell unto you, that in order to live in Buddha, you must think pure thoughts, do pure deeds, speak pure words, or in other words—live pure lives.

18. Verily, I tell unto you, that man lives in vain, if he

makes no effort to live in Buddha, and one can live in Buddha by thinking pure thoughts, by abstaining from all evil deeds, by doing good to all and by keeping one's mind free from impurities.

19. Verily, I tell unto you, ye parents, guardians and teachers, that you will fail in your duty, if you do not teach your children, wards and students, how to live in Buddha, as soon as reason begins to dawn upon them.

20. Verily, I tell unto you, ye Buddhists, Christians, Hindus, Moslems, Sikhs, Jains, Brahmas, Shintos, Confucianists, Animists and Totemists, that every one of you can live in Buddha, if you will only live pure lives.

21. Be ye Dark or Brown, White or Yellow, Blue or Red, ye men and women of the world, to whatever country you may belong, whatever language you may speak, you can all live in Buddha, without sacrificing your nationality, provided you live pure lives, and abstain from injury to all sentient creatures, either for food or for sacrifice.

22. Verily, I tell unto you, that in order to live in Buddha, you must make love the corner-stone of your life, love for the family, love for the nation, love for entire mankind, love not only for beasts and birds, but for trees and plants as well, —an all *embracing* universal love.

22. Verily, I tell unto you ye men and women, of the world, that in order to live in Buddha, you must be pure not only in your mind, but in your body also, and robe yourself decently, live in cleanly houses, in the midst of cleanly surroundings.

23. Verily, I tell unto you, that no one can live in Buddha by living in the midst of filth and dirt, nor by eating filthy and dirty things.

24. Verily, I tell unto you, ye men and women of the world, that in order to live in Buddha, you must set some ideal before your mind and when you shall have realised it, have higher and higher ideals, till your ideal becomes as encompassing as the sky itself.

25. What do you worship, ye men and women of the world? Is not the God or Gods you worship, the ideal or ideals of your life?

26. Verily, I tell unto you, that this quarrel about God or Gods, is vain and foolish ; and no one can live in Buddha, if he hates another for worshipping in his own way, for speaking his own language, and for eating and dressing in his own way, and for retaining his own national habits and manners.

27. Verily, I tell unto you, that pure thoughts, pure deeds, pure speech, and love for all, constitute the essentials of all true religions and no one can live in Buddha without them.

28. Verily, I tell unto you, ye men and women of the world, that one must be taught to find unity in the midst of diversity, and to realise that one *Law* pervades the whole universe before he can live in Buddha.

29. Verily, I tell unto you, ye men and women of the world that love is the Law of the universe, and one must live in love for the Universe before he can live in Buddha.

30. Verily, I tell unto you, ye men and women of the world, that universal Co-operation keeps the universe going on, and one must realise it mentally and strive to act up to it in practice, before he can live in Buddha.

31. Verily, I tell unto you, that before one can live in Buddha, he must know that Buddha is the Eternal Ideal of which the universe is the external manifestation, in whom it is living, moving and having its being for all eternity.

32. Verily, I tell unto you, ye men and women of the world, that one and all of you can attain Buddha-hood, if you make it a point to live in Buddha.

33. Verily, I tell unto you, that it is foolish to question whether one lives after death, for can you point out any thing which dies or is annihilated?

34. Verily, I tell unto you, not even a particle of dust ever dies, and how can the Buddha-Ideal, in which the

universe lives moves and has its being ever die, and how can you, the inheritor of that ideal ever die?

35. Verily, I tell unto you, that it is foolish to ask, whether man is born again after what is called death, for can you point out a single thing in the universe, material or immaterial, which is not coming into existence again and again.

36. Verily, I tell unto you, that it is foolish to ask, whether your personality will vanish after death, for nothing vanishes, but only undergoes change—both matter and non-matter.

37. Verily, I tell unto you, that just as an old man lives in the new-born babe, without knowing the personality of the new-born babe, so the new-born babe lives in the dead old man, without knowing the personality of the latter, but verily, I tell unto you, that one can know every thing, when one reaches Buddha-hood by living in Buddha.

38. Verily, I tell unto you, ye dominant nations of the world that you can not live in Buddha by making slaves of other nations, for slave-owners are worse than slaves—being as they are slaves of passion and greed.

39. Verily, I tell unto you, ye subject nations of the world, that in order to shake off the shackles of slavery, you must live and move and have your being in Buddha.

40. Verily, I tell unto you, ye men and women of the world, that in order to live in Buddha, you must not kill,—neither man, nor beast, nor bird, nor reptile, nor worm, nor any sentient creature howsoever harmful you may think them so long as they do not harm you, but if you injure them for the sake of your own protection, you do not cease to live in Buddha.

41. Verily, I tell unto you, that in order to live in Buddha, you must not kill even the tiger, the lion, the bison, the leopard, white wolf, the buffalo, the rhinoceros and other *denizens* of forest, either for food or for pleasure.

42. Verily, I tell unto you, that Mother—Earth has

enough space even for so-called ferocious animals, deadly reptiles and poisonous snakes, and verily, I tell unto you, you can not live in Buddha, if you go out of your way, to kill them, for showing how bold you are.

43. Verily, I tell unto you that it is nothing short of sheer cowardice to kill these animals which possess no arms like yourself,—hook, spear knife or gun—and are living in forests without doing any harm to you.

44. Verily, I tell unto you, that man is in every sense, the undisputed monarch of the world, and responsible to the whole of the universe for the use he makes of the power he has been endowed with and he can not live in Buddha, if he abuses that power.

45. Verily, I tell unto you, that man is the highest expression of the Eternal Ideal. Just as a Buddha is the highest expression of Man-hood; he can "will,"—he can "will not," which no one else—mineral, vegetable or animal being—can do, and it is unworthy of him to abuse that power and bring discord in the Realm of Law, instead of promoting harmony therein, by living in Buddha.

46. Verily, I tell unto you, that the butcher is no more to blame than he for whose sake he slaughters pig, sheep, goat, or ox or cow.

47. Let me ask you—why do you shun blood-shed and why do you shun the butcher's company, ye cultured men and women of the world, for does not the butcher kill for your sake?

48. I ask you again—why do all living things in the field or in the forest fly at the sound of your footstep, ye men and women of the world? The answer is—because you who ought to be their ruler, friend, and protector, bring terror and alarm, by the very smell of your body. Shame shame to you! ye cultured rulers of this earth!

49. Verily, I tell unto you, that not only what cometh out, but what goeth in, may defile a man, and a man is not

only what he thinks but what he eats as well. Note how liquor turns a man into a brute.

50. Verily, I tell unto you, neither meat nor fish nor egg is man's natural diet, and whosoever eateth them, degrades himself, and can not live in Buddha.

51. Verily, I beseech you, ye cultured men and women of all nations, not to eat meat, unless you can kill the animals yourself, for is it not enough that you degrade yourself alone, and not bring ruin and degradation on ignorant men, who kill for your sake?

52. Verily, I tell unto you, it is foolish for you to ask why should lions and tigers take meat, for do you wish to live the life of a lion or a tiger? Verily not. Then I ask you to live like man and live on vegetable, and then all creatures will look upon Man, as their just and kind ruler, friend and protector.

53. Verily, I tell unto you that though *Mysterious* is the economy of nature, yet this much is sure that you can make yourself either a god, or a beast, just as you like, for you have been endowed with a will of your own.

54. Verily, I tell unto you, ye men and women of the world, that all lower forms of life are under the law of Necessity, which is another name of Compulsion,—the mineral and the vegetable having no perceptible choice at all, and the animal other than man having little or no choice, being under the power of instinct,—but a man is a free agent, and he can make or mar, and he can make a heaven or a hell of this world of ours.

55. Therefore I say, ye men and women of the world, be worthy of yourselves, let each of you be every body's friend and no body's foe, by living in Buddha, who lived for you and lives for you, and will live for ever so that by living in him, you may live as a friend of every thing in the universe.

56. Verily, I tell unto you, ye men and women of the world that you all must earn your own living by work, and not

live the lives of idleness on some pretext or other, if you desire to live in Buddha.

57. Verily, every man has to work in order to live, and the preacher or the teacher too has to work in the way of preaching and teaching and not live the life of idleness, in order to deserve his living out of lay man, but beg he must not, either at one place or from door to door. He may accept what is given, but not degrade himself by begging.

58. If a preacher or teacher gets no voluntary gift he should earn his own living by doing any thing he likes, and nothing will degrade him and verily, I tell unto you, that he will live better in Buddha by working for his own livelihood and devoting his leisure hours to teaching science, art, literature or religions to others, than by begging from door to door for his subsistence.

59. Verily, I tell unto you, that such a teacher will rule over kings even, even if he earns his living by sweeping the streets and by removing filth and dirt.

60. Verily, I tell unto you, no one becomes uncleanly, by making others clean and it is ignorance only which brands such sanitary occupations as lowly or degrading. It is ignorance again, which stands in the way of such people keeping themselves clean.

61. Verily, I tell unto you, no one becomes degraded by any profession other than by that of a slaughterer.

62. Verily, I tell unto you, that a slaughterer even is often a better man, than he for whose sake he slaughters, and why should the ignorant man be punished and the knowing man escape social degradation?

63. Verily, I tell unto you, that the world has not turned deaf ears to the voice of Buddha, and the time is sure to come, when man will live, as he should upon non-injury.

64. Verily, I tell unto you, ye preachers of Buddha-Ideal, that you must work patiently and must show toleration to those, who can not all of a sudden come up to your ideal of

living in Buddha. Love them, show their mistakes and they will gradually live by non-injury.

65. Verily, I tell unto you, ye men and women of the world, that if you can not live by non-injury, you may still live in Buddha, if you try to rise up to the ideal of Non-Injury, by gradually giving up non-injury.

66. Verily, I tell unto you, that although milk is animal food, one can live in Buddha, even if he takes it, if he does not starve the young ones of the mother animals, whom you must treat with kindness and give proper food and shelter.

67. Verily, I tell unto you, ye men and women of the world that you can not live in Buddha, by sacrificing animals to please your God or Gods.

68. Verily, I tell unto you, ye pious and religious men of all countries, that not only you degrade yourself, but also insult your God and Gods by offering flesh and blood to them.

69. Is Kali, the mother of the universe, pleased with the blood and flesh of goats and buffaloes, and are you not, ye worshippers of the Mother, ashamed to turn places of worship into slaughter houses.

70. Verily, I ask you, as it has been asked before, do you really mean to send the spirits of these unfortunate creatures to Heaven, which is the *summum bonum* of your life? If so, why don't you slaughter yourselves and those who are near and dear to you?

71. Verily, I beseech you, ye worshippers of the Mother, not to decieve yourselves. It may be, you are ignorant and superstitious, but I ask you to search your own heart, and it will at once cry out, "kill not, kill not," "killing helps none, it pleases none, neither man nor God."

72. Verily, I beseech you, ye followers of other faiths, for your sake, for the sake of your children, for the sake of humanity itself, not to sacrifice animals. It will not help you to reach Heaven.

73. Verily, I ask you, ye sacrificers, of beasts and birds, does not the sight of slaughter touch the tender chords of your

hearts? Do not your young children not accustomed to such ghastly scenes cry in alarm and shed tears of pity, when the animals to be killed appeal to you, to save them by their piteous shrieks, wailings and looks, mute as they are.

74. Verily, I tell unto you, the spirits of all seers, sages and prophets of the past of all countries, spoke through the lips of Lord Buddha, when he proclaimed to the world, the message of his life, Ahimsa Parama Dharma,—There is no higher religion than Non-Injury.

75. Verily, I tell unto you, ye who make their living as soldiers, that you can live in Buddha, by protecting your country against the oppressions of other nations or even against the tyrants of your own nations, but you must not degrade yourselves by enslaving other nations.

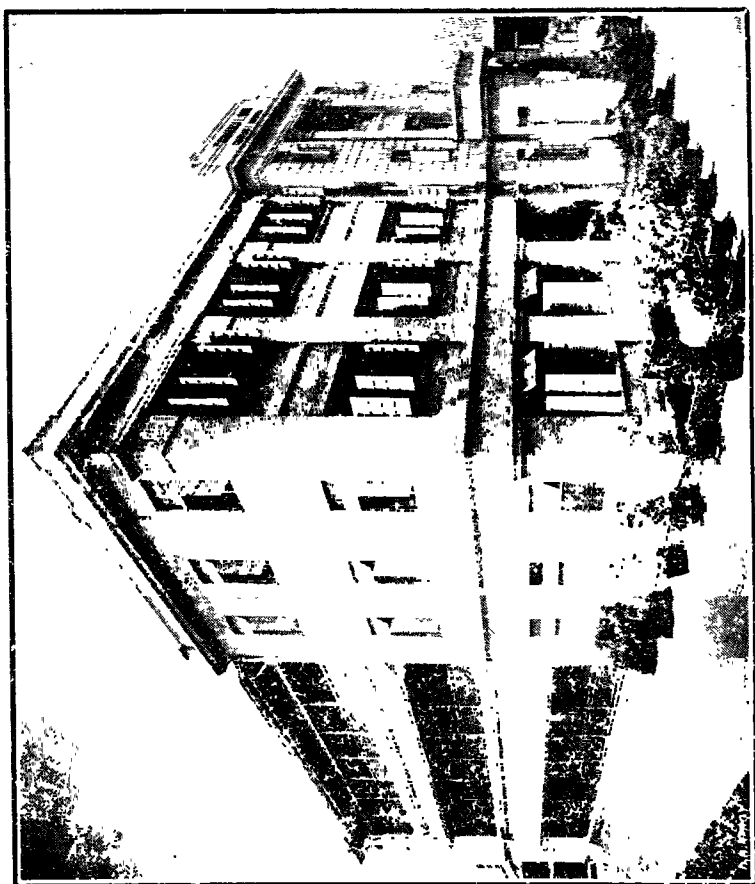
NUMERICAL SAYINGS

CHAPTER XIX: ON FORESTS.

(1) *On Forest-dwellers.*

There are, brethren, these five (kinds of) forest-dwellers. What five? A forest-dweller is stupid and infatuated, a forest-dweller has bad intentions and is overcome by covetousness, a forest-dweller is insane and deranged in mind, one is a forest-dweller (as such a life is) extolled by the Buddhas and disciples of Buddhas, and lastly one is a forest-dweller for the sake of being satisfied with little, for the sake of contentment, for the sake of austere life, for the sake of solitude, making these his object.

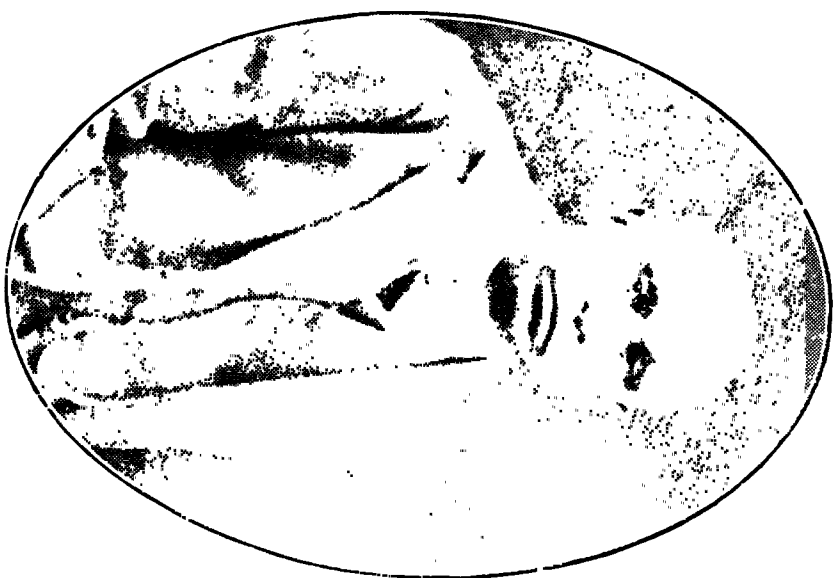
Verily, brethren, there are these five (kinds of) forest-dwellers. Indeed, brethren, among these five dwellers, whatsoever person is a forest-dweller for the sake of being satisfied with little, for the sake of contentment, for the sake of the austere life and for the sake of making these his object ; among



Bai Yamunabai L. Nair, Charitable Hospital, Bombay.
Erected by Dr A. L. Nair, The President of Buddha Society, Bombay



PANDIT SIRO NARAN, Advocate
Leading Buddhist in the Punjab.



A. D. JAYASUNDARA, Esq., Ceylon.
One of our valued Contributors and Translator of Anguttara Nikaya

these five (kinds of) forest-dwellers this is the first, the best, the foremost, the highest and the most excellent.

Just as, brethren, from the cow comes milk, from milk cream, from cream butter, from butter ghee, from ghee come the skimmings of ghee and that is reckoned the best of all: even so, brethren, that person, who is a forest-dweller for the sake of being satisfied with little and so forth is the first and so forth as above.

(2) to (10). *Nine Ascetic Practices.*

- (a) There are, similarly as in above discourse, these five who wear rags taken from a dust-heap.
- (b) There are these five who live at the foot of a tree.
- (c) There are these five who live in a cemetery.
- (d) There are these five who live in the open air.
- (e) There are these five who remain in a sitting posture.
- (f) There are these five who accept whatever seat is offered.
- (g) There are these five who use only one seat at a meal.
- (h) There are these five who refuse food offered after the normal time.
- (i) These are the five who eat from one vessel only at a meal.

[Chap: XIX. On Forest ends].

CHAPTER XX: ON THE BRAHMIN.

(1) *Duties of a Brahmin.*

There were, brethren, these five ancient duties of a brahmin, but they are now to be seen among dogs and not among brahmins. What five? Formerly, brethren, brahmins went only after brahmin-women and not after non-brahmin women. But now, brethren, brahmins go not only after brahmin women but also after non-brahmin women. At present, brethren, dogs go only after bitches and not after other animals. This, brethren, is the first ancient brahmin duty, now to be seen among dogs and not among brahmins.

Formerly, brethren, brahmins went only after menstruating brahmin-women but not after non-menstruating ones. At present, brethren, brahmins go not only after menstruating brahmin women but also after non-menstruating ones. At present, brethren, dogs go after bitches only during the right season, not out of season. This, brethren, is the second ancient brahmin duty now seen among dogs, but not among brahmins.

Formerly, brethren, brahmins never sold or purchased brahmin women, but kept up living together in mutual love for the purpose of continuing the succession of heirs. At present, brethren, brahmins both sell and purchase brahmin women and live together in mutual love for the purpose of continuing the succession. At present, brethren, the dogs neither sell nor buy bitches, but live together in mutual love for the purpose of propagating their species. This, brethren, is the third ancient brahmin duty now seen among dogs but not among brahmins.

Formerly, brethren, brahmins did not lay up treasures of riches, grain, silver and gold. At present, brethren, the brahmins do lay up treasures of riches, grain, silver and gold. At present, brethren, the dogs do not lay up treasures of riches, grain, silver and gold. This, brethren, is the fourth ancient brahmin duty now seen among dogs but not among brahmins.

Formerly, brethren, brahmins sought at eve evening food and in the morn, morning food. At present, brethren, brahmins having eaten to satiety as they please go away with the remnants. At present, brethren, dogs seek at eve food for the evening and in the morn food for the morning. This, brethren, is the fifth ancient brahmin duty now seen among dogs but not among brahmins.

Verily, brethren, these five brahmin-duties are now seen among dogs but not among brahmins.

A. D. JAYASUNDARA.

THE COMING WORLD TEACHER

(ABRIDGEDLY RENDERED FROM MAHA-SAMPINDITA-APADANA-PALI)

The future Buddha Metteyya (Sanskrit Maitreya) prophesied by the then occasionally appeared Perfect Buddha, about sixteen asankheyyas and hundred thousands of world-cycles-ago, passed through the Round of Rebirth fulfilling after the former Bodhisattas the thrice-ten Perfections, and was born among Devas.

Having passed away therefrom he was reborn in this "Good Era" in the charming city of Saṅkassa three yojanas away from Savatthi, as son of Siriwaddhana, a rich and well-to-do householder. With tender care he was brought up and in his boyhood, was educated under a 'world-famed' (Disāpāmoṅkha-cariya) Brahmin teacher: In the course of time his parents died and he became the master of the household.

Now it came to pass that the Exalted One, the Buddha Gotama, in the seventh year since His attainment to Supreme Buddhahood, after performing 'Twin Wonders' under the Gandamba tree He ascended the abode of Deva, wherefrom He, after three months, descended to the city of Sankassa. On this occasion there was a large assembly of Devas and men and one of the most important events that occurred was a long dialogue between the Lord Buddha and the Thera Sariputta. Ariya Metteyya, the future Buddha, who too was in this assembly paid much attention to the questions and answers of the Lord and His disciple Sariputta, and subsequently made resolution to embrace the Holy life.

Accordingly he left behind all his pleasures and betook himself to the Lord Buddha with a large throng of His followers. There he entered the Order, took Ordination, and having studied eagerly became well-versed in Dharma, whenceforth he laid a holy life as teacher to thousands of pupils.

Once he got a pair of worthy cloths offered to the

Sangha by Pajāpati-Gotami. Then he came to the Exalted One and made an awning in His chamber with one of the cloths and with the other a margin to it.

The Exalted One perceived the idea then gleaming in Ariya Metteyya and in the assembly of the Bhikkhus made the following prophesy. He said: "Behold ye, O Bhikkhus, this Bhikkhu who has now made an offering with a pair of cloths. This Bhikkhu's in this "Good Era" will become like myself a Perfect Buddha Metteyya by name. The present city of Benares will then be known as the Kingdom of Ketumati, in which there will then reign a monarch Sankha by name. His chaplain will be a Brahmin called Subrahma, to whom from his wife Brahnavati, the coming world-teacher Metteyya will be born. It is under an iron-wood tree that he will attain supreme Enlightenment."

The Bodhisatta Ariya Metteyya, having listened to the prophesy of the Lord Buddha, became glad at heart, was thrilled with joy, and performed thenceforth more earnestly the duties of a recluse and at his death was born in the celestial abode Tusita.

[The present era is the fourth sub-cycle of this Great Kappa which consists of sixty-four sub-cycles. It is said that during the waning half of the succeeding sub-cycle when the duration of man will be about 80,000 years; the Metteyya, the world teacher will appear.]

BHIKKHU B. ANANDA METTEYYA.

MY TRIP TO BURMA.

Fascinating account

of a

beautiful people and country

By PANDIT SHEO NARAIN, Advocate.

See Next Number.



RELICS OF BUDDHISM IN NORTHERN BENGAL.

BY SUSHILCHANDRA GUHA KHASNABIS, M.A.

Varendra or North Bengal was the home of the great kings of the Pāla dynasty. We have it recorded in Taranath's Tibetan works that the Pālas were originally the inhabitants of Varendra whence they carried their victorious arms far and wide.* We learn from the various inscriptions of the Pāla regime that the Pālas were Buddhists—even the first king of the dynasty, Gopāla being declared as "one whose dirt of ignorance was washed away by the clear water of the river of Sambodhi-Vidyā or Enlightening Knowledge"† Therefore it goes without saying that Varendra was a strong-hold of the Buddhists who flourished under royal patronage. The great Buddhist university—Jagaddal Mahāvihāra was established and the whole tract must have been covered with a net-work of Vihāras and Samghārāmas for the Buddhist bhikshus. Archæological survey carried out in Bengal proves satisfactorily that the districts of Dinajpur and Bogra still possess dilapidated edifices which must go back to the days of the Pālas (vide List of Ancient Monuments in Bengal, revised and corrected up to 31st August, 1895). As for example, I may mention here the ruins at Bānaged in Dinajpur and at Mahasthān-gad in Bogra. An inscription found in the midst of the debris at the former place bears the date 888 Saka era according to one theory (Vide Gauda-Rāja-Mālā, R. P. Chanda, page 36). I intend to give here the account not of any one of the dilapidated edifices which might be regarded as relics of Buddhism, but of some of the religious observances, still existing in Vārendra as living relics of the great religion which has been to all intents and purposes obliterated from the land of its birth. The most

* Vide S. C. Vidyabhusan's "A History of Indian Logic, App. D.

† Vide A. K. Maitra's Gauda-Lekha-Mālā, page 56.

important of these religious observances which owe their origin to Buddhism is the worship of Dharma Thākura. Bengali scholars like Mm. Haraprasad Sāstri and Dr. Dines Chandra Sen have proved beyond doubt that the object of this worship, Dharma Thākura, is no other than the Dharma of the Buddhist Trinity. The Sunya Purāna of Rāmāi Pandita—a Bengali work which deals with the worship of Dharma Thākura furnishes good evidence in this respect. (Vide Dr. D. C. Sen's Bāṅglā Bhāsa o Sāhitya, chap. IV). The book has devoted five chapters to a peculiar theory of creation which is coloured with ideas of Mahāyāna Buddhism. Moreover, it has certain passages which indicate the Buddhist origin of the Puja. Thus the line "Dharma rāja yajña nindā kare" (Dharmarāja censures sacrifices) reminds us of the Buddhist ban on animal sacrifices. The passage, "Sri Dharma debatā Sinhale bahut sammān" (The prosperous God Dharma is highly respected in Ceylon) refers certainly to the popularity of Buddhism in Ceylon. Again, the Sanskrit mantra which is regularly addressed to Dharma Thākura refers to the deity as Suñya-murti—a term which at once puts us in mind of the well-known Suñya-Vāda or the theory of voidness in Buddhist philosophy. This worship clearly shows how the masses in India could never be satisfied with abstraction in religion. The abstract idea of dharma was very early developed by the Mahāyānis into the concrete conception of a deity to whom prayers and presents could be offered. From India the conception of this deity was carried to Tibet where the deity was given female characteristics. In Northern Bengal, however, the deity came to be identified with God Siva on the occasion of the revival of the Brahmanical faith and as a matter of fact, we find that in Gopichandrer Gān collected by Mr. Bisweswara Bhattacharjee from Northern Bengal as well as in Mānik Chandra Rājār Gān collected by Mr. Grierson from the same locality God Siva is very often referred to as Dharma and sometimes as Dharma nirañjana. The Dharma Puja is celebrated with great eclat—he-goats and pigeons being frequently sacrificed. This religious slaughter of birds and

animals must be due to Saivism and Tantrikism which came to engulf Buddhism in Bengal. Next comes the worship of Jimuta-Vāhana—a Bodhisatva who sacrificed his own life in order to save the life of a Nāga. The Mahāyāna school attached great importance to the Bodhisatvas. The fact that the royal poet, Harsa Vardhana had considered it worth while to compose a drama, based on the story of the noble Bodhisatva proves that early as the 7th century A.D., Jimuta-Vāhana had secured a prominent position in the list of the honoured Bodhisatvas. The popularity of Jimuta-Vāhana becomes clear from a passage in the prologue of the afore-said drama, Nāgānanda—"Loke hārica Bodhisatva-Caritam (The career of the Bodhisatva i.e., Jimuta-Vāhana is charming in the world). The prologue refers to a Vidyādhara Jātaka as the basis of the play. The available collections of the Pāli Jātakas have not, however, any such Jātaka. But we have archæological evidence to prove that the existing collections of the Jātakas are not exhaustive. Therefore one conclusion seems to be that the Jātaka in question is lost. We have, on the contrary, strong reasons to believe that the Jimuta-Vāhana story is a Mahāyāna creation. Harsa Vardhana's Nāgānanda seems to be surcharged with Mahāyāna ideals. Thus, for instance, Jimuta-Vāhana utters in Act IV. 26. "May the merit which I gathered to-day by offering my own body to save the serpent, help me to get a body in a series of births for the good of others." Here we find the spirit of Avalokiteswara and the characteristic doctrine of Mahāyāna which states that a life on earth is not an evil, if it can be utilised for the good of others. If, however, the sectarianism of the poet himself is held responsible for the introduction of Mahāyāna elements into the work, we may refer to an earlier and apparently non-Buddhistic work—Gunādhya's Brihat-Kathā written originally in Paisāchi. The chapter XC of Somadeva's Kathāsarit Sāgara which is a Sanskrit version of the Paisāchi work, gives the Jimuta-Vāhana story and even there we find the self-same Mahāyāna ideal put into the mouth of Jimuta-Vāhana—"Thus may my body do good to others in every

birth and I do not want Heaven and salvation in which there are no opportunities for benevolent acts." Thus the Jimuta-Vāhana story seems to have a mahāyānist origin. It is to be noted that among the Mahāyānists certain Bodhisatvas became very prominent and received special honour. Two such Bodhisatvas were Vessantara and Jimuta-Vāhana—the former being esteemed specially in Nepal and the latter in Bengal. We should particularly take note of the fact that unlike Dharma Thākura who is known almost all over Bengal, Jimuta-Vāhana is at present known nowhere except in Varendra. The Puja is celebrated generally on the Akshaya Tṛitīyā day, although local variations of the date may be quite possible.

The last important festival which was prevalent among the masses of the Mahāyāna sect and which people of Northern Bengal still enjoy is the one in connection with the worship of the Jakhā and the Jakhi, *i.e.*, yaksa and yaksini. The Hinayānists never did reverence to these demigods whom they condemned in all their literature as socerers and eaters of human flesh. But we learn from *Suvarṇaprabhā-Sūtra* and other Mahāyāna books that the yaksas—specially their chief Kuvera along with his queen Vasundhara were treated by the Mahāyānists as protectors of Buddhism.* Yaksa worship just like Nāga worship was prevalent among the Mahāyanists very early in their history. The psychological explanation of the matter is to be discovered in the desire of ancient man to win over all evil powers, imaginary or real, by homage and supplication. The Jakhā—Jakhi Pujā is a very popular festival in Cooch-Bihar and is very often attended with animal sacrifice which, as I have said before, is due to the influence of Tantrikism.

It should be remembered that these festivals are generally celebrated by the people of the lower classes—who know nothing about Buddhism and may have never heard of Buddha.

* I am indebted for this piece of information to my friend, Mr. Dharma Aditya-Dharmācārya, joint editor of the *Buddhist India*.

They announce themselves as Hindus to the Census officers and have, as a matter of fact, adopted all the external paraphernalia of Hinduism. But no amount of Brāhmanical influence has been able to wean them from their faith in these religious observances which were once part and parcel of Buddhism in Varendra.

Sometimes even Brahman priests officiate in these festivals in spite of their heterodox character and origin which can now be discovered only by careful students of Indology.

HINAYANA AND MAHAYANA

BY DR. N. DUTT, Ph.D., P.R.S.

(Continued from page 185 of the last issue)

Methods of *Sādhana*. I shall now give you in short a comparative statement of the Hinayāna and Mahāyāna methods of *Sādhana*.

The first and the most difficult demand which Mahāyānism makes upon its adepts is the development of the *Bodhicitta* which is of two kinds *Bodhipranidhi* and *Bodhiprasthāna*, *Bodhipranidhi* means that one must resolve and always bear in his mind that he must attain Bodhi by means of *dāna*, *sila*, *prajñā*, etc. and *Bodhiprasthāna* means that one who has already stated in fulfilling the steps leading to the attainment of Bodhi, e.g. dedicating himself to the service of others for the removal of their miseries (see *Bodhicaryāvatāra*). Again any and everybody cannot develop the *Bodhicitta*. According to the *Daśabhūmisvara* he must

- (1) Supacitakusalamula (perform meritorious deeds).
- (2) Sucaritacarana (lead a well-ordered life).
- (3) Paryupāsita Buddhotpāda (have served Buddhas).
- (4) Kalyānamitra (possess a true Mahāyānist as good friend).

- (5) Vipula and Visuddhāsaya (have noble and pure intentions), and
- (6) Kṛpākarunābhimukhi (give himself up to compassion and kindness).

The objects to which one possessed of *Bodhicitta* aspire, are :—

- (1) Buddhajñāna (knowledge like that of a Buddha).
- (2) Dasabala (ten balas).
- (3) Vaisāradyas (the four kinds of perfect self-confidence).
- (4) Jagatparitrāna (Salvation of the worldly beings).
- (5) Dharmacakrapravartana (Promulgation of Buddhism), etc.

According to the Mahāyānist one possessed of *Bodhicitta* is a Bodhisattva and is in a position to practise the ten Bhumis and reach the goal.

Similar to the *Bodhicitta* of the Mahāyānists, the Hinayānists also make a demand upon their adepts to become a *Srotāpanna*. One who has been able to get rid of the three samyojanas viz. ; (1) Sakkāyaditthi (belief in individuality) (2) Vicikicchā (doubts as to Buddha, Dharma, Sangha), and (3) Silabbataparāmāsa (observance of rites and rituals) is a fit and proper person to rise higher and higher by proceeding along the *Astāṅgikamārga*, or in short, practising the sila, citta and prajñā, i.e., attaining complete control over body and mind and getting insight into the four truths and Patīccasamuppāda (the theory of causation).

Just as the Hinayānists have four gradations in their path of sanctification, the Mahāyānists have ten, which are usually known as the *Dasabhūmi*. The Hinayānists unlike the Mahāyānists do not take into account the stages higher than the Arhathood, viz., the Pratyekabuddhahood and Buddhahood. Just as a Hinayānist in the *Srotāpanna* stage get rid of the 3 samyojanas, the Mahāyānist gets rid of them in the *Pramuditā* stage. It is in the third (Anāgami) stage that a Hinayānist completes the 37 Bodhipakkhiya dharmas, while a Mahāyānist

completes them in the 4th Bhumi (*Arcismati*). Lastly in the Arhat stage a Hinayānist gains insight into the Four Noble truths and the Paticcasamuppāda while a Mahāyānist gains the same in the 6th bhumi (Abhimukhi). A Mahāyānist completes the pāramis in the 7th bhumi (Durangama) for which there is no corresponding stage in the Hinayāna code. In the 9th bhumi a Mahāyānist attains the four *Patīsamḃhidās* which are attained by a Hinayānist in his Arhat stage. Hence we see that the 4th or the highest stage of the Hinayānists roughly corresponds to the 9th Bhumi of the Mahāyānists. The tenth bhumi of the Mahāyānists corresponds to the Buddhahood of the Hinayānists—a stage which according to the latter is almost unattainable by beings.

I think I have been able to give you an idea of the difference between Mahāyāna and Hinayāna methods of Sādhana. I would now tell you something about the time when and the circumstances in which Mahāyānism came into being, as this has an important bearing upon the beliefs held by the adherents of both Hinayāna and Mahāyāna.

Most of the Japanese Buddhist scholars with a few exceptions like Dr. Murakami, Dr. Mayeda and Dr. Nanjio are inclined to the traditional view current among the Japanese scholars that Mahāyānism was preached by Śākyamuni himself

but it was not understood by ordinary people. "It passed secretly from mind to mind as if by telepathy for several centuries" until Asvaghosa first brought it to light. Mr. Kimura calls this as "Introspectional" or "Ontological" aspect of Buddhism. He too like other scholars is inclined to the view that it came directly from Buddha but not in an open manner. He however concedes that Mahāyānism originated with Śākyamuni though a definite shape was given to it by his disciples some time after his Nirvāna. The traditional belief of the Japanese Tendai Sect is that "the first teaching of the great teacher was embodied in the *Avatamsaka Sūtras* (a class of Mahāyāna literature, of which the *Gandavyūha* is the chief

When and how Mahāyāna came into being.

treatise). Then followed all the teachings of Hinayāna, Quasi-Mahāyāna and Mahāyāna according to the Tendai idea of the five periods." (*Eastern Buddhist*, IV, No. 1, p. 33). We can accept this traditional belief of the Tendai Sect with the exception of the first statement that Buddha's first teaching was embodied in the *Avatamsaka Sūtras*. When he found that this teaching was not intelligible to his audience, he gave it up and preached the Hinayāna Sūtras. Any reader of a Hinayāna Sūtra will find how with the help of simple and intelligible expressions, Sakyamuni delivered his sermons. He will feel himself to be listening to a kind and serene old philosopher and teacher advising those who are suffering miseries in their life-struggle. But a reader of the Mahāyāna Sūtras specially of the *Avatamsaka Sūtras* like *Gaṇḍavyūha* will conceive Sakyamuni as a mysterious and transcendent person far removed from the levels of the ordinary humanity." (Mc. Govern, pp. 19, 20). In the *Saddharma Puṇḍarīka*, Sakyamuni sits for long ages in meditation. He is the Supreme Ruler of the whole universe.

From these two conceptions of Sakyamuni it is evident that the Hinayānists took him to be a human being, an old revered teacher who himself reached the end of miseries and devoted himself to rescue the people at large from the miseries which he himself had suffered. I think we are now in a position to confidently assert that Sakyamuni was a human being and that by culture and practice he raised himself to the status of the Teacher of men and gods. He attained many supernatural powers, on account of which his devotees took him to be a god or more than a god. To state in the face of this historical fact that Sakyamuni was a supermundane or a mysterious and transcendent person is absurd.

It is our common experience that a saint or an extraordinary person is at times deified after his demise. Hence it is no wonder that a saint like Sakyamuni should be deified by his disciples soon after his death. For we see that within a century after Buddha's death, sects and sub-sects began to form simply

on the question whether Śākyamuni was a human, a supermundane or a mysterious transcendent being. The Sarvāstikavādins and the Theravādins began to conceive Śākyamuni as a mundane being with supernatural powers but the other Hināyanic schools like the Mahāsaṅghikas, the Lokottaravādins conceived him to be a supermundane being having no *Sāsrava dharmas* (or defiled elements). The conception of *Rupakāya* originated with these latter schools. According to them the *Rupakāya* of the Tathāgata is limitless, his divine power, his length of life are limitless. He never sleeps nor dreams. It is only a seeming birth that he takes. He does not pass through the embryonic stages and so on. This Mahāsaṅghika conception was carried still further by the Mahāyānists who conceived him to be "a mysterious and transcendent being, an apparition or shadow of the Supreme Essence—the Absolute.

It will be seen from these Buddhological speculations that the Mahāsaṅghikas represent an intermediate stage between the Hinayāna and the full-pledged Mahāyāna. In some of the doctrines too the Mahāsaṅghikas represent an intermediate stage between Hinayāna and Mahāyāna, e.g., the position of the Arhats, the goal of a devotee's life, the theory of Bodhisattva and the ten bhūmis. According to them the Arhathood is not the highest stage and hence the aspiration of a devotee should not be to Arhathood but to Buddhahood. They recognise that a householder can become a Bodhisattva and perform the pāramis and thus advance towards the goal. The idea of the ten bhūmis originated with them but they were slightly different from those of the later ten bhūmis as represented in the *Dasabhūmisvara*.

We know very well the time when this Mahāsaṅghika School came into being. It was only a century after Buddha's death that it came into existence. It was a progressive sect and effected many changes in the doctrines and disciplines of the orthodox conservative school the Sthaviravādins. With-

out going into the question whether the changes brought in by them were for good or evil, we can say that since the inception of this movement Buddhism began to drift into the state of a mystical and metaphysical religion—a state of things which Buddha tried to avoid.

The history of the Mahāsaṅghika School is now well-nigh settled. It can be said to have originated a century before Asoka and kept up its popularity up to the 2nd or 3rd century A.D. Though many of the Mahāyāna ideas are traceable in the doctrines of this school it was still a Hinayāna Sect and it may be called a fore-runner of Mahāyānism. Up to the period of Kaniska who was a staunch Hinayānist, Hinayānism in its different aspects flourished all over Northern and Southern India and spread as far as Central Asia and China. It is from the 2nd century A.D. that we notice that some of the Mahāyāna books began to attain popularity and came to be translated into Chinese. The earliest Chinese translation of Mahāyāna treatise was made in 150 A.D. (*Avatamsaka Sūtras*, *Prajñāpāramitā*, etc.). From this fact it seems that Mahāyānic treatises commenced to be written from the 1st century or 2nd century B.C. and established Mahāyānism as an important religion in the 1st or 2nd century A.D. In the face of these facts it can hardly be stated that Mahāyānism was as old as Hinayānism. Some of the Mahāyāna ideas were current among the Hinayanists within a century after Buddha's death but for that reason it cannot be said that Mahāyānism originated with Sākyamuni. This shows that the claim of the Mahāyānists that Mahāyāna was anterior to or at least contemporaneous with Hinayāna is not well founded. Hence also the claim that the ontological aspect of Mahāyāna supposed to have been derived directly from Buddha through his teachings is not historically sound. But in spite of this deficiency there is one aspect of Mahāyāna in which Hinayāna is lacking, viz., that it appeals more to the emotions of men than Hinayāna and gives more

latitude to its lay-adherents in directing their activities in their various affairs of life than does Hinayāna which restricts those activities in many ways.

(Continued)

SADACHARA BAUDDHA KULANGANA SOCIETY, KANDY, CEYLON

BUDDHIST GIRLS' COLLEGE TO COST RS. 2½ LAKHS.

The absence of a Buddhist Girls' College in Kandy—that great Buddhist Kingdom—was long deplored by all Buddhists in General and more particularly by those in the district. Although several attempts had been made in the past to establish such an institution, no success had been achieved.

However, Rev. Attadassi of Dhammauktikaramaya, Katukelle, who was greatly distressed at the trend of events regards Buddhist Girls' education in the district very enthusiastically advised the leading Buddhists of the place to form an Association for the purpose of founding a Buddhist Girls' College. A meeting—which was nothing more than a mere discussion—was accordingly held on the 16th of March 1924, only five ladies and two gentlemen being present, the first to have come forward being Mrs. W. A. B. Soysa followed by Mrs. A. W. P. Jayatilaka and three others. A week after, with a better attendance the Society was formally inaugurated as the Kandy Sadachara Bauddha Kulangana Society. Since then due to the interest awakened in the minds of the Buddhists of Kandy and the neighbouring districts, the membership gradually increased and to-day it exceeds 300, one third of whom are gentlemen enrolled as associate members. Three months after the inception, the presidency of the Society which had been left vacant, was conferred upon J. C. Ratwatte Kumarihamy, and J. C. Ratwatte Dissawa was elected a Patron.

The Society has progressed rapidly, and made its activities

known all over the Island. It has now the esteem and co-operation of all Buddhists of diverse importance, of all parts of the Island. Four years of strenuous labour, mainly of Mrs. W. A. B. Soysa, one of the Vice Presidents, whose whole heart and soul has been enthusiastically pledged to the Society, has first and foremost contributed to the reaching of the present high standard of the Society. The untiring zeal with which Ratwatte Kumarihamy, the President supported Mrs. Soysa, and the devotion with which she executed her own duties deserve to be emphatically stated, as will be seen in the extracts of the Report appearing below. The two energetic Secretaries Mrs. A. W. P. Jayatilake and Miss Dora C. Peiris deserve to be congratulated upon the excellent services they have always rendered the Society, and which have gone a long way to enable the Society to have her aspirations made tangible so soon.

The acquisition of the site for the proposed College was entirely due to the efforts of J. C. Ratwatte Dissawa, at whose appeal the late Mr. C. Stouter surrendered his lease and placed the land at the disposal of the Society. Funds—the Society has a sum of Rs. 26,556/0/6 deposited in the Mercantile Bank, and has secured promises of help worth nearly Rs. 70,000/-. The Foundation Stone of the College was laid on the 30th of last March by His Excellency the Governor of Ceylon, amidst a very large and representative gathering. It is now understood that the Society expects to complete the Buildings in a years' time and celebrate the great event of opening the College on their fifth Anniversary Day.

This noble service of the Kulangana Society is worthy of the whole-hearted support of the Buddhist public who we trust will come forward in response to the fervent appeal made in the conclusion of the report. The Society has worked not only to achieve its own ends, but has also rendered as much help as possible to the other Buddhist activities of the Island whenever appealed for.

We are much thankful to the Hon. Secretaries who have

placed before us their very interesting report from which we have the pleasure to quote :—

“The sixth meeting saw the Katukele Society Hall amassed with crowds when Srimath Anagarika Dharmapala in the course of a very impressive speech promised the Society an annual donation of Rs. 1,000/- in appreciation of the good work the Society has started.”

“The end of the 3rd year marked this great event. The site we have acquired is in Welimade and is $6\frac{1}{2}$ acres in extent and was temple land belonging to the Nittawela Vihara. This land has been given in perpetual lease to Mr. C. Stouter a Roman Catholic gentleman who very generously surrendered his lease with all the improvements he had made on the site for the sake of girls' education. Our Patroness Lewke Ratwatte Kumarihamy, to extend the site, made a personal gift of $2\frac{1}{2}$ acres more and to-day we are in possession of 8 acres of land, away from the din and turmoil of the town, the whole site placed in the vicinity of the Mahaweli Ganga (river) and with in the University site in Dumbara Valley presents a very picturesque view. Not to speak of the healthy environments, the scenic beauty of the place is enchanting. The azure blue of the sky mingling with the calm blue waters of the Mahaweli Ganga below, the verdure of the surrounding hills paling in the green of the fields around, are very inspiring sights. With nature right round and in seclusion we have found the most suitable site for our purpose, where education may well be imparted to our girls, in its truest and sublimest sense.”

The various blocks to be erected are the Vihara, the school room, the Assembly hall, the dormitory blocks, the Infirmary—all of which are estimated to cost two and half lakhs of rupees. Some of the promises of help so far secured are :—Lewke Ratwatte Kumarihamy, the erection of a Vihara to cost Rs. 15,000/-, Mr. W. A. B. Soysa Rs. 12,000, Mrs. D. P. Wijewardane, Hon. Mr. W. A. de Silva, Dr. C. A. Hewavitarne, Mr. W. D. G. Weeraman—each Rs. 5,000.

NOTES AND NEWS

BUDDHA YEAR 2472.

We are now at the threshold of the dawn of the new Buddha year, 2472. It promises to be an eventful year for the Maha Bodhi Society in particular and the whole Buddhist world in general. This year will witness the departure from their Viharas of some Sinhalese Bhikkhus for England to take up Dharmapracāra work under the auspices of our Society. It will open another chapter in the glorious history of the Ceylon Sangha whose members have from time to time carried the light of Dhamma to other lands. The Dharmasala in Gaya Town will be ready for occupation, and the foreign pilgrims of the next season will find the new Rest House a real boon. The construction of the new Mulagandha Kuti Vihara at Sarnath is in progress and before the year is out Sarnath will see its great walls and Sthupa raising themselves towards the heavens. This year will also see the laying of foundation for the first Vihara in London, which will be an event in the history of modern Buddhist movements in the world. Within this same year the world will watch with interest the activities of Ceylon Buddhist missions to Switzerland and Malaya. From Hawaii in the Pacific to Ceylon in the Indian Ocean the prospects and possibilities of a World Buddhist Congress are being discussed, and we hope a tangible programme will be outlined and organizations started to bring about the Congress. Let us hope that the Buddhists will give their whole-hearted support to these activities. May the new Buddha Year bring peace and happiness to all and each home.

THE ANAGARIKA DHARMAPALA.

His many friends and sympathisers in particular and the Buddhist public in general would be sorry to hear that the Anagarika is still under treatment and advised complete rest

for about six months. We regret his proposed trip to Burma has therefore been abandoned for the present. We fervently hope that the new Buddha year will find him restored to health so that he may continue his good work.

MARY FOSTER FUND.

We are glad to announce that we have created a Dhamma propaganda fund for India to be called the Mary Foster Fund, and set apart Rs. 1,05,000 for the same. The work of the M. B. Society in India will be carried on from the interest of this Fund. The gracious lady Mrs. Foster had been one of the principal supporters of the Indian work of the Maha Bodhi Society since 1908. We invite devout Buddhists throughout the world who love India to contribute each his share to this Fund. The smallest contribution will help to increase the usefulness of the Mary Foster Fund.

A NEW FEATURE.

It is our intention to set apart, from the next issue, a few pages exclusively for news from the Buddhist world. News should have a bearing on propaganda, discoveries of Buddhist remains, new movements and activities etc. The accounts should also be brief. We shall be thankful to any body willing to furnish us with such news—and if possible with photo prints depicting Buddhist events. We think that by bringing before the Buddhist public the various activities of our co-religionists all over the world, it is possible to create common feeling and sympathy. We believe our good readers would not fail to comply with our kind request.

OUR THANKS.

Our sincere thanks are due to all learned contributors who have made our task easier by sending articles in time and at very short notice. We hope our friends will always extend the same sympathy and help enabling us to keep up the reputation and maintain the usefulness of our journal as "the oldest Buddhist English monthly" and as an organ through the medium of which reliable translations of the Pali texts could be obtained. We take this opportunity to invite the learned Bhikkhu Nārada to bring out a popular edition of the lives of Great Disciples of Lord Buddha. The life story of "Kassapa the Great" which is now being written for this Journal by Miss L. D. Jayasundara would be a valuable addition to the "Lives of Great Disciples." Biographical sketches of Maha

Theras tinged with doctrinal matters will undoubtedly be more appreciated by the general public and more conducive to their character building than mere moral precepts found in books.

BOOK REVIEW

“**BAUDDHA RAJKUMAR**”—A historical Drama in Bengali prose by Principal Khirode Chandra Chatterjee (published by the author himself at No. 5, Wood Street, Calcutta, Price Re. 1/- only).

The learned author had been for many years the Principal of Lahore Law College and now in his retirement he is devoting himself to Buddhistic studies and literary pursuits with reference to which we beg to offer him our best congratulation. Nothing can be more worthy of admiration than the heart's desire in an educated Bengali gentleman of enriching his own mother tongue by producing good readable books.

The Drama under review is something more than being merely readable. It is arresting and thought inspiring, the scenes being laid at Magadha, Kosambi and Kosala, of a decadant post Buddhistic period but before the advent of the Musalmans—of a period of India's History when there used to be strong rivalries between the small Buddhistic and Hindu kingdoms still free from the yoke and thralldom of the foreigner. This is from the historical stand point. From the stand point of the drama it is full of those thrilling incidents and events in human life and society—based on loves and hates and battles and stratagems and Court intrigues and hair-headth escapes and blood curdling adventures—at once gripping and fascinating to the reader and the spectator.

More than this we shall not reveal the plot of the story which the learned author has unfolded before us with great skill and judgment in the short space of 123 well printed pages in good and bold type and in 5 Acts. He is not a novice but a thorough master of his art and craft, there being to his credit fifteen other books in Bengali in the shape of novels and dramas which are selling in the market.

In our opinion it is an excellent book chaste and pure in style and conception fit to have a place in every Bengalee home. We believe the story in the book is quite worthy of being filmed as a paramount picture.

S. C. M.

MAHA BODHI



ERAHMACHARI DEVAPRIYA WALISINHA, B.A. (central figure). The Hony Secretary of the Maha-Bodhi Society, photographed when he was about to leave for Colombo *en route* to England with the Ceylon Buddhist Mission

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कङ्गाणं मज्जे कङ्गाणं
परिसोसान कङ्गाणं सायं सव्यञ्जनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पक्खासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]

JULY,

B. E. 2472
C. E. 1928

[No. 7

THE CORAL

BY SHINKAKU.

Beneath the ocean's restless tide
Deep hidden out of sight,
The wondrous coral gardens lie
All glowing pink and white.
And day by day the reef is built,
Until at last is seen
An island merging from the sea
With palms of stately green.
The mighty mountains towering high
Were hidden once from view,
And all the wondrous things around
From small beginnings grew.
So deep within the human soul
Is built the vision clear
Till after days of patient toil
It doth in form appear.

And in the worlds invisible
 Our dear Lord Buddha taught,
 That everything was first conceived
 Within the womb of thought.

WAISAKHA CELEBRATIONS AT SRI DHARMARAJIKA CHAITYA VIHARA, CALCUTTA.

Life and Teachings of Lord Buddha were recalled at the Mahabodhi Society Hall on Friday, May 4, when the Society invited the citizens of Calcutta to celebrate the anniversary of Lord Buddha. There was a large and distinguished gathering which included the following:—Bhikkhus N. Dhammaratana, and U. K. Saranankara, Swami Sachchidananda Saraswati, Hon. Mr. Justice Mukherji, Sir Devaprasad Sarvadhikari, Messrs. S. C. Mukherji, Sachindra Nath Mukherji, Councillor, Drs. D. R. Bhandarkar and B. M. Barua, Messrs. Priya Nath Mukherjee, Krishna Kumar Mitter, Krishna Kumar, Drs. B. R. Chatterji, P. C. Bhagchi, Prof. N. N. Chandra, Mang Yin Maung, U Lu Pe Win and Mr. Anu Ghosh.

Hon. Mr. Justice Manamatha Nath Mukherji presided on the occasion. The meeting lasted for two hours when various speakers dwelt upon the lessons of Buddhism and its applicability at the present moment. The president remarked that "if salvation was to come to this country, it must come at a time when people would be able to say that they practised in their daily life the tenets and preachings of Lord Buddha."

After Panca seela was administered Mr. S. C. Mukherji the Vice-President in welcoming the guests said—

The old year dies to give birth to the New. We have done with the Buddhistic year of 2471 and are on the threshold of the New year 2472. Once more at the call of the Full Moon celebrations in this month of Waisakha we have fore-

gathered here at this Sri Dharma Rajika Chaitya Vihara Hall in adoration of the sacred memory of the Blessed One.

On this auspicious occasion the Maha Bodhi Society through its General Secretary, our leader and brother, the Ven'ble Anagarika Dharmapala now in sick bed in Ceylon and through all its other office bearers offers its heartiest welcome and fraternal greetings to all of you in the utmost confidence that you will try to make it a success. The fact that immediately above us lies the enshrined relic of Lord Buddha cannot but be a source of inspiration to all of us. It is only a Nation that can honour its Heroes. That Lord Buddha was a Heroe of Heroes in India none can deny. In his name all China, Japan, Korea, Siam, Cambodia, Burma, Ceylon, Tibet, Siberia and last but not the least his own mother-land India are one.

Let us then take some pride in the fact that we are knit together with the citizens of those countries of Asia by that spiritual cord which twines round the sacred personality of Lord Buddha. It is our national asset of great value which we cannot afford to ignore. In His far flung spiritual Empire in Asia India cannot be denied an honourable status. You cannot but be aware that we Indians are passing through a grave national crisis. On the one hand the cultural conquest by the West of us in the Middle East is proceeding at an alarming extent. We may describe ourselves as standing on a shelterless deck of a helmless bark enduring the boisterous winds of the strong greedy meaty rummy and beery culture which emanates from the materialistic civilisation of the West. This we cannot assimilate without the risk of being engulfed, denationalised and reduced to nothingness. And on the other we are being maliciously maligned insulted and tarnished as degenerates by our detractors and caluminators for the wicked purpose of denying our birth right in the governance of our country. We are being undone in the grip of this vicious circle. At such a crisis it is only fitting that we should look to Him "The Light of Asia," my beloved countrymen,

for courage strength and guidance in the narrow and thorny pathway which lies ahead of us as a Nation. Only to the strong of will is victory vouchsafed. For Lord Buddha hath said :—

“As a mother, even at the risk of her own life protects her only child so let the disciple cultivate towards the whole world, above below around a heart of love unstinted, unmodified by any sense of differing or opposing interests.”

Again we find him saying :—

“Hate can never be quenched by Hate but by Love. Let all the sins that have been committed in this World fall on me that the world may be delivered. Never will I seek nor receive salvation for myself alone, never will I enter into final peace alone but ever and every where will I live and strive for the universal redemption of every creature throughout the world until all are delivered, never will I leave the world of sin, sorrow and struggle.”

What is essentially needed today for India's uplift is the spread of rational, ethical and at the same time scientifically and philosophically sound education (and not any faith ridden cult or religion) amongst our teeming masses irrespective of caste or creed on the basis of our Hindu National spirituality and culture to counteract the evils of ignorance and superstition as well as the overtures of Christian missionaries and Islamic inroads.

Where can you have all those beneficial ingredients beautifully combined except in the teachings of the Great Master to propagate which an army of Brahmachari Bhikkus could be trained to take the field at a minimum of costs in six months time?

To meet the exigencies of the situation and in anticipation of the time which is coming for our Religio-social Renaissance and advance the Maha Bodhi Society is preparing the training ground for such Brahmachari-Bhikkus by

inaugurating a Buddhist University at Sarnath, Benares which I have no doubt will be adequately backed by the generous Hindu public.

Brethren, Lord Buddha liveth for ever. He is our refuge. In our upward march we cannot have a more trusted general a truer friend or a nobler Ideal to lead us out of the quagmire into which we Indians are daily sinking not realising which way the path lies to the firmer soil.

In the circumstances the Maha Bodhi Society appeals to your rationality and suggests for your mature consideration that at the present juncture India's path of salvation lies through the portals of Lord Buddha's Teachings alone on the one hand in the closer communion and co-operation with our neighbours the citizens of Buddhistic countries and on the other in our own domestic work of bridging the gulf between the educated aristocracy and the submerged illiterate masses as above mentioned. Isolation and internal wrangle cannot but lead to our disruption specially at a time when India has no spiritual leader of any outstanding eminence. Without educational and spiritual cementing of our National future any Political advancement by way of gift cannot but end in failure.

Both in our work abroad and in our domestic work we have to turn to Lord Buddha's teachings for Light and guidance—for in these high and deep things touching our existence as a Nation we have no teacher other than Lord Buddha for teaching us to be tolerant, to be self-reliant and to be just.

Let us therefore on this occasion bend our knees and our hearts in adoration of the Greatest, Loftiest, the most spiritually minded Being that humanity has ever produced and pray that Light may come from His compassionate bosom for our National uplift. We Indians aspire to be a solid strong tolerant and just Nation bearing ill will and malice towards none.

In conclusion I beg to mention that by your kind sympathy and co-operation with us in our works everything is progress-

ing reasonably and smoothly in our society. It exists to render service to that larger Indian humanity without distinction of caste or creed so that the real "Maha Bharat" may come to life. In the name of our noble friend Anagarika Dharmapala without whose life long and devoted services there would have been no revival of Buddhism in India nor this beautiful Hall erected here and who in sick bed is so much deserving of our love and sympathy, let me offer you his thanks and blessings for the great trouble you have taken to help us in making this national occasion a success.

Mr. Krishna Kumar Mitter in course of a feeling speech in Bengali said that half a century ago, the name of Lord Buddha was not widely known in Bengal, but since then a strong desire had been roused in them to know the life history of the Great Man. The presence of the president to-night indicated that not only India but other parts of the world were being actuated by the spirit of sacrifice and love that animated the life of Lord Buddha. The outstanding lesson that they should derive from his life was that greed for money deprived a man of his manhood. His love was universal: He loveth not only man and animals but all beings. Let them to-day be actuated by the same spirit and declare that they knew no enemies. His teaching was that it would not do simply to love others and be kind to others, but others must be made his own. Identify yourselves with the joys and sorrows of others and share with them their joys and sorrows. That was the great lesson which Lord Buddha had taught.

Lord Buddha had also taught them that they must rise above all joys and sorrows. Let not the passions conquer a man but that he must control them in a way so as to use them for the furtherance of the interest of mankind. "Turn the searchlight inward and realise the inner man." And to-day the call had come upon them to realise themselves and the inner man and let them always remember the truth that without religion no nation could thrive.

They all knew the hard devotion with which Lord Buddha

began his task in earnestness. Born with a silver spoon in his mouth, he left the world, keen to realise how man could get rid of this earthly passions. The task was a great one: He spent days and nights without food and water for the search of Truth. With emaciated body he continued unheeded. At last the Truth dawned upon Him and He attained Nirvana.

This day, the anniversary of His Life was a red-letter day in the history of India. His life stood as a warning lesson to all seekers after Truth that it would not do simply to get salvation for one's ownself but that he must preach his message and relieve Humanity of its sufferings. It was Lord Buddha alone who was capable of performing the wonderful performance of converting of King Asoka into his views and they all knew what Asoka had done for Buddhism in particular and for Humanity at large.

The present time was an opportune moment. His message of Love, Universal Brotherhood, his spirit of sacrifice and toleration need cultivation and they would only be doing their own good if they succeeded in following in the footsteps of Lord Buddha.

Dr. D. R. Bhandarkar in the course of an illuminating speech said that Lord Buddha was not a mere personality, not merely an all-India personality but he was a world figure. But what was it in the life and doings of Buddha that had given him his catholicity of character and made him a universal man, admired by all the human race? He said that they had got a vast literature connected with the life of Buddha, and that was a most unique thing. Many religions had flourished in India, but it was the literature of Buddhism that constituted the chief feature. "If you were a social reformer, you will find many things which will help you to solve the problems in a most radical manner. You have only to read his books and you will find how it is full of tenets. If you are a religious reformer, you will find various sutras which will give you many exemplary virtues. If you are a philosopher, you will find many philosophical discourses in Buddha's sayings. If you are a

poet, you will find many things which will gratify your poetical propensity."

Lord Buddha is a wonderful personality. His life provides ample material for each one of us. It is very difficult to make an invidious distinction but he thought if some of the modern preachers were all relegated to one, that will make the Lord Buddha. He was not exaggerating anything. Buddhism was not confined to India but it has spread far beyond. He was what may be called a Banga Bargi and he was there because he had reverence for Lord Buddha. Lastly he said "you will also find a number of people from Ceylon. There are also Nepali gentlemen. I must not omit to mention the names of two or three Burmese gentlemen. If you search, you will find a Tibetan, and these all are here, due to the personality of Lord Buddha. If you think over all these, you feel exceedingly glad. Lord Buddha was after all an Indian and you cannot help feeling proud. If you are a true Indian, I feel, you must show your reverence for the worthiest man by celebrating the anniversary with due honour."

Dr. B. M. Barua said: We have come to admire two-fold Buddha; I mean the historical personality and the great ideal of mankind. Buddha as a man was just like ourselves. He was born like us and died like all of us. But it encourages us to feel that if we try, we can by consistent and systematic efforts reach that final goal of humanity. What is the ideal of Buddhism? Buddhism stands for that ideal of life which will enable men of all castes and creeds to come together, to co-operate together for the common good of humanity."

Speaking of the ideal before humanity, he reminded the audience of the inscriptions of Asoka which asked all to respond to moral sense and to make effective conquest of others by dint of spirituality and by exchanging the best of what a man could offer. If a doctrine was offered which did not appeal to others, surely there was something wrong in it. But Buddhism stood for that intellectual ideal. By means of self-examination they would find who were the real culprits."

Let us all unite for working out the common goal of humanity which is Truth as distinguished from falsehood, which is Love as opposed to Hatred, which is Spirituality as opposed to Materialism. Let us practise these things in life so that we may proceed like a regiment trampling under foot all that tends to lower humanity. We can really and effectively worship the memory of Lord Buddha in India if we are guided by his doings to a higher action and to resist all forces that break us down and to march onward with the progressing spirit of humanity. At the present moment we find we are nobody if we do not belong to any party. That was exactly what happened before the advent of Buddhism. Let us therefore at this critical period live the life of a true Buddhist, learn the lessons, so that we may realise the higher and the nobler.

Mr. P. N. Mukherjee said that Buddhism had done more for the spread of the doctrine of Karma in the West than any other religion. In his early life he read the Light of Asia and the impression left in his mind then had not been effaced although it was past 40 years. In his opinion there was no real difference between Buddhism and Hinduism, but Buddhism flourished as an independent religion and that showed that the religion was living. Buddhism was not anything if not practical. There are the Ten Commandments but the Five Commandments of Buddhism comprised all the morality of the world.

Mr. Sachindranath Mukherjee speaking in Bengali said that if India were to rise, it must do so through religion and he challenged the statement often made that Buddhism had no place in Bengal.

U. Lu Pe Win of Rangoon in the course of his speech dwelt at length how the life of Burmese people is united with Buddhist teachings. He asserted that all that was beautiful in his country—hospitality of his people, the social standard of women were due to the influence of Buddhism.

Hon. Mr. Justice Manmatha Nath Mukherji the President said: Ladies and gentleman: With the night far advanced and the elements against us and the prospect of some light

refreshments in front, to which I shall presently have the pleasure of inviting all of you, I do not propose to make a long presidential speech.

I firmly believe that a man,—no matter to whichever religion he belongs, whatever may be his nationality, caste, colour or creed,—in order to be able to tell the world that he is a man, he must be in a position to say that he does practise in his life the tenets and principles of Buddhism.

Buddhism is a universal religion. When I first joined the Maha Bodhi Society, I was taxed by my friends, who said: "You are a Hindu, how is it that you have become the president?" At the time I could not give an answer but in order to be able to answer my friends, I have taken the trouble at spare moments to gather the books which will enable me to have an idea of the real truth connected with Buddhism. And though I am not confident enough to stand before you to-day as a student or one who has learnt all with regard to that faith, I have this much confidence in me that my study for the last two years has disclosed to me one single thing upon which it may be said that Hinduism has no real disagreement with Buddhism.

Lord Buddha has done more real good to the world than any twelve social preachers put together. If there is one religion in which you will find things which will not clash with anything, that is Buddhism. History tells us that the best days of this unfortunate country of ours were those when Buddhism was predominant in this country. That is history. And I may tell you, mark by words, if salvation is in store for this country, that will come at a time when the people in this country individually will be able to tell the world that they practise in their life the tenets and doctrines of Buddhism.

Ladies and gentlemen, I do not wish to detain you any longer, but I can tell you with all the emphasis I can command that the study of Buddhism will amply repay all the troubles you take for its perusal and if you can assimilate these doctrines, be you a Hindu or a Vaishnav or a Shakta or a

Brahmo or a Christian, be you votary of any other form of religion, if you can assimilate these doctrines set forth in the life of Lord Buddha for practical purposes of your life, you will find that you will attain the goal that will enable you to feel happy. Then only will you be able to say that you have been living the life of a just man.

I thank you all for coming here to-night, and I hope that the feelings that must have been created in your mind by the speeches you have heard are the feelings of self-respect for each other, and regard for truth. I pray that these impressions may last long in your mind and you may be able to show to each other that spirit of toleration and faith, that sympathy which Buddhism teaches us. And then and then only, you will be in a position to say that you have really become men, worthy of the name. (Prolonged Applause).

Mr. Sachindranath Mukherjee proposed a vote of thanks to the chair.

The guests were treated to light refreshments and the function terminated late at night.

THE GLORIOUS DOCTRINE

BY DR. C. A. HEWAVITARNE, COLOMBO.

In His exhortation to the first band of missionaries that the Lord Buddha sent out to preach the glorious doctrine it was described as beautiful in the beginning, beautiful in the middle and beautiful in the end. Many a beginner who has read this highly striking passage has looked upon it as a daring, poetical imagery but not as deep philosophic statement of the Buddha's doctrine. The religion of the Buddha is a sublime analysis of life as it is and the heights to which it can attain. The well known Buddhist stanza

Avoid all evil

Do all good

Purify the mind

This is the religion of the Buddhas

epitomises the three fold aspect above referred to. The beautifulness in the beginning is expressed in the phrase 'avoid all evil,' the beautifulness in the middle is expressed in 'Do all good' and the beautifulness in the end is expressed in "Purify the mind." The religion of the Buddha is compared to the sea where near the shore even a child might play about but it takes the strongest swimmer to sound its depth. The beginning is beautiful because it rests on morality or sila, the middle because it rests on concentration on samadhi and the end because it rests on wisdom or pañña.

The religion of the Buddha is called "Vibhajjavāda" because it investigates and critically analyses all the details and the method of this critical attention is known as "Yoniso manasikaro." In fact sammaditthi or right seeing is the investigation (manasikaro) through wisdom (Yoniso). Hence it is that the Buddha discarded Hedonism (Kamasukhallikanu-yogo) and extreme asceticism (Attakilamatanu-yogo) as leading to no profit and preached the doctrine of the Middle Path which lies midway between externalism and nihilism. All externalist theories take for granted and are founded on a permanent entity while philosophic nihilism does not look beyond this present life. Buddha not finding satisfaction in either of these theories built His system on anicca or immutable change, a principle which could be understood by even a child, which however requires the profoundest knowledge to realise. Buddha's religion therefore is also known as Middle Path.

Founded on the Four Noble Truths of sorrow, its cause, its cessation and the Way the religion of the Buddhas points out the methods of self-development and the infinite bliss of Emancipation. In common with many Eastern religions Buddhism teaches Rebirth, a rebirth which is not a transmigration of a soul or an undefined essence but a re-becoming or regrouping owing to thought activities at the moment of death. Death is merely a break in the ever changing continuity of

thought energy ;

life itself being the reaction to the forces created by the thought forms of a previous life. Consciousness which is associated with life has inherent in it *tanha* or craving for life and its gratifications and so long as it does not realise the bliss of Nibbana, it is the result of Avidya which though translated into English as nescience or ignorance is really the non-realising of Nibbana. In the wheel of causation called in Pali *Paticcasamuppada* the first step is '*Avijja paccaya sankhāra*' which modernised means that so long as we do not realise what Nibbana signifies we are liable to be reborn.

A Buddhist cannot conceive that the life is created by a god ; to him it is self-created, the creative forces being ignorance and craving. Just as he cannot conceive a beginning to the physical universe so he cannot think of a beginning to life or the mental universe. Modern science confining itself to this earth of ours is satisfied that man evolved from the protezorn, but to the Buddhist this evolution goes much further than the life in this world, to him it is not one evolution but only one out of an infinite number—merely a repetition of the life process taking place in the infinite universe, merely a repetition of '*avijja paccaya sankhara*.'

To the mind however that cannot grasp the totality of the Buddhist conception the Buddha has laid down a few simple rules of development to reach Nirvanic bliss. The cultivation of the first brings about the attainment of the second, and the practise of the second bring about the attainment and the realisation of third—these three are : *sila*, *samadhi* and *pañña*—these are translated as Morality, Conception and Knowledge though the original Pali words mean a great deal more than the English words imply.

Morality or virtue is the resulting state of mind of a person who abstains from evil deeds such as taking of life, theft etc. These evil deeds are ten in number three resulting from bodily action, four from vocal action and three from mental states such as hatred, covetousness and wrong views. Virtue is not only abstention from what is evil, but the performance of what

is good. Virtue itself is three grades which may be called inferior middling and superior depending on the evolutionary attainment (*upanissaya*) of the individual. There are some persons who from their very infancy show certain superior moral qualities such as kindheartedness, generosity etc., it often happens that these qualities were not learnt but seem to be inherent. According to the Buddhist teaching such individuals have been practising these virtues in their past lives so that in every subsequent birth there is increasing development in their virtue. This development is said to be due, in ordinary parlance, to *kamma*. But *kamma* is not rigid fate but can be modified or influenced by one's actions and state of mind. That is why Buddhism is called *Vibhajjavāda*.

The motive for morality or virtue is two fold depending on the state of evolution. In the less developed it is the fear of retribution or punishment or the hope of better state of existence ; in the highest developed individuals the reward is the resulting Purity of ones own mind (*citta visuddhi*). The effect of virtue is the bringing about of a calm, progressive state of mind and the absence of regret and remorse. Virtue is not a negative state but carries with it an idea of effect both for the betterment of ones self and his neighbours. The virtuous man, says the *Visuddhimagga*, through his effort (*appamādo*) acquires wealth, and is noised abroad as an honourable man, and because of his virtuous mind is welcomed at all public assemblies. At his death his mind is unclouded and after his death he is born in a state of bliss. These are the effects of virtue or *sila* that can be engaged by any ordinary individual. In ordinary life the guiding principle of *sila* is the Restraint controlling of the moral faculties. In the higher morality (*adi sila*) there are several of these restraints such as knowledge, mindfulness energy and patience. But in ordinary life the fear of transgression and the shame and blame (*Hiri ottappam*) are sufficient incentives in the path morality.

In the *Devadhamma Jataka* when the orgre asks the Bodhisat "What is *Devadhamma* or the godlike doctrine" He

says those only are godlike who have realised "Fear and Shame." To those who have realised the Devadhamma there is no sinning in secret.

Therefore the Buddha has described his doctrine of self culture as glorious in the beginning, because sila is the first step in the path of emancipation.

In the doctrine which is founded on anicca or transience no individual is actually the same in two consecutive instants, the child that is born and the old man who dies are not the same. Therefore when the Buddha was asked who suffers after death he said "naca so naca año." It is not the same, it is not another. Till this great saying can be realised no one can really understand Buddha's doctrine. To the Buddha life is an ever changing continuity, which only changes at death. There is not a soul or an essence that carries on ones good or bad deeds. Good or bad deeds are done, good or bad words are spoken, good or bad thoughts are thought, their results follow and no one god or mara can stop their effect and the one who suffers is naca so naca año. With this idea of naca so naca año is associated the great fundamental of Love, (Metta) universal compassion destroys at once the love of self and the realising of Metta at once removes the idea of retribution either to one self or another. The resulting idea of rebirth whether of oneself or of another is completely overshadowed by the idea of Metta.

Hence Buddhism is the only religion which teaches that conduct should be inspired by love and guided by knowledge.

"Buddhism is the teaching of actuality, and its language also—the Pali—as regards content of actuality, takes a leading place among languages." Dr. Paul Dahlke in "*Buddhism and Science*."

BUDDHIST MISSION TO ENGLAND

The Melbourne Jetty presented a scene of rare beauty yesterday evening (5th June) when hundreds of yellow robed monks and a large concourse of laymen in white attire bade farewell to the three young Bhikkus who sailed for London last night, as the first Buddhist missionaries to England. The delayed arrival of the steamer and the consequent alterations in the program did not in the least diminish the ardour of the huge gathering who had to stand for hours in the Jetty, till the time for the departure of the monks came. The spacious Jetty was insufficient to accommodate the throng and monks and laymen even boarded the barges and the jolly boats drawn alongside the Jetty, thus enhancing the beauty of an already picturesque scene.

It was rather late in the day for any information to be given to the public that the news reached that the M. M. "Athos II" by which the monks were to sail, would not arrive in Colombo till 6 P.M. Monks and laymen from all parts of the city and from some of the outstations streamed into the Jetty from 4 P.M. and would not leave their positions even on hearing that the steamer was delayed.

DEPARTURE OF THE THREE BHIKKUS.

In the meanwhile a fairly large gathering had assembled at 4 P.M. the appointed hour, at Maligakanda Temple. A group photograph with the three Bhikkhus as central figures was taken. The leader of the Mission is the Rev. Vajiragñana and the others are the Rev. Nandasara and the Rev. Pañnasara. Brahmachariya Devapriya Walisinha is accompanying the three monks. A slight alteration in the program was made owing to the delay to the steamer and it was at 5-30 P.M. that the three Bhikkus left the temple accompanied by a procession of motor cars of yellow-robed monks and laymen.

Crowds of people lined the road as the procession passed and saluted it with cries of "Sadhu" "Sadhu." The swelling crowd at the Jetty signalled the arrival of the procession with a resounding salutation of "Sadhu" and conducted the three Bhikkhus to a specially prepared spot where "pirith" or the invoking of blessings was to be chanted. The steamer, however, had not yet arrived, and monks and laymen waited patiently till 7 P.M. when the M. M. "Athos II" put into port.

A NOVEL CEREMONY.

A novel ceremony then took place in the landing Jetty. The Ven. Jinaratana administered "pansil" or the observing of the five precepts after which he and the hundreds of other monks present chanted "pirith," invoking blessings on the three departing Bhikkus and their Mission, while the laymen joined in the recitation with bare heads and clasped hands. This ceremony lasted one hour and was witnessed by a large number of enthusiastic passengers with much interest.

A GIFT FROM THE EAST.

The ceremony over, the Ven. Jinaratana, speaking on behalf of the Ven. Kahawe Ratanasara, Principal of Vidyodaya College, said that three Bhikkus were taking from the East its most priceless treasure of the purest Buddhism to the West. A great religion and a great nation always went together. The Sinhalese at one time had been a great nation with a great religion and now that the three Bhikkus were going to a foreign land, it was their bounden duty as representatives of what is best in this Island to safeguard the Buddha "Sāsana" the "Sangha" and the nation. That they would do it he had not the slightest doubt because he knew them well. They carried with them the best wishes of all Buddhists and they invoked blessings on the success of their Mission. He would ask all to recognise the Rev. Vajirañāna as the leader of the Mission and would also ask the two other Bhikkus who were going to obey and protect their leader. If they did so, he

was sure that their efforts would be crowned with success and that when they returned to Ceylon there would be a bigger gathering to receive them.

The Rev. Piyaratana next spoke wishing the Mission all success.

THE LIFE OF A BUDDHIST MONK.

The Rev. Vijiragñana said that they were leaving for England not for personal glory but to offer to the Britishers the greatest gift that was in their power to give. As they knew they would not be able to preach in England immediately they landed and if they failed in their Mission they could be sure of one thing and that was they would teach the English people what a life of sacrifice and spirituality a Bhikku lived. He and his two brother Bhikkus were thankful to that large gathering for their blessings and their good wishes. They were also thankful to Mr. Devapriya Walisinha for accompanying them to attend to their personal needs. They also realised that in England they would represent not only the whole "Sangha" but also the Sinhalese and they would exert themselves to the utmost to live up to their best expectations.

The Rev. H. Nandasara endorsed what the Rev. Parawahera Vajiragñana had said and promised to acknowledge him as his leader.

The Rev. Paññasara also promised to acknowledge the leadership of the Rev. Vijiragñana and said that he had no doubt as to the success of their Mission because the Buddha had said that there was no difficulty that could not be overcome with endeavour.

THE FRUITFUL SEED.

Dr. C. A. Hewavitarne said that the seed of the Dhamma that they were planting that day would grow into a great tree whose fruits would bring peace and blessing to all mankind. The lives and the actions of those three Bhikkus would be

most carefully watched by not only Englishmen but also by many young Ceylonese, who were temporarily resident in England and as such it could be an inspiration to all of them. The success of the mission would mean the spreading of Buddhist teaching not only in England but also in many other parts of the world and even in Ceylon.

When the farewell proceedings were over it was about 9 P.M. and the three bhikkus with Mr. Devapriya Walisinha left the jetty to the launch. Several monks and laymen accompanied them to the steamer and among them were the Ven. K. Ratanasara, the Ven. K. Jinaratana, the Revs. B. Piyaratana, K. Devarakkita and T. Sorata and Dr. C. A. Hewavitarne, Messrs. R. Hewavitarne, J. Munasinha, Dr. D. B. Perera, Mr. W. E. Bastian, Mr. E. S. Jayasinghe and Mr. W. H. W. Perera. *Ceylan Daily News*.

THE ORIENT AND WORLD PEACE DISCUSSED ON BUDDHA'S BIRTHDAY

The Maha-Bodhi Society of America, with headquarters at 148 West 49th Street, New York City, celebrated the 2472nd Birthday Anniversary of Gautama Buddha with a Peace Dinner at the Aldine Club on Friday evening, May 4, 1928. The East and the West met in harmony on this, the one of the happiest days in human history. The guests of honor were Hon. F. W. Lee, Representative of the Nanking Nationalist Government of China, and Mme. Lee ; Hon. S. R. Bomanji of India, lately Vice-President, Indian Chamber of Commerce of Bombay ; Hon. Kiyoshi Uchiyama, Consul General of Japan, and Mme. Uchiyama ; Hon. Ali Akbar Kiachif, Commercial Attache to the Persian Legation at Washington ; Hon. Charles W. Atwater, Consul General of Siam ; and Hon. A. Munir Sureya Bey, Consul General of Turkey. Dr. Charles Fleischer, the celebrated publicist, acted as the toastmaster. The topic of the evening was "The Orient and World Peace." The guests of honour spoke. Other

speakers included Claude Bragdon of the Theosophical Society; Swami Gnaneshwarananda of the Vedanta Society; Horace Holley of the Bahai Brotherhood; Alfred W. Martin of the Ethical Society; Villa Faulkner Page of the New Thought; Charles Recht, New York lawyer; and Basanta Koomar Roy, Founder-Director of The Humanist Society. There were present men and women of all walks of life representing almost every nation on the earth. The twain did meet on Buddha's Birthday; and this international gathering most heartily cheered Mr. K. Y. Kira, the Secretary-Treasurer of the Maha-Bodhi Society of America for his services on behalf of the Society that was founded by the Venerable Anagarika Dharmapala in 1925.

Swami Gnaneshwarananda played Hindu Music; and Basanta Koomar Roy read Rabindranath Tagore's immortal poem entitled "To Buddha, on His Birthday."

AMERICA

*The Inaugural Address in part by DR. CHARLES FLEISCHER
Eminent American Publicist who acted as Toastmaster.*

It is a striking fact, and not a mere co-incidence, that Palestine and India—respectively through Jesus and Buddha—both contributed to the world, and specifically to the West, the ideal of Peace. And that is because not only the genius of these two transcendent souls, but also the spirit of the human race, is expressed best, and only, in that militant good will that makes for the sympathetic, constructive development of the life of humanity to which Peace among the nations is an essential prerequisite to just social organization within each nation and to harmonious, holy life within each Individual.

CHINA

*Address in part by the HON. FRANK W. LEE
Representative of the Nanking Nationalist Government of the
Republic of China.*

We are gathered to-night in commemoration of the Birthday of one who in serenity of mind contemplated the supreme

moral and spiritual values of the human race, without which, this world of ours would be but the habitation of struggling humanity endowed with intelligence but actuated only by the impulses of self-preservation. . . . The Oriental nations may lag far behind in all the things which make for material prosperity and national aggrandisement but I venture to assert our people of the East have conserved in their original pristine purity those sublime teachings of the sages which indicate the true way of life throughout the ages.

The subject tonight is "The Orient and World Peace." China's population comprises no inconsiderable proportion of the total population of the world. The Chinese have been characterized sometimes sneeringly—as a peace-loving people. It is sometimes asserted that the Chinese people are a peaceful people because they are a weak people. Let China become a strong nation, claim these critics, and she will become just as bellicose and aggressive as any other first class power. Woe betide her oppressors when that day comes! Such critics little understand the principles that motivate the Chinese people. China places reason above force, and has never accepted that blasphemous doctrine—*Might makes Right*. Inculcated from childhood is a deep reverence for the pursuit of peace. That peace is the normal state in which alone the progress of the human race can go on unhampered permeates the attitudes of our people.

Abhorrence of the frightfulness, destruction, and horrors of war may act as a deterrent but never as a positive dynamic for peace. Those who maintain that the best way to secure world peace is by agreement among the nations to abstain from war, may as well assert that the best way to accomplish a constructive piece of work is to abstain from destructive acts. Peace, resulting from treaty agreement between nations can be but a temporary armed truce, perhaps the best that can be attained at the present time, but chiefly negative in its effect and liable to be violated and destroyed by any flash

of national pride, by any clash of economic interests, by any act of imperialistic aggression, or racial antipathy.

Peace, as an attitude of mind born in recognition that the highest attainment of mankind, susceptible to the exigencies of every conceivable relationship, must be based upon the fundamental principle of equal rights to all regardless of color or creed, and will establish reason above force, co-operation above competition, and the progress of the human race above the privileges of self-styled "chosen people." This is the conception of peace the Orient offers to the Occident. This is the contribution the East has to make to the West. May our respective nations conserve the teachings of the sages, and ever retain in our future strength that ideal of human progress—World Peace and Common Brotherhood.

INDIA

*Address in part by the HON. S. R. BOMANJI of Bombay Lately
Vice-President of the Indian Chamber of Commerce.*

Long before civilization became so complicated through the political and commercial greed of man, Lord Buddha came to the conclusion through contemplation and serious thought that universal peace could only be attained by curbing the insatiable desire in man. This desire ever drives man to acquire things, and even things which do not belong to him. It is this which has given us our modern acquisitive society with its political and commercial cannibalism. With the rise of national consciousness the suppressed peoples of the world are rising up in revolt against this inhuman political oppression and heartless economic exploitation. Greed for wealth and power has ever been at the bottom of war. How then to bring peace? The Buddha answers: By renunciation and by discipline. Only by the adoption of this policy can we really bring peace on earth. Strong and powerful nations which have built up their prestige and standard of living by plunder and pillage must needs discipline themselves and renounce

those things which they have taken from weaker people by the use of violence and unjust means.

Could that be done? Buddhism has demonstrated that that could be done. H. G. Wells says that the world through its thousands of years of history has produced only six great men. Among them he mentions the name of the Buddhist Emperor Asoka. That which made Asoka not only one of the greatest of men but also one of the greatest of the emperors of the world is the religion of Buddhism. The influence of the teaching of Lord Buddha was so great that he not only believed in it but was willing to pay the price for the practice of the teaching in all his human relationship. He laid down the sword and embraced the principle of universal love. The edicts he left behind still stand as monuments speaking his message of love for all living creatures. . . .

We have now come to a certain point in the progress of our modern civilization which makes the practice of such spiritual principles in life imperative. Otherwise we may say without any hesitation that we are only heading toward a monstrous disaster. The world has now become a neighbourhood ; thanks to science. But the task of making man a neighbour still remains to be done. As long as there is cut throat competition, and lawless grabbing and trust in the principle of "might is right," so long man will remain a fighting animal always suspicious of his fellow being.

Western science must be humanized by Eastern spiritual culture if there is to be brotherhood and peace in this world. To this end it has now become necessary that not only the East should learn the contributions of the West ; but even more, the West has to learn the spiritual contributions of the East for the progress of man. Only through such a synthesis, we may be able to create a more human world. Occasions like this help us to come together to think and meditate on human aspirations.

JAPAN

*Address in part by the HON. KIYOSHI UCHIYAMA
Consul General of Japan.*

Tonight recalls last year's gathering on this occasion, and the increased scope and the more pretentious scale of the present celebration is most gratifying as well as pleasurable. In this country where Buddhism and its influences have so limited a following, such an annual event as this is distinctive and significant. Each renewed impression leaves sufficient material for thought to endure and thrive despite the contrary religious environment which pervades America.

Japan may be called the melting pot of civilizations. American, European and Oriental traits are manifested in our country contrastingly to and independently of one another, in real harmony, and in syncrasy, blendingly. This is obvious of the material and physical life of Japan, but it applies even more closely to the spiritual life. Religions have been absorbed into the country as though Japan were a powerful sponge; Buddhism from India, Confucianism from China. Shintoism, which makes the third of the predominating creeds, is a purely native religion. These three are never in conflict. Buddhism, being the most inclusive and therefore the most powerful, takes a precedence which is readily accorded to it. As a result, there are no religious controversies and disputes. . . . If the nations of the world would grant to each religion its own respective merits, if they would adopt the principle of freedom of faith and then try to comprehend the various religions, there would be international understanding and the more marked breach between the East and the West would be sealed with knowledge and sympathy.

This is not merely idealizing and theorizing. If the Oriental peoples would endeavour to study the principle of Christianity, and if those of the Occident would seek to comprehend the essentials of Buddhism, a world of peace and amity, real fellowship and good-will is bound to prevail. As

far as Japan is concerned, it is well-known to all that she, on her part, has been striving to bring about peace in the Orient, indispensable for existence and happiness.

In conclusion, I wish to reiterate and emphasize that peace between the Orient and the rest of the world depends in great part upon compromise and even amalgamation between Christianity and Buddhism, the two potent factors of civilization in the East and West. And to this end, such a gathering of this evening lends a weighty and significant hand.

PERSIA

Address by the HON. ALI AKBAR KIACHIF, Commercial Attache to the Imperial Legation of Persia at Washington.

I am very happy to be with you tonight to help you celebrate this great event, the birthday of Buddha.

Buddha's birthday should always be the occasion of great celebration, and this one is most especially so because we here are only a small part of those 470,000,000 people throughout the world who are all celebrating the birthday of Buddha with us.

SIAM

*Address in part by the HON. CHARLES W. ATWATER
Consul General of Siam.*

It is a privilege to take part on this occasion. While I am not born to a knowledge of the Orient, my official connection with the Kingdom of Siam has made me see how much the Orient has to give to the Occident.

In fact the Orient and the Occident have much to give to each other. Buddhism as a religion of the Orient, as it seems to me, in practice at least, lays emphasis on self development. The religion of the West lays its ethical emphasis on service to others. Service is more ably performed where self development has taken place. Self is developed best through service.

The tolerance in religion evidenced by the presence of the representatives of so many beliefs in this one room could

well be carried to other interests. There should be a more mutually appreciative tolerance between men of religion and men of business. Business thrives in the atmosphere of truth and sincerity which religion has taught. A church in a community increases the money value of that Community's real estate. On the other hand men of religion have at least some economic wants which they do not supply themselves. The holy man has his begging bowl which producers of material things are glad to fill.

At this Peace Dinner I make the suggestion that men of religion preach more thoroughly that the way to attain peace and prosperity is through understanding. By "understanding" I mean knowing what our fellow man means when he speaks. . . . As we honor the great leaders of religion for the truths they have spoken, so let holy men preach again and again that in the infinite mind that knows all creeds and castes it is as holy for a business man in temptation to speak truth in routine affairs as for a great philosopher to proclaim a cosmic truth. Our spiritual and material welfare *both* depend on truth and understanding and peace. . . .

TURKEY

Address by the HON. A. MUNIR SUREYA BEY
Consul General of Turkey

It is an honor and a pleasure for me to be present at this dinner on the occasion of the birthday of Buddha, who played such an important role in the history of mankind. I consider it, therefore, a duty to present to the Maha-Bodhi Society of America my sincere thanks for their very kind invitation to this very pleasant gathering.—*The Oriental Press*, N. Y. City.

MY TRIP TO BURMA.

(BY PANDIT SHEO NARAIN.)

I was nominated by the Government of India as a co-operated member of the Records Commission which was to

hold its sittings at Rangoon in December last. I availed myself of the opportunity and was thus able to pay a visit to Burma, which I always longed for.

I have written out an account of my trip to this lovely country which will appear in the Vernacular press of my Province.

For the benefit of the readers of Maha Bodhi Journal I shall give a short account of some places of Buddhistic interest in Burma.

A sea trip from Calcutta to Rangoon was usual. Hindus can conveniently travel on B. I. S. N. Line which has a thrice weekly service on moderate fares. The Company maintains a Halwai and a Mohammadan cook on board for the convenience of Hindu and Mohammadan passengers. There is only one thing worth noting, i.e., that I chanced to come across a Mohammadan Kashmiri Maulvi who was a post master in Mecca and was on leave to visit Burma. We made friends and as Kashmiris enjoyed each others company. His name was Abdul Rahman. He told me that he settled in Mecca years ago having married a local Hindustani Muhammadan lady who bore him 2 or 3 children. The old man had not forgotten his Punjabi and Kashmirism in him, which was very prominent. After three days' voyage I reached Rangoon and was a guest of Mr. Ba Dune, Barrister-at-Law and Secretary to Legislative Council. He was a co-operated member of the Commission. I found him and his wife ideal hosts. They looked to every convenience of mine and took special pains about my vegetarian diet. I need not describe the transactions connected with Historical Records Commission. Suffice to say that the exhibition under its auspices was very interesting. All the members of the Commission were invited by His Excellency the Governor to a lunch and by Mr. Justice Uba and Mrs. Uba to a tea party in the Orient Club which was a very picturesque building on the bank of one of Royal Lakes. In this tea party we were entertained to a Burmese dance in a big moving boat in the Lake. The Burmese girls sang and

danced to a Siamese tune. I cannot say whether the style of the dance can compare favourably with the classical Hindu dances. In addition to these entertainments I had the good fortune to be invited to a tea party organised by some Punjabi students who were good enough to do me the honour. I responded to the invitation with a loving heart and will not forget the cordiality and affection with which each Punjabi student received me. It is a pity I could not see during my stay in Burma the most interesting of ancient capitals called Pagan, but I was able to see three Pagodas in Rangoon, visited Mandalay, and May Mew. At Rangoon the most celebrated Pagoda is Shwe Dagon Pagoda. Words fail me adequately to describe this magnificent Pagoda. I believe it is a unique Pagoda in the world. The emotion and sentiment created by a visit to this hallowed temple can be imagined than described. The Pagoda is situated at the top of a hill. One is to climb three flights of steps to reach the interior. On both sides of the flight of steps there are shops conducted by girls where flowers and candles, small Buddha images and many sundry articles can be bought. When we go round the Pagoda we find a number of smaller Pagodas and images of Buddha of exquisite workmanship and art. Of these Chinese Pagoda is a fine specimen of Chinese art. But in every thing we noticed Burmese art of carving and mirror mosaics of exquisite beauty. The tradition is that Shwe Dagon Pagoda has in it a cart of gold buried along with the remains of the builder. How far this is true, one cannot say.

I was greatly impressed with the electric lamps along with the small bells from the top to the bottom of the Pagoda which gave sweet musical jingling sounds and one feels that one is in some fairy land. An accompaniment of electric light with the innumerable small bells produces throughout whole of the night, an effect rarely surpassable by anything in churches and temples of other countries. I must say that I was amply repaid for my trip by a visit to this Pagoda alone. I bought

locally three gold images of Buddha which I presented to some of my friends here. This Pagoda is situated on a hill, part of which was held by the Military until recently. On the whole this Pagoda is well worth a visit. My companions, the members of the Commission were greatly impressed by the grandeur of it. We all of us were greatly struck by the ardour of the Burmese devotees and pilgrims. There is a huge bell of ancient historic times which gives a musical sound on striking. We noticed a number of Pongies namely Bhikshus who never asked anything from the pilgrims. Alongside the hill there is a number of cosy little Bungalows and quarters for the accommodation of the pilgrims who flock from all Buddhistic countries. The second Pagoda I saw was a fish Pagoda. I forgot the name of it. There is a huge tank here at the foot of the Pagoda where fishes and ducks are fed by the passing pilgrims and no body is permitted to catch the aquatic inhabitants of the tank. A house inhabited by the Pongies over-looks the tank, from which a Pongi watches that no body kills life in water. This is truly representative of Buddha's sanctity of all life. The Pagoda is approached by a number of steps alongside of which refreshments are always available. There is a huge Buddha image on the spot in addition to several Pagodas and the residences of Pongies. What particularly attracted my notice were 3 or 4 paper mausoleums somewhat resembling a Hindu temple and in point of decoration a Mohammadan *Tazia* or *Tabut*. These paper mausoleum have beautiful paintings in colour done by Burmese painters. I was told that the bodies of dead Pongies are kept in these paper temples for 2 or 3 years to be cremated later. When I visited this Pagoda in company with my hosts I was impressed by a gathering of girls led by a musician with a lute to climb the flight of steps on to the Pagoda above. The girls followed their bandmaster, so to speak, singing in chorus, a devotional tune in praise of Lord Buddha. One thing I noticed here as well as in Shwe Dagon Pagoda, there was no gloom, no

fear, no dread, every body was joyous and happy. It is no doubt true that life is full of miseries but there is nothing to fear. If your actions are good and you shun evil, joy relieves all distress, and sense of suffering is thus mitigated.

The Third Pagoda I saw was called Magong Pagoda in a village called Cambi. My host took me to this Pagoda one night when there was a festival connected with this Pagoda. The way to it was illuminated by the Chinese paper lanterns and abundant electric lights. The scene was superbly beautiful and picturesque. One feels as if one is in some paradise at the time. People go there and stay the whole night. Bazaars are set up in which refreshments are available. Well to do people construct rooms of straw and bamboos, spread carpets inside and there are plentiful refreshments for the visitors and friends. A theatre is also provided and Burmese dance is maintained the whole night, hospitality extended to respectable visitors is beyond all praise. My host and myself returned at 1 o'clock in the night from this festival enjoying every thing we saw and partaking of hospitality in several straw rooms. I may mention that in one of them I tasted sesamum seeds cooked in ginger which were very nice to taste. It was my first experience to taste a preparation of pickled tea which means that green leaves of tea are cooked in vinegar, salted with spices. I regret I cannot admire it. It is the dish of which the Burmese are very fond in the same way as they are fond of some green sea-weed also.

MY LECTURE

Under the auspices of the Young Men's Buddhist Association I delivered a lecture on the "prospects of the revival of Buddhism in India," in the Rangoon University Hall. A professor of the University took the chair and briefly introduced me to the audience. Before the lecture, an orchestra was played by amateur players—all University students. It is a pity we have nothing of the kind in the Punjab. The lecture

was largely attended . It was a piece of curiosity for the Burmese to hear a man from the Punjab on a subject, dear to the Burmese. A number of ladies and gentlemen of high rank came to hear it. My theme was that the Burmese were the pupils of Indian Bhikhus who brought Buddhism into the country, centuries ago. I said that in Northern India we have lost everything and we are now appealing to the Southerners to give us back some of the knowledge which the ancestors of the Northerners imparted to them in times gone by. I referred to Gokhale, Ranade and Tilak as our leaders in politics, to Shankara Charya who gave us back something of Vedantism, to Balam Charya, Bhallah Charya for the Vaishnuism. I also mentioned that we owe our system of modern Hindu music known as *Hanuman mat* to the Southerners who gave us well known tunes *Balawal*, *Malhar*, *Talang* and a number of other Raganis.

Last but not the least reference was made by me to the Rishi Daya Nand who aroused the whole Hindu nation into activity. I pointed out the absolute dearth of knowledge of Buddhistic literature in my part of the country and appealed to the pupils of my ancestors to come to our rescue by sending some Burmese preachers, learned in Buddhistic literature to enlighten and instruct us in scriptures which have disappeared from the land of their origin. I then narrated what excavations in India have given us in unearthing knowledge of things Buddhistic, e.g., I gave short accounts of Kapil Vastu, Buddha Gaya, Sarnath, and Kassia, namely, places where Buddha was born, received enlightenment, and preached his first sermon, and the place he died. A spell of silence prevailed. The audience was so much absorbed in the subject that one could hear a pin drop. So quiet and attentive was the entire audience, absolutely unlike rowdy audiences we have in our part of the country. I wound up by saying that I stand on the platform for the alms of knowledge which luckily is preserved in Burma. The lecture lasted for one hour and 35 minutes. The audience was not

impatient not because I swayed them but because many things which I told them were new to them. I then proceeded in the end to tell them that India is again thinking of Buddha, that a magnificent Vihara has been built in Calcutta, another equally magnificent one will shortly come into existence at Sarnath, a guest house has been built near Buddh Gaya and we shall shortly hear of a Vihara in Bombay in addition to a Buddha society in Madras. Suffice to say, that I awakened some interest, however small, in the audience. After customary complimentary remarks from the chair, the audience partook of refreshments which were profusely provided.

MY VISIT TO PEGU

My host Mr. Ba Dune took Mr. Abdul Ali Secretary to the Records Commission and myself in a motor car to visit Pegu. It may be mentioned that the Burmese kings had been changing their capitals from time to time and like Pagan, Awa, and Mandalay, Pegu was at one time the capital of a Burmese kingdom. We passed by the vast rubber plantations and one of which belonged to Frontier Punjab merchant who once acquired great wealth by his enterprise in Burma. Pegu is known for its earthen jugs etc., which are exported even up to Calcutta. The bazaars are ordinary. My host had written to the Sessions Judge of Pegu to entertain us and show us round the great Pagoda there, which we found were of the same type as other Pagodas I have described. I may mention that all Pagodas have on both sides of their entrances figures of lions invariably, but this Pagoda had the biggest lion figures that I saw. There is nothing particular to note about it except its grandeur. Of course Mr. Ba Dune and myself bowed and worshipped Buddha's statue.

One thing, however, is worth noting namely priests officiating at the worship, when paid a fee takes out bucket fulls of water and pours them out at the foot of a stupa praying at the time for your long life and coolness in your

temper. At the exit of the back of the Pagoda rice boiled in bamboo pieces is sold which it was said could last for 2 months. Before we paid a visit to the Pagoda we were entertained by the Sessions Judge's wife to a breakfast, the Sessions Judge himself being absent on urgent Government duty. The rice cooked in cocoanut milk was so delicious and vegetable curry so tasty, that my friend Mr. Abdul Ali and his nephew preferred it to a number of fish dishes, on the table. The hostess was all attention. Her house was a model of cleanliness and simplicity the like of which, so far I have not seen in my part of the country. We left Pegu, in the afternoon and on our way back we saw a colossal body made of brick and mortar of Buddha in his Parinirvanic state, *viz.*, the reclining Buddha at death-bed. The length of the body was 147 feet! It was stated that this statue was discovered in a field some years ago and with the greatest possible care was removed intact on to the present site and placed it on a raised platform. Were it not a fact one would not believe it. It is now a place of pilgrimage to which thousands flock. We were all startled by this colossal figure, which I believe in point of dimension is unsurpassed by any thing in the world. On our way back when we were near Rangoon we were taken to a pleasure house where Burmese gentlemen and a number of singers and musicians, men and women, were enjoying themselves. The music was tolerably good and about half an hour was thus spent.* This pleasure house showed how Burmese enjoy themselves. They do not mourn over their lots like we Indians mostly do. (The concluding portion of this article in which the Pandit's visit to Burma's historic capital will appear in the next number. Ed.)

THE THIRD SOUTH INDIAN BUDDHIST CONGRESS

In the course of his presidential address Professor Lakshmi Narasu said :—

The first South Indian Buddhist Conference was held in

the year 1917, the second in the year 1920. This is the third conference, which owes its sitting to the strenuous exertions of Mr. V. P. S. Manier. Between this conference and the first eleven years have passed. It is now time to ask ourselves what progress Buddhism has made in South India. Perhaps the next census may reveal to us an increase in numbers. It is not merely an increase of numbers that we want. What we want is consolidation. This consolidation can be effected only by the proper understanding of Buddhism.

The religion that was in vogue in India at the time of Sakyasinha was the Brahminic religion called the Santhi Dharma by the Buddhists. This religion was wholly ritualistic consisting in the performance of Yagna and Homa to control the gods and remove pollutions. The Brahmins professed to be the very gods on earth, because by their *mantras* and ritual they could control the gods in Heaven. Sakyasinha saw through the falsity of these pretentions. He preached that these Mantras and rituals were only a means of livelihood for the Brahmins. He pointed out that kindness (Ahimsa) to all creatures was the first step towards ethical improvement. As sacrifices involve the killing of animals, they will only brutalise man instead of improving him. The Brahmins taught that they alone were entitled to salvation. But Sakyasinha taught that all could attain salvation without distinction of caste, sex, wealth, or rank. The Brahmins made a secret of their religion, but Sakyasinha taught his religion to all desirous of knowing it. The Brahmins resorted to miracles for establishing the truth of their religion. On the other hand, Sakyasinha taught that conversion should be made only by instruction and not by miracles. All forms of Brahminical religion are based on authority, namely, the revelation contained in the Vedas. But Buddhism is based on experience (Pratyaksha) and reasoning (Anumana).

In all other religions there is a belief in permanent entities. Buddhism is the only religion which denies all permanent entities. Every other religion speaks of souls and gods which

are everlasting. But Buddhism denies the existence of a soul in man and also of an Iswara (creator of the universe). Buddhism regards the belief in Atman as the greatest stumbling block to progress.

The belief in soul is the source of all superstitions. So long as man believes in an immutable soul, there is no possibility of destroying the passions. So long as man is governed by Atmadrishti, he will always be thinking of I and Mine. For perfect freedom from suffering and sorrow one has to renounce all idea of I and Mine. That is why Saddharma is called SATKAYA DRISHTI NIRODHA GAMINI PRATIPADA. The end and aim of Buddhism is to destroy the Atmadrishti, and the means which it adopts are directed to this end. Nirvana, which is the goal of Buddhism, is the complete realization of the non-existence of soul, and living in accordance with that realization.

While in other religions there are dogmas, which are accepted on simple trust, there are none such in Buddhism. Christianity loses all its value, if we deny the supernatural. The same also is the case with Judaism, Islam, and the various Hindu religions. But in Buddhism the supernatural plays no part as a means of salvation. In Buddhism the purification of mind by the avoidance of all that is evil and the doing of all that is good is the only means of attaining the goal. This purification is possible for all who make a strenuous effort. Hence Buddhism makes no difference between man and woman, high and low, rich and poor, Brahmin and Chandala.

Buddhism is the very democracy of religion. For Buddhism the happiness and the good of all is essential. It teaches inordinate compassion for the suffering mankind, and therefore evinces a missionary spirit from its very inception. The greatest gift a Buddhist can give to another is the gift of Saddharma. It is the duty of every Buddhist to propagate the Anatman teaching of the Buddha for the good and happiness of all.

Buddhism offers a very simple solution of the problems

of the present day. If each has to work for the good of others in the attainment of his own salvation, we have the best basis for a proper social, economic, and political life. There need be no quarrels between individuals, communities and nations. All should co-operate with one another for their mutual good. All commercialism, industrialism, nationalism will soon find their end, when the humanitarian spirit, so characteristic of Buddhism, becomes the patrimony of all. Ahankara is the source of all evil, and Ahankara will not cease its evil work so long as Atmadrishti prevails. May we hope for the day when the whole world will accept the NAIRATMYA and obtain the peace which the world now clamours for!

THE BUDDHIST RENAISSANCE

In these days we have many indications that the Dharma is being born again in the hearts of men, that the ideals of Him who has been aptly called the fairest blossom on the human tree are penetrating and permeating the mind of thinking humanity, not only in the Orient but all over the earth.

Nearly all the religious, scientific, philosophical and psychological thought of this century bears the mark of contact with the Wisdom of the Good Law. Slowly but certainly the Buddha-Dharma is beginning a leavening process throughout the world which will never cease till the Kingdom of Righteousness reigns on earth.

It is in great measure owing to the world's youth that this great awakening is taking place. All over India, Ceylon, Burma and Siam, Young Men's Buddhist Associations are springing up, brought into being by the renewed interest in the teaching of the Lord. The sacred places of Buddhism are being restored to their pristine grandeur. The aggressive Christian Missionary of the old school is no longer tolerated.

The youth of China are awakening to a realisation of their

nationhood and beginning to understand that if they want to attain what they seek, self reliant characters must be built up. To accomplish this their spiritual leaders are striving to bring to the people's remembrance an old proverb of their race that : "The Way of Confucius and the Teaching of the Lord Buddha are two wings ; without either China cannot fly."

In Japan, perhaps more than any other country in the East, the young people and their guides are rapidly bringing about a revival of interest in Buddhism. Story tellers for the children, lectures for the youth are now given with appropriate religious ceremonies in thousands of temples and preaching halls.

Here in Hawaii the conditions are unique. Buddhism is taught in two languages to nearly one-third of the entire population. Temple schools and young people's services are conducted in English for the Anglo-Saxon and the Hawaiian-born of Japanese parentage, the Japanese language being used for the older people born in Japan.

A renewed interest in the Lord Buddha and His Teaching is taking place on the North American continent, especially in the United States. Besides the Japanese missions in California there are several other Buddhist centres. In New York we find the head-quarters of the American branch of the Maha-Bodhi Society founded by the Venerable Anagarika Dharmapala, the present secretary being Mr. K. Y. Kira, a Sinhalese gentleman. Other groups are active in Denver, Colorado, New Haven, Connecticut, Chicago, Illinois and Philadelphia, Pennsylvania.

In several of the countries of Europe little group of people have stepped aside from Orthodox Christianity and are now looking to the Wisdom of the East for the ancient truths.

In Germany, Dr. Paul Dahlke has established his "Buddhist House" at Frohnau near Berlin, "as a place of retreat, temporary or permanent, for such lay people who feel the need of withdrawing from the unrest, the haste, the brutality of worldly life." All are welcome as guests whether they call themselves Buddhists or not, provided only they are willing to abide by the

rules of the house. Dr. Dahlke also publishes a quarterly journal, "Neu-Buddhische Zeitschrift," which is serving well as a means of propagating the Dharma.

A Buddhist Monastery is also being established near Hamburg. It is predicted that within fifty years Germany will have found in the Lord Buddha her spiritual Guide and Teacher.

In Russia there is a group in favour of introducing the teaching into the Universities, in fact, according to recent advances a chair has been established and endowed in Leningrad.

In England two societies are at work propagating the Dharma. The Buddhist Lodge under the able leadership of Mr. and Mrs. Christmas Humphreys and Mr. Arthur C. March is making a tremendous appeal to the youth of the country chiefly because, in the true Mahayana spirit, they present the Teaching in the colour of its environment. The Lodge publishes a monthly magazine entitled, "Buddhism in England."

The British branch of the Maha-Bodhi Society, like its sister branch in New York, was established by the Venerable and Reverend Anagarika Dharmapala, and is fast becoming a vital factor in the lives of many Londoners. Coming from India it serves as a criterion by which other and native groups may be guided. There are also Buddhist societies existing in Bristol and Liverpool. The M. B. S. publishes a monthly magazine, "The British Buddhist."

This brief survey of some of the missionary activities carried on by Buddhists in the principal countries of the world is not only interesting but shews us that gradually but surely the reign of the Dharma Raja is dawning in the hearts of men.—Dobo, Havaii.

BUDDHISM IN ENGLAND

Three monks are expected to arrive in England in about a weeks time to found the first Buddhist monastery in London. They are coming as missionaries of Buddhism, which now claims over 500 adherents in this country.

Mr. Daya Hewavitarne, London Manager of the British Maha Bodhi Society in Gloucester Road, Regents Park, N.W., where the monastery is to be built told a representative of the *Daily News* yesterday that the three monks are very learned scholars from Ceylon.

"Their great object," he said, "will be to remove the deep misunderstanding about Buddhism in this country, and to give the pure teaching. Their time will largely be taken up with translating scriptures from the Pāli tongue.

"The five precepts of Buddhism are abstention from the taking of life, stealing, falsehoods, unlawful sexual indulgence and intoxicants.

With a great and richly decorated dome surmounting it, the monastery will present a typically Eastern appearance in its exterior. The interior will be modelled on the famous Ajanta caves in Hyderabad, which for centuries have been the equivalent of chapter houses of the Buddhist order.

Besides the monks' cells there will be a large meeting hall, a library, and the shrine at which British Buddhists will worship. The monastery will cost £10,000.

London "Daily News," June 6th 1928.

An important event in the history of Buddhism in Ceylon is the despatch of the first Buddhist mission to England. The mission, as the *Daily Telegraph* is informed by the London Vihara Committee, is composed of some of the most distinguished scholars of the Vidyodaya (Pali) Oriental College, the leading institution of its kind in the East, and its main object is to promote the construction of a Buddhist Vihara

in London. Steps in this direction have already been taken by the purchase of a piece of land the collection of funds and the creation of a sympathetic atmosphere by means of meetings, lectures, and other forms of propaganda.

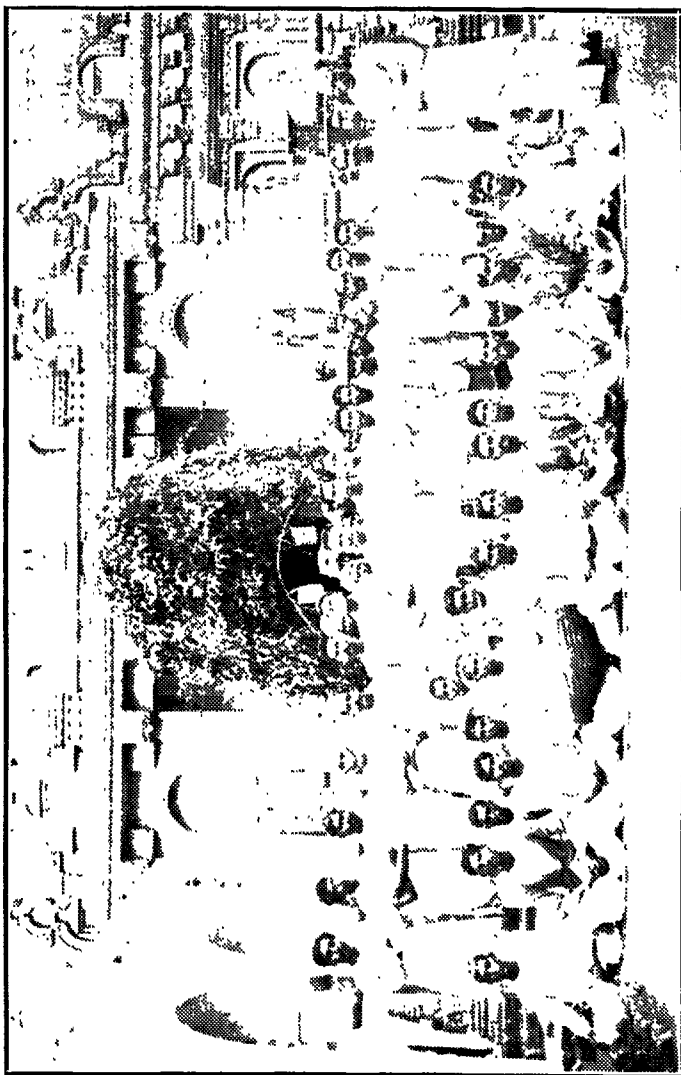
It is felt, however, by the high Buddhist authorities in Ceylon that something more is necessary if the message of the Buddha is to be carried sufficiently far. Why the presence of these authorised missionaries is necessary is the fact that a member of any other religion can only be admitted to the Buddhist faith as a convert by a regular member of the priesthood (Sangha). The three priests composing the mission are recognised scholars and have a sufficient knowledge of English for all practical purposes. They left Ceylon at the end of the month.

London "*Daily Telegraph*," June 5th 1928.

BUDDHISM IN INDIA

"Buddhism in India" formed the subject of an interesting lecture delivered by Pandit Sheo Narain at the Central Y. M. B. A., Colombo.

The Hon. Mr. D. B. Jayatilaka who presided briefly introduced the lecturer of the evening to the audience. In doing so he said that Pandit Narain had been an active Buddhist for the last 25 years. He had become a Buddhist as a result of study and since then he had done much to spread the *Dhamma* in his own country, mainly by publication. The speaker was therefore sure that whatever views the lecturer might express they would be the result of a careful study of the question. Pandit Narain then addressed the gathering for over an hour. He prefaced his lecture by saying that that was his second visit to Ceylon, the first one to this interesting Island being in 1922, but for some reason or other he could not address any gathering in Colombo though he was asked to do so by some



BUDDHA DAY CELEBRATION AT BUDDHA GAYA.
An event of great importance to the Buddhist World.

Buddhists. He thought it was the Karma that had brought him a second time. He had come to Ceylon to see Anagarika Dharmapala who he heard was indisposed. He was gratified to see that the Anagarika was now better.

He then paid a tribute to the Anagarika who he said had been greatly responsible for the propagation of Buddhism in India. "Fifty years ago" said the lecturer, "nobody in my country knew whether that Great Personality was even born in India. The Light of Asia was absolutely unknown in the land of His birth. Was it not strange, that nobody knew even so much as that a great man was born somewhere in a town called Kapilawastu. So great was the ignorance that His having lived in India was unknown. It is due to European scholarship to which we are very much indebted that my country began to know of Buddha." Continuing he said excavations that were being made had revealed many things which tender to stimulate the growth of the religion in India. In Buddhism there was no force applied, no imposition, nothing. It was left entirely to power—brain power. He could fearlessly say that Buddhism had the best chance because scientific men would find nothing which was opposed to science. There could be nothing more glorious than that. "We have lost Buddhist scriptures," he said. This Island, said the lecturer was the repository of the purest form of Buddhism and it had been preserved in the same form, "I now beg of you that if you can spare (we have got everything from the South) we appeal to the extreme South namely your Island for the scriptures. India wanted herself taught from the original sources and not from translations. "We gave you this from the North and now we appeal to you, pupils of our ancestors, because we have lost them" he said with emotion. Now that they intend sending some of their Bhikkus to England to remain in the London Vihara and there to learn English and eventually preach Buddhism in England he appealed to them kindly to send some of them to India where much of the way had been paved now by some of those who

were interested in Buddhism and thus give them an opportunity of learning that which they yearned after most. The Chairman felt that at least half a dozen self-sacrificing young men should come forward to learn missionary work so that they might be able to do similar work in India.

PROCEEDINGS OF THE MAHA BODHI SOCIETY, INDIA

A meeting of the Society was held on the 9th May at the Calcutta Headquarters when the following members were present : Mr. S. C. Mukherji, Vice President ; Dr. B. M. Barua ; Dr. B. L. Chaudhury ; Messrs. Maung Yin Maung ; C. C. Bose ; Jagathman Bauddha ; Saugata Saugata Kanti and Hony. Secretaries Messrs. Devapriya Walisinha and P. P. Siriwardhana. Mr. S. C. Mukherji presided. After the minutes of the last meeting were read and confirmed the Wesak celebration accounts were placed before the meeting and the following resolutions passed :—

“The Maha Bodhi Society records its heartfelt gratitude and unstinted admiration for the wholehearted and devoted services of Mr. Devapriya Walisinha who has been connected with the Society for over 10 years during which time the work done by him is beyond all praise, and the Society though it deeply regrets that Mr. Walisinha has to run away to England nevertheless it rejoices at the fact that it will hold out grand opportunity to Mr. Walisinha to make himself more efficient in his studies of Pali and Western Philosophy and in public speaking so that in due course he should be the head to whom the Maha Bodhi Society would look up to inspiration and guidance. The Society wishes him long life and all success. It is further resolved that in the meantime the Assistant Secretary Mr. Siriwardhana is authorised to carry on the work.”

“The Maha Bodhi Society authorises Messrs. Ray and Ray to check accounts and to prepare a balance sheet and audit them for a consolidated fee of Rs. 500/.”

"The Society thanks all the volunteer workers who have helped the society to make the Wesak celebrations a success and particularly to Mr. Bhawa Singh Datta for his excellent Katha-Katha."

9 May 2472
1928

By order
Secretary, M. B. S.

NEWS OF THE BUDDHIST WORLD

A CHITTAGONG FIND.

A valuable link in the history of Indian art, particularly in relation to Burma, is established in the discovery, near Chittagong, of a number of brass images of Buddha, believed to be a thousand years old.

It is understood that a substantial reward is to be given by the Government to the finder of these important relics which came to light during excavations preceding the building of a new residence.—*Statesman*.

CEYLON.

Amidst great rejoicings the foundation of a stupendous stupa was laid on the 31 May at Ambalangoda. The estimates and plans provide for a suite of shrine and image rooms 119 feet in length 119 feet in breadth and about 100 feet in height and having a stupendous Dageba on the top as a pinnacle. When completed the whole building would resemble "Taj Mahal" but with channel pillars, horse shoe arches and clustered columns in the same manner as the Brazen Palace at Anuradhapura. It is also proposed to have deeply cut hollows to produce strong effect, and light reverse door ways, high pitched roofs, highly characteristic of the Buddhist style of architecture reminiscent of the golden age of Lanka. The estimated cost of that great undertaking is three lakhs of rupees which was to be collected from the public of Ambalangoda by the sale of bonds. It would be interesting to note that

already the management had sold bonds aggregating to the value of over two lakhs of rupees. It is hoped that the building will be completed within 5 years.

KOREA.

A Buddhist College established in Seoul by the joint efforts of the thirty-one great monasteries in Korea will be opened in April. The school building has already been erected at Sujido and all arrangement for admitting students have been completed. The eligible students must have the qualification of a graduate of a middle school and be recommended by one of the monasteries which have contributed funds to the college.

The inauguration ceremony of the Korean Buddhist Women's Association was recently held in Seoul. There were present thirty-six prominent ladies.—*Young East*.

JAPAN.

The propagation station at Kobe of the Nishi Hongwanji of Kyoto has decided to build a hall in foreign style at the cost of 60,000 yen. The temple authorities consider a temple in Japanese style unsuitable for propagation purpose. Hence the decision.

An order from the Russian authorities has been received by the detached temple of the Hongwanji at Vladivostock to reply to a query "What is the view of the Buddhists regarding the Soviet regime?" "We are just watching" was the gist of the clever reply given.

A sight-seeing party of more than thirty members of the Y. M. B. A. of Hawaii are expected to come to Japan by the N. Y. K. s.s. 'Shiyo Maru' leaving Honolulu on June 12. They will spend fifty four days here.—*Young East*.

ENGLAND

The son of a High Court judge was among those who, at a Buddhist Festival at the Essex Hall, W.C., last night,

stood, with hands clasped before them, facing an image of Buddha and reciting the Pansil in Pali.

[Pali is the language of Buddhist worship corresponding to Latin in Roman Catholicism. Pansil is the name of the particular 'creed' recited.]

A young, alert, keen-faced man, Mr. Christmas Humphreys (only son of Mr. Justice Humphreys), presided at the festival in commemoration of Buddha's death. The gathering was mainly English, but a number of Sinhalese, Burmese, and Japanese were present.

The gilt Buddha was on a corner table covered with gold and white altar cloths, surrounded by vases of beautiful flowers, with incense burning in a jar before it.

After a young Sinhalese had recited a religious lesson in the low chanting manner of his country, the whole gathering rose, turned towards the image, and recited devoutly the tenets of the faith :

I promise to abstain from the taking of life.

I promise to abstain from dishonestly taking that which belongs to another.

I promise to abstain from the evil indulgence of sensual passions.

I promise to abstain from lying, slander, or deceit.

I promise to abstain from intoxicating liquors and drugs.

Mr. Humphreys, who is president of the Buddhist Lodge in London, which, together with the Maha Bodhi Society, organised the meeting, informed a "Daily News and Westminster" representative that he was a believer in the ethical tenets of Buddhism.

"You do not have to take a vow or be initiated, or anything like that," he said. "It is sufficient merely to hold the beliefs. For that reason it is difficult to say how many Buddhists there are in this country, or to what extent the faith is making converts. It is certainly growing."

In the near future London is to have its own Buddhist

temple, with Buddhist monks from Ceylon to expound the faith.

Various aspects of Buddhism were dealt with by the Rev. Tyssul Davis, of the Theistic Church ; Mr. B. L. Broughton, president of the Maha Bodhi Society, and Mr. A. C. March, editor of "Buddhism in England." *Westminster Gazette*.

THE STUDENTS' BUDDHIST ASSOCIATION OF GREAT BRITAIN AND IRELAND

On June 3rd, 1928, the Students' Buddhist Association of Great Britain and Ireland celebrated Poson Day at 41, Gloucester Road, Regent's Park, London, N.W., the Headquarters of the British Maha-Bodhi Society. The celebrations took the form of a Social followed by a public meeting. At the meeting Dr. N. Attygala, the President of the Association, presided. There were readings from Buddhist Scriptures and short addresses on "Some Celebrated Buddhist Women." The following items made up the programme of the evening:—
4-30 P.M. Tea, 5-15 P.M. Meeting.

MISS IRENE M. HARDING—Reading from Anatole France's

"Message of Buddha" Reading from the "Dhammapada."

MR. FRANCIS J. PAYNE—Address on "Ambapāli."

MISS N. HUTTON—Reading from the "Mahā Mangala Sutta."

DR. E. M. WIJAYERAMA—Address on "Maha Prajāpati."

MISS KUMARI WEERASINHA—Reading from the "Light of Asia."

MR. B. L. BROUGHTON, M.A. (Oxon.)—Address on "Visākhā."

MISS SYLVIA M. APPLGATE—Reading from the "Dhammapada."

DR. A. P. DE ZOYSA Ph. D. (Lond.) Barrister-at-Law—Address on "Yasodharā."

BUDDHIST PILGRIMS' REST AND HOSPITAL FUND

A general meeting to receive the money collected by ladies on account of "Flower Day" in aid of the Anuradhapura Buddhist Pilgrims' Rest and Hospital Fund took place at the Y.M.B.A. hall, Colombo. Mr. W. E. Bastian, the organiser of the fund made the following statement:—"The "Flower Day" was organised by me for three days, viz. 2nd, 3rd, and 4th May, 1928. This was got up in a very short time and though there was a similar movement started by another party for another cause, yet much credit and praise is due to the ladies who had worked so well and assiduously and thus collected by the sale of flowers the sum of Rs. 2,056.71.

"The outstation orders for flowers so far amounted to Rs. 8,826.15 including the sum of Rs. 4,322.50 mentioned in my last statement to you. A sum of Rs. 1,290.13 has been received by me on this account and the balance Rs. 7,536.02 is awaiting to be collected.

"The total collected up to date is Rs. 34,587.

"If anybody proposes to go to Anuradhapura for the 'Poson' on June 2nd, I would then be glad if he or she will visit the scene and see the building that is now being constructed.

"It is so gratifying to see that you have so whole-heartedly worked in a worthy cause, not, of course, for any gain of good name, but solely for the merits which we are all so anxious to gain by the help of the Thiri Sarana. Let us hope by the merits we thus acquire in this world to shorten our Sansara, which is full of sorrow and appear before the Lord Maitreya with feelings of universal brotherhood, hear His sweet Dharma, cease from all sufferings and lastly attain that spotless eternal bliss the Nirvana."—*Ceylon Times*.

LETTERS TO THE EDITOR

ALL-WORLD BUDDHIST CONGRESS.

Dear Sir,

In reply to a private communication addressed by me to the Hon. Mr. D. B. Jayatilake, M.A., M.L.C., President of the Y. M. B. A., Colombo, Ceylon, he writes (in October last):—

“The question of a world conference of Y. M. B. A.’s in Colombo is a matter which has often engaged my thoughts. It is a most desirable thing, but it must be carefully worked up. I hope to take it up next year with a view to hold the conference in 1931 or 1932.”

In view of the great world movements in the field of religions seeking greater co-operation and more usefulness, it behoves us the Buddhists to get together for taking stock of our various activities and adopt such methods as will vouchsafe the future of Buddhism and to consider how the Buddhist principles could be applied to the greater welfare of humanity.

I would therefore suggest that Y. M. B. A.’s in every country in co-operation with other Buddhist organisations should form an able and influential committee to draft and prepare a scheme to bring about such a conference.

I am fully aware of the great difficulties financial and otherwise—which should necessarily form a strong argument against my suggestion. But I trust the Buddhist public will realise the far-reaching effects of the proposed Congress, and will try their level best to make it a success. I am also confident that in view of the great interest evinced in Buddhism in all parts of the world and among all nations that such a scheme would meet with the hearty approval of our friends and well-wishers.

It is a very happy sign that our veteran Buddhist worker, Mr. D. B. Jayatilake has already thought about it and I hope

all the Buddhist organisations will give him every facility in accomplishing the inauguration of this world movement. The Maha Bodhi Society which has now become an international body is in a better position to help this movement, and I appeal to its executive members to take up the matter in right earnest.

Yours truly,

Calcutta.

P. P. SIRIWARDHANA.

PROFESSOR ROERICH.

Sir,

As a member of an international American group of Buddhists it is most gratifying for me to send you the announcement of an event which, in its relation to Buddhism indicates the growing interest in Buddhist ideals in America. I know it will be most interesting to your readers.

In celebration of the Birthday of Buddha, which this year co-incided with the day of the enlightenment of Zarathustra, one of the New York Protestant Churches—Saint Marks in the Bouwerie—dedicated its service to the art of Roerich, the great contemporary master, who has in his paintings voiced his philosophy of the unity of all religious teachings and has made some of the most superb paintings of the Buddha and some great Buddhist Teachers in his series of the world's great teachers.

To open the service, Dr. William Norman Guthrie, pastor of the Church, gave a sermon dedicating the day to the Great Siddhartha Gautama which was followed by recitation of Buddhist writings and then introducing the Symposium on the art of Nicholas Roerich, so uniting all peoples of East and West in the name of beauty.

Yours truly,

MRS. LOUIS L. HORCH.

(It is a happy coincident that at the same time we received this letter information reached us that U. S. Expedition to Central Asia including Tibet headed by Professor Roerich has

reached Darjeeling via Sikkhim. The Expedition left Kashmir in 1924 and visited Ladakh, went through Karakkoram Pass to Hotan Kashgar, Karachar, the Altai Mountain Range, visited Kulmook Monastery, explored Buriatia, Mongolia, the Great Gobi Desert, Saidam and Tibet. It is supposed to be an unprecedented circle ever made in Central Asia. We shall be glad to hear Professor Roerich's experiences and see the paintings he has drawn of wonderful peoples and still more wonderful regions of the earth. We extend a hearty welcome to the learned Professor and his colleagues.—Ed.).

SWASTIKA.

Sir,

Will you or any of your readers be kind enough to let me know through the medium of your valuable journal, the full significance of the holy sign Swastika, why it is commonly used in affairs Buddhistic and its application in Buddhist literature etc. Thanking you

10th June 1928,
Haputale, Ceylon.

Yours faithfully,
G. W. D. DE SILVA.

FROM THE VISITORS' BOOK

(KEPT IN THE M. B. S. GUEST HOUSE)

"I stayed here with pleasure and went away with reluctance" Rev. Javana Tikkha.

"The first and most pleasing contact with the religion of the Buddha, hope that it will lead to more worth while knowledge."—DR. WALTER S. KIPNIS, New Jersey.

"THE DIAMOND THRONE"

in which

DR. ANANDA COOMARSWAMY'S ATMAN THEORY
IS CHALLENGED

BY B. L. BROUGHTON, ESQR., M.A.
President of the British Maha Bodhi Society
See next iss e.

IN MEMORIAM

THE LATE DR. PAUL DAHLKE.

It is with the deepest sense of sorrow that we record the death of Dr. Paul Dahlke of the *Buddhistscher Haus*, Frohnau, Berlin. Dr. Dahlke who is well known as the author of "Buddhist Essays" and "Buddhism and Science" was a most devoted servant of the Master and lived the life of a true and faithful Upasaka. That the Dharma made such a profound impression in his scientific mind was evident from the fact that he founded the first Buddhist House in Germany for the purpose of meditation and training Brahmacharis for service in the cause of Buddhism. He will ever be remembered as one of those few noble minded Europeans who struck with the beauty and truth of the Buddha Dhamma employed their whole energy to popularise the Dhamma for the benefit of mankind. It was only last year that this great hearted man invited our Chief the Ven. Anagarika Dharmapala to spend some time in his Asram. He is removed from us at a time when his ripe experience, great scholarship and vast ability were needed for the better guidance of the western people in their attempt to understand the doctrine of Lord Buddha. In his introduction to "Buddhism and Science" the late Doctor wrote that his book made claim to belong to the category of Books "that give themselves and demand ourselves." To-day the whole educated world generally and the Buddhists in particular mourn the loss of one "who gave himself and demanded ourselves." He has left his foot prints not on the sands of time but on the eternity of the Dhamma. Our sincerest sympathy goes out to the friends and relatives of the late lamented Dr. Dahlke. We confidently hope that the noble work started by our departed friend and co-worker will be successfully carried out by those on whom the responsibility now rests. We hope to publish a life sketch of the late Doctor in our next issue.

"Anicca-wata Sankhārā"

NOTES AND NEWS

BRAHMACHARI DEVAPRIYA WALISINHA.

We have great pleasure in supporting the resolution passed at a meeting of the Maha Bodhi Society and published elsewhere in connection with the departure from Calcutta of Brahmachari Devapriya Walisinha for England. Mr. Walisinha's services to the Society during a period of about 10 years are too well known to the readers of our Journal to necessitate enumeration. As Secretary and Treasurer of the Society, as Manager of this Journal and as the Manager of the Book Agency he has acted with commendable ability and success. We look forward to the day of his return to his old sphere of work with renewed vigour, greater experience and knowledge that he is sure to gain during his stay in Western countries.

* * * *

CEYLON BUDDHIST MISSION TO LONDON.

We wish to draw the serious attention of the Buddhist public to the report of the departure of the Ceylon Buddhist Mission for England published in another column. The maintenance of three Bhikkus together with a lay attendant is too heavy a financial burden for one single organisation to bear. The Ven. Anagarika Dharmapala, the organizer of the mission is now defraying the expenses of the whole mission. We take this opportunity to appeal to the Buddhist world to help the Anagarika to make this historic mission a complete success. We are glad to announce that the members of the mission have arrived in London.

* * * *

THE ANAGARIKA DHARMAPALA.

We are happy to announce that the Anagarika who was seriously ill for the last few months is now progressing on his

way to recovery. May he soon regain his health enabling him to return to his labour of love.

* * * *

A LETTER FROM JAVA.

Mr. van Denst of Java and the only European Buddhist there in a letter to us says:—"I read in the Maha Bodhi journal that the Society sent to England three Bhikshus for preaching the Dharma, and I think that here in Java such a preaching is not less necessary. If the Rev. Anagarika Dharmapala should be in a position to visit Java he should find a lot of Buddhists in the Tenger and Ijang-mountains, however those people hardly know anything else about Buddhism than the Lord Buddha's name. Roman Catholic priests and other Christian sects have the best and the laziest life you can ever imagine. I should like to do what I can for the Buddha, the Dharma and the Sangha, and if you will enable me by giving me some hints and some spiritual help, I think I shall be very happy to do something for the Lord and the Maha Bodhi Society. Java needs the Dharma, it is not happy by the Islam and cannot accept Christianity, because it has seen how the Christians have done in their own country, how they behaved in former days and at present..... Dharma is the greatest power in my life."

Will those who cry "First India and then England" take the trouble of helping our friend in *Java*.

* * * *

WESAK DAY A PUBLIC HOLIDAY IN INDIA.

One of the resolutions passed at the third session of the South Indian Buddhist Conference is as follows:—

"That the Conference requests the Government to declare the Buddha Jayanti Day a Government holiday."

It is hardly necessary for us to dwell at length on the urgent necessity and the great importance of declaring this sacred day a public holiday throughout India. All the Buddhist countries in the world have declared it a holiday and there

is no reason why the same policy should not be adopted by the Government of India, in whose territories there are thousands of Buddhists. Another significant fact for the authorities to consider is that the Buddha Day is being celebrated in almost all the Provinces in India and the number of places where this universal religious function is observed is yearly increasing. The Hindus themselves pay homage to the Lord Buddha as a Divine Personage and they would also welcome this proposition. We hope that the Government of India will lose no time in considering this question and that the next Buddha Day will find a place in the Government Almanac as a public holiday.

* * * * *

THE BUDDHIST RENAISSANCE

Thus the Indian Social Reformer :—

"The statement that Buddhism was driven out of India, is very misleading. Buddhism was never expelled in the sense that Judaism was expelled from Palestine. Post-Buddhistic Hinduism is in large part an adaptation from Buddhism. Animal sacrifices were given up and the monastic principle was introduced in Hindu religious organisation. Ascetic ideals became dominant. Women came to be looked down upon as a hindrance to the spiritual life, and Hindu sociologists have attributed the restrictions imposed on them in post-Buddhistic Hinduism as due to Buddhist influence. It is the fact that many of these customs were not common in pre-Buddhistic times. These of course, are contrary to Buddhist ideals, but Buddhism had become as corrupt as Christianity in the middle ages. An influential school of Hindu sociologists also regard the "untouchables" as Buddhists who refused to accept post-Buddhistic Hinduism. However that may be, there is today a growing movement for the revival of Buddhism. The term "renaissance" is perhaps more appropriate, as what is sought to be promoted is a purified Buddhism in accord with modern ideas. Last Friday, the triple anniversary of the birth, enlightenment, and dissolution of Gautama Sakyamuni was celebrated in many parts of the country. The motives behind the renaissance are somewhat mixed. Mr. Ganga Charan Lal in the *Young East* recommends it as a panacea for our social ills. Some others are attracted to it as a means of receiving the cultural and promoting the political solidarity of Eastern Asia. There are, of course, others who genuinely feel that the teachings of Buddha contain the essence of religion. Buddha and Jesus Christ, says Professor Hoffding

in his "Philosophy of religion," divide the allegiance of mankind. The future world religion must be a synthesis of the two, and they, instead of dividing would unite the allegiance of mankind.

As regards the misleading nature of the statement that "Buddhism was driven out from India" we wish to quote what Pandit Sheo Narain of Lahore told a Ceylon audience *viz.*, "Fifty years ago nobody in my country knew whether that great personality was even born in India. The Light of Asia was absolutely unknown in the land of His birth". What does it prove if "an influential school of Hindu sociologists also regards the 'untouchables' as the Buddhists who refused to accept post-Buddhistic Hinduism"? We invite the attention of our readers to the leader in the *Monthly Dobo* published elsewhere.

* * * * *

MR. ANDREW'S INTERPRETATION OF BUDDHISM

In the course of an interesting lecture at the Colombo Y. M. B. A., Mr. C. F. Andrews said that Buddhism was never destructive as far as he could see. In every country where the movement had spread, whether in Siam, Burma, Ceylon, China, Japan, Java or elsewhere it had always accepted the tradition—it had modified the tradition but it had built upon it its own beautiful structure of love and compassion. What seemed to him to be the three pre-eminent truths which had sunk into humanity through the early Buddhist teachings were: Firstly the supreme teaching which might be summed up in the word *Ahimsa*—harmlessness to all creatures. For the first time humanity saw with clean eyes that merely to go on retaliating and striking back was to be utterly stagnant; hopelessly stationary. That was one of humanity's greatest steps forward that was ever known in all human history. The second great feature could only be summed up in the word which Buddhism seemed to have peculiarly made its own—compassion, universal compassion. Out of that returning love for hatred, out of that refusal to do violence came something even wider. That compassion embracing not humanity alone but all the timid crea-

tures of the world came the third and possibly in some ways the greatest of the new conceptions of life which came from Buddha. That was what he would call religious tolerance—the ceasing of religious wars, the savage, barbaric wars of one religion against another which had disgraced mankind and defamed humanity. The pages of human history before the birth of Buddha were drenched with the blood of religious wars of extermination and annihilation. Even in India quite recently they had had those feuds of religion and so in Europe. But here from the very first Gautama by the miracle of his personality, of his compassion, by his perfect, all-embracing charity, was able to keep away from his followers anything that at all entrenched upon what they called intolerance. They never got anything of bigotry. "That is my interpretation of your great treasure."

* * * * *

EUROPE SEES BUDDHA

That the influence of Buddhism is slowly but steadily felt in Europe can be seen from the amount of writing put out by European authors and the adverse criticism showered on Buddhism by Christians—both the clergy and laymen—who are probably smarting under the progress of Buddhism. Here is a fine example of that "intolerance and bigotry" which Mr. Andrews said, Buddhism was free from:—

"All, or very nearly all, of the beautiful rules and maxims of Buddha are to be found in the teaching of our Lord (Christ). But there is this difference between the faiths they preached. Whereas that of Buddha, as I understand it, is a religion of Death holding up cessation of mundane lives and ultimate extinction as the great reward of virtue, Christianity is a religion of Life of continued individual being, full, glorious, sinless and eternal to be won by those who choose to accept the revelation of its Founder. Who, then can hesitate between the two? Who wishes to be absorbed into the awful peace of Nothingness?" Sir Rider Haggard in *Great Thoughts*, May, 1928.

We would remind Sir Rider that the world is not prepared to accept this kind of childish and ill-expressed criticism; neither will it accept the myth of revelation. Buddhism is a

religion of reason and if Sir Rider Haggard is prepared to "accept" reason then he will see Buddhism in its true spirit. It would be better for Sir Rider to study Buddhism before he expresses an opinion about the doctrine of Nirvana. In reply to Sir Rider it would be sufficient if we only quote Sir Edwin Arnold who said

"Buddhism has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom."

Certainly "the beautiful rules and maxims of Buddha" were not in "the revelation." How did then Christ know them? Is it from the Buddhist preachers who were then living in Asia Minor?

* * * * *

OUR THANKS

The Maha-Bodhi Society thanks all gentlemen who have materially helped the Secretaries to make the Wesak celebrations a great success. Special mention has to be made of the following Ceylon students but for whose wholehearted co-operation the splendid decorations would have been a difficult task—Messrs. W. Buddhadasa, Ranasingha and Herat. Mr. W. S. Perera deserves thanks both for decorations and electrical arrangements. We also thank heartily the various contributors to the Wesak Fund. Our thanks are due to Mr. S. C. Sanyal, District Engineer, for sending a large number of beautiful palm pots.

DHAMMA CAKKA PAVATTANA DAY

The Anniversary of the historic day on which Lord Buddha delivered his first sermon falls on the full moon day of 2nd July. There will be a public meeting in the Maha Bodhi Society Hall on that day when several speakers are expected

to address. A special Pooja will also be held in the Dharmarajika Chaitya Vihara, 4A, College Square, Calcutta.

All are cordially welcome.

IMPORTANT NOTICE

We shall be obliged if our friends address all letters regarding official matters to the Secretary of the M. B. S., or the Editor, the Maha Bodhi or the Manager, the M. B. Book Agency—as the case may be—and not to any individual. Money Orders and cheques etc. should invariably be made payable to the Manager or Secretary of respective Branches and Funds. Much difficulty and consequently delay too has to be experienced in getting through business when official matters are addressed to individuals.

NOTICE TO CORRESPONDENTS AND HONORARY CONTRIBUTORS

We have been often asked whether we agree with all ideas and opinions expressed in various articles and expositions published in our Journal. We take this opportunity to inform our good readers and the general public that we do not necessarily hold ourselves responsible for individual opinions but that the contributors are given the liberty of free expression of their views from any angle of vision provided of course they are not in the main anti-Buddhistic—*Editor*.

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 43,988-7-4. Rev. Earnest Hunt, Hilo, Hawaii, collected from boys and girls £2-2s.=

Rs. 27-15-3. U. Aung Hla K. S. M., Dist and Sessions Judge, Henzada, Rs. 50. Collected by U. Thin, Pleader, Pyapon :— U. Thin, Rs. 10. U. Ba Gyaw, Landowner, Bogale, Rs. 50. Mr. C. Htan Chyo, Landowner, Pyapon, Rs. 10. Total Rs. 70 less As. 12 for M. O. com.=Rs. 69-4. S. N. Barua, Esq., Delhi (March), Rs. 5. A. Maithreevarathana, Perak, F. M. S., Rs. 10. Collected by Mg Ngwe Hmyin, Asst. Storekeeper, B. B. T. C. Rangoon :—U. Mya, Head Storekeeper, Rs. 5. U. Sein, Office Clerk, Rs. 5. Mg Ngwe Hmyin, Asst. Storekeeper, Rs. 5. U. San Dun, Fitter Mistry, Rs. 3. U. Ohn Hpay, Head Carpenter, Rs. 3. Ko Tun Lwin, Clerk, B. O. C. Ltd., Rs. 3. Mr. O. A. Koon, Eden Street, Rangoon, Rs. 2. Ko Aung Thein, Asst. Stores Clerk, B. B. T. C. L., Rs. 2. Ko Ba Saw, Asst. Storekeeper, Rs. 2. U. Hpo Htin, Fitter, Rs. 2. U. Hpo Su, Electrician, Rs. 2. U. Hpo U., Asst. Stores Clerk, Re. 1. U. Ba Khin, Asst. Stores Clerk, Re. 1. Ko Thin Pe, Asst. Stores Clerk, Re. 1. Mr. M. Hasamuddin, Asst. Store Clerk, Re. 1. Ko Ngwe Tin, Office Clerk, Re. 1. U. Po Wet, Office Clerk, Re. 1. U. Ba Than, Head Timekeeper, Re. 1. Ko Myat Htoon, Asst. Timekeeper, Re. 1. Ko Aye Maung, Asst. Timekeeper, Re. 1. Ko Hla Pe, Asst. Storekeeper, Re. 1. Ko Tin Maung, Asst. Storekeeper, Re. 1. U. San Gyaw, Carpenter, Re. 1. U. Lu Khin, Carpenter, Re. 1. U. Hpo Thit, Head Gunner, Re. 1. Ko San Po, Fitter, Re. 1. U. Hpo Thaw, Timber Merchant, 61st Street, Re. 1. Ko Ba Thaung, Finlay Fleming Co., Re. 1. Ko Sein, Trading Co., late Hegte & Co., Merchant St., Re. 1. Mr. S. A. Rahaman, Asst. Stores Clerk, B. B. T. C. L., As. 8. Ko Ba Shwin, Asst. Stores Clerk, As. 8. Ko Tun Tin, do., As. 8. Ko Mya Gyi, do., As. 8. Ko Ba Khin, Office Clerk, As. 8. Ko Chit Nyun, do., As. 8. Ko Tun Ya, do., As. 8. Ko Theing Maung, do., As. 4. Ko Htoo, do., As. 4. Total Rs. 56. S. N. Barua, Esq., Delhi (April), Rs. 5. Collected by L. C. Barua, Compounder :— L. C. Barua, Rs. 3. Maung Pu, Vaccinator, Namhsan, Re. 1. Hari Chandra Dey, Lineman, Rs. 2. Ram Sarup Barber, As. 8. Maung Thagaya, Fitter, Re. 1. Mg Kyaw Nin, Vaccinator,

Re. 1. Maung Lu Kwe, Nakut, Re. 1. Ahsein, Liquor Shop, Rs. 2. Daw Thit, Trader, As. 8. Maung Po Taik, Bailiff, Re. 1. Total Rs. 13. S. S. Hwang, Esq., National High School, Mergui, (collected from students), Rs. 13-4. Collected by Mg Lu Galay, Draftsman, Rs. 22-4. Collected by U. Po Thaw, E. A. C. Meiktila :—U. Po Thaw, Retired E. A. C., Rs. 25. Daw Twe Ohn, Rs. 5. Ma Kin Pwa, Re. 1. Ma Saw, Re. 1. Daw Thai Oo and Ma Pwa Thant, Rs. 10. Daw Ponna Me, Re. 1. Mg Toke, Re. 1. U. Saw Ki, Re. 1. Mg. Ba San, Rs. 2. Daw Toke, Rs. 5. Ma Ngwe Sein, As. 8. Sohan Singh, Station Master, Rs. 5. D. Muthey, Goods Clerk, Re. 1. Ma E. Cho, As. 8. U. Bo and Daw Hnya, Rs. 2. Ma Ma, Re. 1. Mg On, Re. 1. U. Po Kin, Trader, Re. 1. U. Tun Lin, Re. 1. Ma Kywe, Re. 1. Mg Po Hman, Re. 1. U. Chit Swe, S.D.O., Rs. 5. U. Ba Lwin, Rs. 2. Ma Ma Gyi, Rs. 3. U. Hla Mg, Re. 1. U. Kyaw Zan, Rs. 2. U. Ba, As. 8. U. Kyauk Tine, Rs. 3. Ma Hlaing, Re. 1. Ma Nyo, As. 8. Ko Ya Din, As. 4. Ma Bwin, Re. 1. Daw E. Mya, As. 4. Ma Chit May, Rs. 2. Wife of Inspector, Rs. 2. U. Po Kya, As. 4. Daw Mai Mai, As. 4. Ma Shin, As. 4. Martadin, Re. 1. Total, Rs. 92-4. Collected by Mg Ohn Pe, Pleader, Zigon :—Mg Po Lone, Merchant, Zigon, Re. 1. U. Ohn Pe and family, Rs. 3, Mg Tin, Pleader's Clerk, As. 4. Mg Po Shin, Pleader, Re. 1. Mg San Tun Mya, Pleader, Re. 1. U. Po Tu Broker, Zigon, Re. 1. U. Thint, Paddy trader, Rs. 2. U. Paw Tun, Bailiff, Township Court, Nattallin, Re. 1. U. Pet Pyo, Pleader, Nattallin, Re. 1. U. Tin, Trader, Shwe Kyabin, Re. 1. Doctor Mg Ba Pe, S.A.S., Tapun, Re. 1. Mg Ba Kyi, Clerk, Co-operative Rice Mill, Zigon, Re. 1. Total, Rs. 14-4. Less As. 4 for M.O. Com., =Rs. 14. Collected by Mg Twe, Head Clerk, D.T.S. office :—G. G. Sawmy, Goods Clerk, Re. 1. Mg San Kyaw, Signaller, Re. 1. D. B. Chakraborty, Booking Clerk, Re. 1. A Hassain, Parcel & Luggage Clerk, Rs. 2. K. C. Paul, Ry. Jetty, Moulmein, Re. 1. M. Thana-Koti, Goods Clerk Railway Wharf Re. 1. U. Bashin, Chief Goods Clerk,

Moulmein Jetty, Rs. 5. Mg Oo, Goods Clerk, Do., Rs. 3. G. H. Chakraborty, Do., Re. 1. Maung Thaung Sein, A.S.M., Martaban, Re. 1. Mg Kun Na T. C. Martaban, Re. 1. A. T. Velu, T. C. Re. 1. U. T. Sin, Goods Clerk, Rs. 5. D. A. Arunmagan, Do., Rs. 2. S. D. Siromani, R. S. M., Re. 1. A. K. Shami, Shipping Clerk, B. R., Re. 1. Mg Mya Han, Signaller, Re. 1. Mg Aung Pe, Booking Clerk, M. M. Z., Re. 1. Mg Toe Pe Re. 1. Mr. C. Roberts, T. T. E., Moulmein South, Rs. 5. Ma Khwe, Stall Vendor, As. 8. Mg Thin, Head Clerk, D. T. S. Office, Moulmein, Rs. 2. S. K. Sandaram, Station Clerk, Martaban, Re. 1. Mg. Thu, A. S. M., Hmeinganein, Re. 1. Mg Pain, A. S. M., Mokpalin, Re. 1. Ma Aye Tin, Mokpalin, Re. 1. Mg Ba Sein, Do., Re. 1. Than Than, Re. 1. Mg Ba Hlaing, Re. 1. Mah Aye Kyu, Re. 1. Mg Twe, Head Clerk, D. T. S. Office, Rs. 10. Total, Rs. 56-8. Collected by Mg Hla Mg, othegon:—Mg Thein Han, Re. 1. Ko Ngwe Soe, Re. 1. U. Tha Lun, Re. 1. U. Po Yiek, Re. 1. Mg U., Re. 1. Total, Rs. 5. S. N. Barua Esq., (May) Rs. 5. Grand Total Rs. 44,432-14-7.

GAYA MAHABODHI HALL FUND

Previously acknowledged Rs. 2,123-3-0. Collected by Mr. L. C. Barua, Compounder, Namhsan:—His Highness Sawbwa, Namhsan, Rs. 10. Mr. Sao Hein, Section Officer, P. W. D., Rs. 10. Mg Au, Head Clerk, Asst. Supdt.'s Office, Rs. 5. Mr. L. C. Barua, Rs. 5-5. Mr. Hsan Yi Hkan, Merchant, Rs. 5. H. C. Dey, Lineman, Rs. 5. U. Thin, A. K. Namhsan, Rs. 3. Law Woo, Treasurer, Rs. 2. U. Ain Di, Myowungyi, Rs. 2. Mr. Gandha, State Overseer, Rs. 2. Nai Lwe Ngyo, Re. 1. Maung Ze, Re. 1. Mai Shwe Pu, Re. 1. Nai Hko Hkan, Re. 1. Law Lee, Re. 1. Nai Ya Phat, Re. 1. U. Pein Di, Re. 1. Ywet Hkan, Re. 1. Nam Ywet Hkan, Re. 1. Ko Ba, Re. 1. Ma Sein, Re. 1-4. Maung Ba Twin, Teacher Re. 1. Mg Shwe Hla, Clerk, Re. 1. Mg. Set Kwe, Re. 1.

Mg Aik, Re. 1. Paw Laing Hkun Hkan Hlaing, Asst. A. K., Re. 1. Maung Pu, Vaccinator, Re. 1. Maung Yan E., Clerk, Re. 1. Mg Kyaw Zan, State Magistrate, Re. 1. Maung Kyaw Kyu, Head Clerk, Re. 1. Aindi Ya, Namhsan, Re. 1. San Lu, As. 8. Hsan Yi, As. 8. Po Lwe, As. 8. Ywet Hkan San Shai, As. 8. Nai Lwe San Lay, As. 8. Nai Man Ain, As. 8. Paw Lwe Hti As. 8. Ma That May, Mistress, As. 8. Mai Kyan, Merchant, As. 8. Saya Su, As. 8. Paw Nwan, As. 8. Maung Myat, State I. P., As. 8. Paw San Hein As. 8. Mai Ain Mye, As. 8. Yawng Pawng, Headman As. 6. Kyaw Hla, As. 4. Maung Ohn Myat, As. 4. Ywet Hein, Namtu, As. 4. Ywet Hkan Kya Lu, As. 4. Mg Po Pe, As. 4. Aik Htun Wa, As. 4. Paw Hkam, As. 4. Ma Hman, As. 4. Hsan Hkun, As. 4. Mya May, As. 4. Small contribution, As. 7. Total Rs. 80-14 less As. 14 = Rs. 80. Collected by D. J. Amarasingha, Wellawatta :—Mr. D. P. Cumararatunga, Ketawalamulla, Rs. 15. E. H. de Fonseka, Panadura, Rs. 15. F. S. Wijegunawardhana, Ratmalana, Rs. 10. G. L. Silva, Pinwatta, Rs. 5. A. P. Wijetunga, Borella, Rs. 2-8. D. W. Fernando Hunupitiya, Rs. 2-8. M. A. Peries, Nugegoda, Rs. 5. S. D. P. Senaratne, Panapitiya, Rs. 5. P. L. De Silva, Pinwatta, Rs. 5. Justin A. Jayasingha, Dehiwela, Rs. 5. D. A. Gunatilaka, Attidiya, Rs. 2. H. B. Gunaratna, Colombo, Rs. 2. P. E. Seneviratne, Colombo, Rs. 2. K. D. C. Jayasekara Godagama, Rs. 2. H. D. D. Munasingha, Nugegoda, Rs. 2. W. W. Jayasinghe, 2nd Maradana, Rs. 2. A. M. Jayasinghe, Matara, Rs. 2. H. D. L. Jayaweera Cotta, Rs. 2. S. C. Dassanayake, Dematagoda, Rs. 2. P. A. Don Jinapala, Bombalapitiya, Re. 1. D. D. Ranatunga, Udamapitigama, Re. 1. G. P. W. Seneviratna, Ekala, Re. 1. S. G. W. Jayawardena Paiyagala south, Re. 1. D. F. Dias, Kotte, Re. 1. A. Fernando, Beruwela, Re. 1. A. R. De Silva Balapitiya, Rs. 2. C. B. A. Senaratan, Mt. Lavinia, Rs. 2. L. B. Nugegoda, Mt. Lavinia, Rs. 3. N. V. W. Nagaratna, Galle, Re. 1. C. V. Dissanayaka, Ratmalana, Rs. 2. V. Ratnam, Wellawatta, Re. 1. K. Navaretham, Colombo, Rs. 2.

FOSTER FUND

	Rs.	A.	P.
Interest received from N. C. Mallik for 10 months	2,083	7	0
" " Abdul Gunny for 12 months			
... ..	3,000	0	0
House rent including dues, deposit money	1,260	0	0
Interest from National Bank on current account with Mr. Devapriya Walisinha less bank charges	24	8	0
Received from Colombo	497	12	0
TOTAL	6,865	11	0

Clerk's Salary	465	0	0
Servants' wages	262	6	6
Buddhadeva Sevasram	120	0	0
Saugata Sugatakanti	946	8	0
Rev. Dharmaratana-train fare	125	0	0
Wimalananda-train fare	90	0	0
Rev. Indasara-steamer fare incl. cash	128	0	0
„ „ expenses at Hardwar incl. MO Com.	256	9	3

Revd. Saranankara	...	...	126	0	0
Tutor for the priests	...	...	275	0	0
Wimalananda's School Fees, Clothes, etc.	...	...	189	10	0
Revd. Sirinivasa for expenses and servant	...	...	470	4	0
„ „ Clothes, etc.	...	...	31	5	0
Miscellaneous expenses of priests etc.	...	...	203	1	9
Medical attendance for priests etc.	...	...	191	14	0
Teacher of Sarnath School	...	...	25	0	0
Revd. Sirinivasa, train fare, etc.	...	...	25	0	0
Petty charities	...	...	39	1	0
Mr. Gomes, Notary	...	...	61	0	0
Books for priests	...	...	20	3	9
Matress and Utensils	...	...	12	8	0
Wimalananda's Tutor	...	...	60	0	0
Food expenses for priests, student and servants	...	...	1,306	11	0
TOTAL			5,430	2	3

PUBLICATION FUND

1. Mr. Chan Chor Khine	...	...	1,000	0	0
2. Mrs. Chan Chor Khine	...	...	100	0	0
3. Miss Diamond Chor Khine	...	...	50	0	0
4. „ Pearl Chor Khine	...	...	50	0	0
5. „ Crystal Chor Khine	...	...	50	0	0
6. Mr. Chan Cheng Taik	...	...	50	0	0
7. Mrs. Chan Cheng Taik	...	...	30	0	0
8. Master Engine Cheng Taik	...	...	20	0	0
9. Mr. Chan Cheng Leong	...	...	25	0	0
10. Ma Pwa Tin	...	...	25	0	0
11. Mrs. Yeo Moh Seong	...	...	20	0	0
12. Mr. Yeo Cheng Seong	...	...	10	0	0
13. Master Yeo Chang Eng.	...	...	5	0	0
14. Miss Yeo Gaik Hoon	...	...	5	0	0

FINANCIAL

361

15.	„	Yeo Gaik Poh	...	...	5	0	0
16.	„	Yeo Gaik Eyan	...	...	4	0	0
17.	„	Yeo Gaik Sne	...	...	4	0	0
18.	Mr.	Koh Choe Tiok	...	...	10	0	0
19.	Mrs.	Chan Chor Lye	...	...	10	0	0
20.	Miss	Kate Chor Lye	...	...	10	0	0
21.	„	Maggie Chor Lye	...	...	10	0	0
22.	Master	Chan Cheng Gwan	...	...	15	0	0
23.	Master	Chan Cheng Hock	...	...	15	0	0
24.	Master	Chan Cheng Poh	...	...	15	0	0
25.	Mrs.	Yeo Swee Byan	...	...	10	0	0
26.	Mr.	Chwa Chan Chout	...	...	2	0	0
TOTAL					1,550	0	0

WESAK ACCOUNT 1928.

RECEIPTS.				EXPENSES.			
	Rs.	AS.	P.		Rs.	AS.	P.
Hon. Mr. Justice M. N. Mukherjee	...	...	...	Celebrations at Gaya	...	25	4 0
Dr. A. L. Nair, Rs. 30/-	20	0	0	„ at Sarnath	...	25	4 0
Less /8/- for Bank charges	29	8	0	„ at Madras	...	15	4 0
Pandit Sheo Narain	25	0	0	Bharatiya Buddha Sangha, Lucknow	...	10	2 0
T. R. Sinha, Esq.	5	0	0	Rev. Chandramani Theo. Kusinara	...	10	2 0
B. C. Mallik, Esq.	5	0	0	Buddha Puja	...	2	10 0
S. N. Barua, Esq.	5	0	0	Stamps & Envelopes	...	8	0 0
Quah E. Sin	10	0	0	Conveyance & Coolie, etc.	...	26	9 6
J. A. Maung Gyi	25	0	0	Refreshments	...	110	13 9
U. Kyaw Dun	10	0	0	Miscellaneous	...	10	0 6
Maung Mya	5	0	0	Flowers & decorations	...	20	12 3
Mr. P. A. Peries	25	0	0	Mr. Perera for Electric Works	...	21	4 0
Dr. C. A. Hewavilarn	10	0	0	Printing bills	...	15	1 0
Dr. N. N. Roy	5	0	0	Medical College Hospital for Patients	...	5	0 0
Dr. Bhudeb Mukherjee	5	0	0	C. S. P. C. A. Hospital for Animals	...	5	0 0
Mr. P. V. R. Naidu	2	0	0	Pinjrapole, Sodepore	...	5	2 0
S. C. Mookerjee, Esq.	20	0	0	Sarnath	...	25	0 0
Mr. D. L. A. Barou	9	0	0				
U. Po Thwin	10	0	0				
Mrs. Senda	25	0	0				
	Rs. 250	8	0		Rs. 341	5	0

GAYA MAHA BODHI HALL

(REV. ZAWTIKA MEMORIAL.)

Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road, Gaya, with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from different Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced under the supervision of the late Revd. U. Zawtika, a Burmese monk, and two rooms were built. A start was made in the construction of the main building, but for financial stringency the operations could not be continued.

The work has been restarted now and if funds are forthcoming we hope to complete the building within one month.

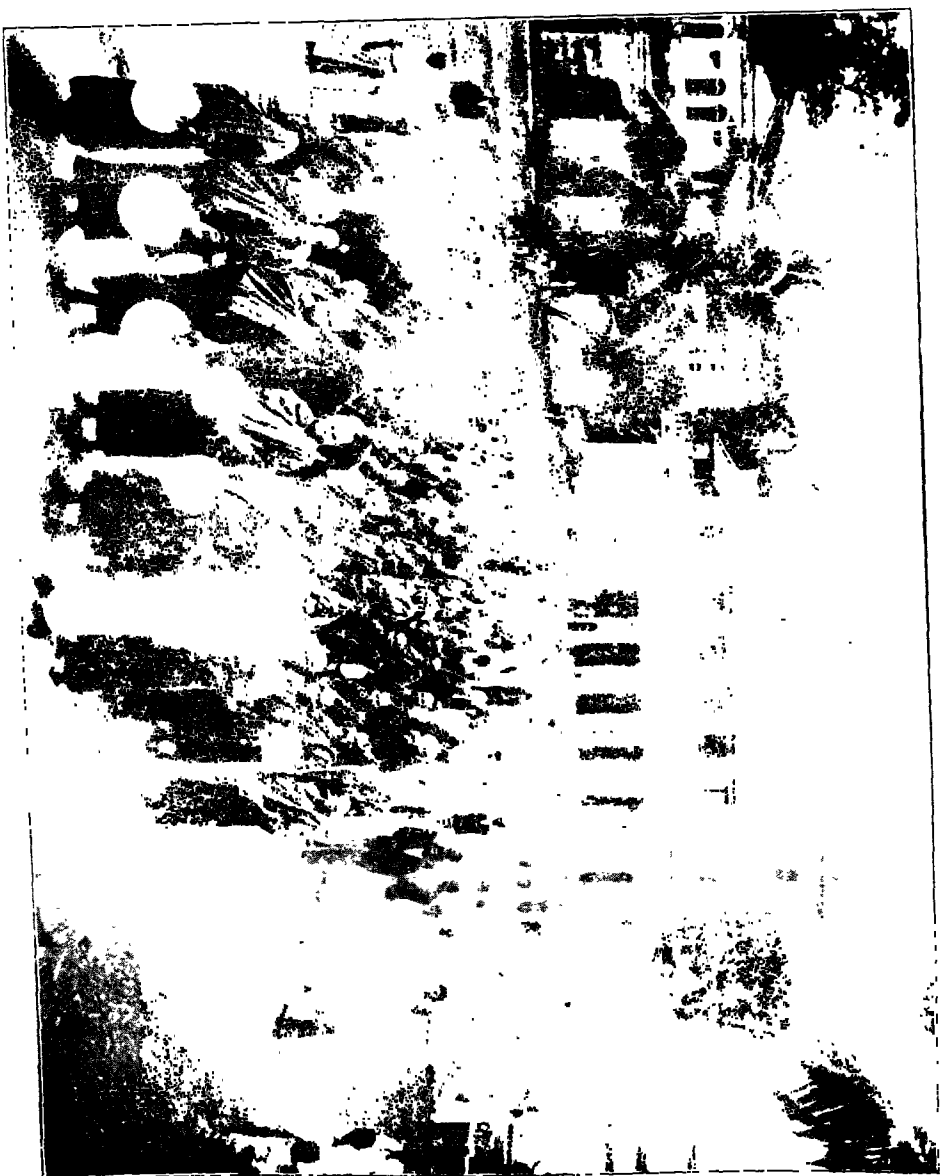
On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with great inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

It is estimated that Rs. 8,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma, India and Ceylon to contribute this small sum and remove a long felt want. As the building operations are going on rapidly we hope contributions will be sent to the undersigned at 4A, College Square, Calcutta, as early as possible.

We are glad to mention here that the hall will be named after the late Revd. Zawtika as a mark of our gratitude to him for the devotion he showed to this work.

DEVAPRIYA WALISINGHA,
Rec. Secy., Maha Bodhi Society.

MAHA-BODHI



Ceylon Buddhist Mission to London organized by Ven. Anagarika Dharmapala leaving
Vidyodaya Oriental College, Colombo, 5 June, 1928.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्थाय
हिताय सुखाय देवमनुस्सानं देसिय भिक्षुवे चम्प' आदि कल्लाणं मज्झे कल्लाणं
परियोसानं कल्लाणं साय्थं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासिय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]

AUGUST, $\frac{B. E. 2472}{C. E. 1928}$

[No. 8

THE HEALTH OF THE ANAGARIKA

We are glad to inform our friends that the Ven. Anagarika Dharmapala has left Hospital and is now staying in his mother's residence "Aloe Avenue" Colombo. In a letter to us dated the 19th July he says "I am convalescing, but feel very weak and can't sit up even to write this letter."

BIRTHDAY OF Mrs. MARY E. FOSTER

The 84th Birthday of Mary E. Foster, the Patroness of the Maha Bodhi Society will be celebrated on the 21st September at the Calcutta headquarters, Gaya, Sarnath and Madras and in various institutions in Ceylon managed by the Society.

DHAMMACAKKA DAY CELEBRATIONS IN DHARMARAJIKA CAITYA VIHARA HALL, CALCUTTA

The 2517th anniversary of the First Sermon delivered by Lord Buddha at Mrigadaya, Isipatana, Benares, was celebrated at the above place under the chairmanship of Rai Bahadur Dr. Chuni Lal Bose, C.I.E., I.S.O., on the 2nd July being Esala full-moon day.

After Pansil was administered, the Chairman opened the proceedings with the following address :—

On this day, two thousand five hundred and seventeen years ago, at about this hour in the evening when the sun was setting and the full moon was rising in the sky, Gautama Buddha, just after the attainment of his Enlightenment, preached his First Sermon on Dharmacakra to his first five disciples at *Mrigadaya*, *Rishipatan*, now known as *Saranath*. He dealt with the four great truths, namely, (1) *Dukkha* or pain and sufferings of this life ; (2) the cause of *Dukkha* ; (3) the *Nirodha* or abolition of *Dukkha* and (4) the path to *Nirodha*. This Sermon forms a great landmark in the history of the missionary activities of the Buddhist religion, and naturally, the followers of Gautama Buddha attach a special significance to it and look upon it with great veneration.

After preaching this Sermon, Gautama Buddha remained in Benares for four months during the rains. At this time, sixty disciples, called *Bhikkhus*, gathered round him and he preached to them the precepts of his new religion. At the end of the rainy season, the Master commanded the sixty disciples to go forth into the world, each in a different direction, and preach these noble truths for the benefit of men and gods. The Master himself then departed from Benares and went to Rajagriha.

We have met here this evening to celebrate the anniversary of the First Sermon preached by Lord Buddha more than 25 centuries ago for the eternal benefit of mankind. The religion of Gautama Buddha is essentially an ethical religion, and as such, it unquestionably stands as first and foremost in the rank of all religions of the world. It teaches us the highest ideals of self-discipline, self-control and self-introspection and prescribes for us a code of conduct not only towards our fellow-brethren but also towards dumb animals, which has not been surpassed in its high conception and intensity of love by any code of morals yet preached by any man in any country of the world.

Christianity is now the greatest of all missionary religions of the world. But long before the birth of Christianity, the followers of Gautama Buddha not only kept the lamp of true knowledge burning in their own native land, from the Himalayas to Cape Commorin and from Kandahar to the Bay of Bengal, by their great missionary activities, but they carried this light to Ceylon, to Sumatra, Java, Siam, Annam, China, Japan, Burma, Tibet, Central Asia, Turkistan, Asia Minor and even to countries on the south of Europe bordering on the Mediterranean, and helped many a barbarian people to turn into civilized men and women by assimilating in their lives the divine teachings of the illustrious Ascetic Prince of Northern India. Nearly three hundred years after the passing away of Gautama Buddha, the great Asoka laid down the sword, embraced the principle of universal love and adopted this noble religion as the state-religion of his empire. He thus became metamorphosed from *Chanda Asoka* (Asoka, the Cruel) to *Dharma Asoka* (Asoka, the pious). His edicts inscribed on rocks and pillars, scattered all over the continent of India, bear witness to his message of love, peace and good-will to his fellow-creatures in all countries and for all ages. Asoka sent his daughter, the celebrated *Sanghamitra*, the first woman preacher of religion in the world, with a branch of the *Bodhi* tree, under which the Master attained Enlighten-

ment, to Ceylon where his son Mahendra had preceeded her, to assist him in his missionary work.

This is also a great day in the history of Buddhism because from today commences the *Varshavas* of the Buddhists when the *Bhikshus* retire to reside in a quiet place near some village and spend the next four rainy months in meditation and in holding council among themselves in order to device ways and means for the furtherance of their missionary work during the remaining 8 months of the year. The village people in return for the religious instructions imparted by the *Bhikshus*, supply them with food and other simple necessities of life.

The arts, the sciences, the philosophy, the literature and the religion of India, the habits and customs of the people, their thoughts and ideals, the chivalry of men and the virtues of women as depicted in the immortal epics of Ramayana and Mahabharata, were carried by these pioneer Buddhist missionaries to all those people outside India in the midst of whom they went to live and work. We have now come to realise from the results of investigation of distinguished research scholars and travellers how the religion, the arts and the manners and customs of the people of these countries outside India were deeply influenced and affected by the religion, civilisation and culture of the Indians, carried there by Buddhist monks under inconceivable difficulties and at immense risks to their lives. These countries are full of relics which indicate their indebtedness to India in the evolution of their civilisation and culture. Buddhism is the first religion in the world which was inspired by a noble desire to share with the generality of mankind the immortal blessings of truth, knowledge and enlightenment brought to the world by the lifelong *sadhana* of its illustrious Founder. Buddhism declared at the top of its voice the universal brotherhood of man and the sanctity of animal life. It denounced the practice whereby poor and innocent dumb animals were sacrificed for the expiation of

sins and the propitiation of gods. It preached in no uncertain terms that for any man to effect his own salvation, no mystic rites, no supernatural intercession, no miraculous agency were necessary, but that to each man was given that latent faculty and power, by the proper exercise of which, he is enabled to regulate his life, his thoughts and his conduct in such a way as gradually to uplift his soul and make himself fit for the attainment of the Eternal Bliss. Such was the great religion which Gautama Buddha preached, and its rationality, its purity and its catholicity soon drew within its fold thousands of men and women belonging to all castes, creeds, colour and nationalities.

The First Sermon of Gautama Buddha, the anniversary of which we have met here to celebrate this evening, is, as I have already said, the most momentous landmark in the annals of Buddhism as a *missionary religion* and it is no wonder that it should be looked upon by the followers of the great Master as an event of very great historical importance.

Let us, therefore, celebrate it in all humility, solemnness and in the right kind of spirit befitting the great occasion.

Dr. B. R. Chatterji in the course of a very interesting speech said:—Critics of Buddhism often say that it is a pessimistic religion devoid of any element which can appeal to the aesthetic sense of man. To refute this charge we have only to look to the Zen School of Buddhism. Ch'an (in Chinese) or as it is called in Japanese Zen Buddhism is derived from the Sanskrit word Dhyāna. It was founded in China in 527 A.D. by Bodhi-dharma who came from India and taught that the Buddha was not to be found in images and books but inside in the heart of man and outside in Nature.

His followers, and even now they are numerous among the Samurai or the military aristocracy of Japan, lay great stress on meditation, contemplation and on the beautiful

aspect of nature. It is thus that a modern Japanese poet (Noguchi) writes of Bodhi-dharma :—

“Thou lurest one into the presence of tree and hill;
 Thou blendest with the body of Nature old;
 With thee Nature seems so near and dear to me,
 I love and understand her more truly through thee,
 Oh magic of meditation, witchery of silence,
 Language for which secret has no power”

The face of Nature to the Zen Buddhists is “the sermon of the Inanimate”. A Chinese poet (Sm-K’ung T’u) in whom Taoist and Zen ideas are happily blended best expresses this when he gives the following advice :—

“Among the lofty snowy peaks
 Fly with the clouds, race with the wind,
 Drink of the spiritual, feed on force
 Store them for daily use, guard them in your heart;

 Be a Peer of Heaven and Earth,
 A co-worker in Divine transformation”

When some Chinese monks of the Zen School were asked by the Emperor to explain their religious beliefs they only replied “Our eyes have seen the ocean, our ears have heard the winds sighing, the rain descending, and the sea-waves dashing”.

The influence of Zenism on Japanese art and poetry has been considerable and has always been on the side of simplicity. Black and white sketches were first introduced by it in Japan. Terse epigrams replaced verbose descriptions. It taught the seeker to see infinity in the grain of sand. Here is a very brief but a complete Zen poem :—

“Granted this dewdrop world be but a dewdrop world
 This granted yet”

Zen Buddhism not only has its adherents among the poets and artists it appeals also to the military aristocracy of Japan for it teaches concentration of the mind on a definite object. It is the religion of the Samurai.

Rev. U. K. Saranakara and Sougata Sugatakanti who spoke

next dwelt upon the first sermon. Mr. C. C. Bose in a lengthy speech explained in lucid terms the meaning and the significance of the Paticca samuppada doctrine which was much appreciated by the audience.

The Chairman in bringing the meeting to a close related feelingly how the late Rai Nanda Lal Bose of Bagbazar, Calcutta, was influenced by the scene in a Bengali drama "*Buddha Deb*" written by the celebrated dramatist of Bengal, Girischandra Ghose, which was put to stage at his family dwelling house on the occasion of the *Durga Puja* many years ago. In this scene, *Gautama Buddha* is represented as offering to Raja *Bimbisara* of *Magadha* his own life in exchange for the lives of a hundred thousand goats which were being led to sacrifice before the goddess at the Raja's order. Nanda Lal Bose was so much affected by the pathos of the scene that with tears streaming down his face, he then and there declared that he would stop the sacrifice of all animals during *pujas* in his family for all times to come. This sacred injunction has since been strictly observed by his descendants.

ACTIVITIES OF THE BRITISH MAHA BODHI SOCIETY, LONDON

(Founded by The Ven. Anagarika Dharmapala).

The 2nd Annual General Meeting of the British Maha Bodhi Society was held at the Society Headquarters at 41, Gloucester Road, Regents Park, London on the full-moon day of July 1928.

The programme for the day commenced with the taking of Pansil or the five Precepts and a lecture on "Anatta" (No Soul) by Mr. Francis J. Payne and was followed by the election of Office-bearers for the year 1928-1929, which was presided over by Mr. Francis J. Payne.

The following were elected :—

Dhammanusasakas :—Rev. Parawahera Vajirañāna Rev.

Hegoda Nandasara and Rev. Dehigaspe Paññasara.

Patrons :—The Ven. Anagarika Dharmapala and Mrs. Mary E. Foster.

President :—Commander H. N. M. Hardy, D.S.O., R.N.

Vice-Presidents :—Mr. B. L. Broughton, M.A., Mr. Francis J. Payne and Dr. A. P. de Zoysa, Ph.D.

Genl. Secretary and Treasurer :—Mr. Daya Hewavitarne.

Committee :—Mr. C. F. Clark, Miss W. Rickwood, Miss Doris Clark, Messrs. J. Brinkley, D. R. Jayawardene, G. S. Weerasinghe, T. H. D. Abeyegoonewardene, G. A. Dempster, A. H. Perkins, Brahmachariya Devapriya Walisinha and Dr. E. M. Wijayarama.

Manager, "British Buddhist" :—Mr. Daya Hewavitarne.

Editorial Committee :—Dr. A. P. de Zoysa and Mr. D. R. Jayawardene.

DAYA HEWAVITARNE,
Manager, London Buddhist Mission.

HUMAN NATURE

BY N. CHATTERJEE.

Many a socialist has written and writes on human nature in a careless and facile manner. His superficiality of knowledge arises from the early training received in childhood and youth. The training is founded on religions which teach us that human beings have been created in special manner and they stand apart from the lower animals. The child and the youth imbibed this lesson and instruction which cling to the mind for many years, and as the intellect grows to maturity and looks at the actions and behaviour of men in their intercourse with each other, it is puzzled at the incongruities and paradoxes of human nature. It finds that the human beings in their acts, conduct and thought and speech, contradict the preconceived notion of god-created man, superior in every

way to the brute creation. We are amazed at this striking disclosure and fumble and grope in the dark for an explanation. The primitive man, the man with the undeveloped brain, did not know that he was created by any superhuman agency nor did he bother about it. He performed the natural functions as his instinct dictated and was satisfied. Extraordinary natural phenomena, such as thunder, lightning, hurricane, unusual downpour of rain and death struck him with an awe and cowering fear. His untutored little brain was paralysed by these remarkable occurrences and looked about for a cause or causes which bring them about and destroy his material interests and physical and mental peace. He sought for their cause in an evil spirit, but it was vague and indeterminate. When man began to rise in civilization he gave to each of these events a distinct name and worshipped them. They became the gods and claimed man's devotion, respect, sacrifice ; and man cheerfully rendered to them the reverence which he considered due to avert them from doing evil to him. Many races of mankind compressed these old gods into one comprehensive god, giving him power over all the natural phenomena. But their intellect was not strong and sharp enough to realise contraries and disharmony in human nature, and they were not much worried about the thing. The Semites with a mean and growelling intellect put a few disagreements in human nature down to an uncertain incident called "original sin." This superstition has guided, still guides the thought and section of the Semites and the Semitised races.

This has stifled their faculty of reason and warped their judgment. The Aryan mind possesses a peculiar quality undiscernible in the Semites, of studying man in relation to other living creatures around him. Even in the days of their gods or what is called pagan time, the European Aryans doubted the existence of gods and turned their minds from the speculative and unsubstantive thought to the enquiry of the nature of man and his surroundings. The Greeks applied

the energy of the mind to the consideration of the matter and obtained creditable results. As soon as the Greek scientific achievements were known in Europe the European mind began to tear off the religious fetters which bound it to impotence and inactivity, and it has ever since gone on which intense activity to its present attainments. Comparative anatomy, Embriology, Morphology in the study of forms of animals and plants and other sciences have brought home to the cultivated intellect of man the explanation and the truth, that man's rude and inelegant behaviour and acts are to be imputed to the inheritance from the lower animals. The ancient Brahmins, who were pure Aryans in very remote ages had the prescience to say that the human beings were '*pashus*' or animals or beasts. It was a long time before even the Greeks had thought of it. But the Brahmins did not leave man in the eternal condemnation, they gave man a lively promise of gaining the dignity and estate of a god, *i.e.*, a superman, far above the animal, on condition that he would strenuously try to develop his intellect and reason, the key-stone of moral and spiritual elevation. Lord Buddha received this incalculable heritage and turned it into better account for the benefit of mankind than the ancient Brahmins had done. He put aside god altogether from reckoning, obliterated castes and joyfully brought to his affectionate embrace the human species and worked and laboured for the benefit and happiness of mankind. He knew and understood that human nature was not a separate entity from the animal nature but a very large part of the latter, tintured by the intellect and reason. It is this knowledge which made him proclaim that nothing happens or is in being without a cause, and that intellect and reason alone can teach you to realise this stupendous fact. It is an untruth to say that Lord Buddha's doctrines are pessimistic. How can such a man be pessimistic who can say with resounding tone that there is no beginning and no end of the universe.. He was not a theologian who thinks one thing and says another thing. Teach your children

to think clearly, to act clearly, to injure no human being, and help them to use and develop their reason, and train them to understand that mental and bodily affliction are the results of a cause—the disharmony in man's nature, and the world will be free from sorrow.

THE LIFE-STORY OF KASSAPA THE GREAT

BY MISS L. D. JAYASUNDARA, CEYLON.

In due time the master, having fully accomplished during the long period of forty-five years all the sacred duties of a Tathāgata, from the occasion of the delivery of His first sermon on the 'Wheel of the Law' right down to the conversion of the wanderer Subhadra, passed away to the Peace of Nibbāna, whilst reclining amidst the two Sāla trees in Upavattana—park of the Malla princes, at early dawn on the full-moon day of the month of Wesākha. After profound offerings and reverential respects were made for one whole week, the sacred body enclosed in a golden coffin was ultimately removed to the shrine called Makutabandhana, the anointing ground of the Malla princes, and was there placed on a pyre of sandalwood, which was set up to a height of 120 feet. Having observed due ceremony and performed profound adoration for another full week, the time for setting the pyre ablaze arrived.

Instantly the blossoms on the tree opposite the cave-dwelling in the forest-haunt of the Elder Kassapa the Great, faded away. The Elder beheld this phenomenon and at once concluded to himself, that it foreboded the ultimate passing away of the Lord of the Universe, in accordance with his vow. Escorted by a retinue of five hundred forest-dwelling Bhikkhus, who were his companions in the Himalayan forest, the Elder took his departure in solemn procession, like unto a second

Buddha, receiving on the way due respect and honour from *devas* and *Brahmas*, who offered profuse gifts.

The Elder in due course arrived at the funeral pyre. By this time, the news had spread abroad, that the pyre would not take fire until the Elder Mahā Kassapa had reached the spot. The populace began to sing the praises of the profound virtues of the great Elder, saying: "So long as such a great, holy disciple lived the passing away of the Master was not an irreparable loss."

The Elder approached the funeral pyre respectfully bowed and walked around it thrice by the right in reverential adoration. Then, he stopped near the sacred feet of the Master instantly passed into the fourth state of Jhāna and rising therefrom, he devoutly willed that the golden coffin and the valuable wrappings as well as the sandal-wood pyre might burst open, so that the holy feet of the Master, which were adorned with the characteristic marks of a universal monarch, may for a moment rest on the Elder's humble head. Instantly the vow was literally fulfilled, amidst the applause, rejoicings and profound adoration of the assembled people. But when the holy feet once again disappeared and the breach in the pyre was closed, the populace began to weep with deep sorrow. Immediately thereafter, the pyre automatically became ablaze and was burnt up leaving behind the relics, which were gathered together by the sixty-thousand Malla princes and placed in their mote-hall, where they offered due respects for another full week.

It came to pass that, on the twenty-first day after the Pari-Nibbana of the Lord Buddha, the formal distribution of the relics took place. On that eventful day, there were no less than seven laks of Arahants among the multitude of countless Bhikkhus that hath assembled. The Elder Maha-Kassapa was unanimously chosen to preside over the deliberations of that historic assembly. Solemn reflections, such as the following, passed through his mind. The disloyal words of that decrepit monk Subhadra: "Sorrow not over the passing away of the

Buddha and weep not ; for such weeping and wailing is of no avail. We are now rid of that great Monk. Formerly under his severe injunctions we groaned, now we do as we please, for there is none to curtail our liberty."

Sinful brethren, rejoicing unto themselves that the Good Law is brought to nought with the death of the Master, will grow in power and destroy the Good Law. So long as the *Dhamma* and the *Vinaya* remain pure and unsullied the religion will flourish, even as in the Master's life-time. Moreover, the Buddha Himself hath said : "Ananda whatsoever Law and Rules of Discipline have I proclaimed unto you, that be a teacher unto you, even after my passing away."

In order that the religion may long last in the full glory of its power, it is meet that a rehearsal of the Law and the Rules of Discipline should be held. Also, the Teacher had conferred a unique honour on the Elder Kassapa by exchanging His own upper robe with him, thus considering him worthy of wearing a robe that had been used by the Master Himself. Again, the Master had graciously considered the Elder equal even unto Himself in ninety different spiritual qualities, which he possessed in common with Himself. Therefore it is but right that the Elder himself should take the lead in holding a convocation of the *Dhamma* and the *Vinaya*. Even as a universal monarch hands over the insignia of royalty to his crown-prince and thus confirms his title to the throne, with full instructions as to how the affairs of the empire should be carried on, just so did the Master do to the Elder the great honour of appointing him as the head of the religion, which He had established. Fortifying himself with such solemn thoughts, the Elder Maha-Kassapa decided to hold the first convocation. Because, ere long false doctrines will appear, perverted discipline will rear its head, the pure Teaching will begin to wane and false teachers begin to wax. The brethren who had assembled appealed to the Elder Maha-Kassapa to select suitable elders as members of the convocation. Passing over hundreds and thousands of learned Bhikkhus who had

attained to the first three Stages of Sainthood and ignoring even dry-visioned Arahants, the Elder selected four hundred and ninety-nine acknowledged scholars deeply learned in the Nine Factors of the Law, who had attained Arahathood, together with the super-normal psychic faculties. Why did he select four hundred and ninety-nine. Bhikkus only? In order to reserve a seat for the Venerable Ananda—is the answer. To include or to exclude the Venerable Ananda from the assembly became a tough problem. So long as the Elder remained short of an Arahant, he was not qualified to be a member. Therefore it was not possible to include him. And in-as-much-as the Ven: Ananda had with loving care treasured up the whole of the nine Factors of the Law, consisting of the eighty-four thousand subdivisions, and was able to recite it all from memory without a mistake; and had moreover mastered the deep meanings thereof in detail, it was improper to exclude him from membership. Though he fell short of the full realisation of Arahathood the Venerable Ananda, it should be noted, was master of the Doctrine. Why did Maha-Kassapa then hesitate to select him? It was in order to avoid a grave reproach. The Venerable Maha-Kassapa and the Venerable Ananda were very intimate friends. The Venerable Ananda had grown grey in years and yet the Venerable Kassapa treated him with affection. Moreover, the Venerable Ananda was a scion of the royal Sākya family. An accusation may be made that, although there were other Bhikkhus, who had attained Arahathood, they were ignored without good grounds and a partiality was shown to a worldling—Bhikku, such as the Venerable Ananda, by selecting him to a seat in that August gathering. So saying, captious critics may reproach the Venerable Kassapa. Owing to such misgivings the Elder Maha-Kassapa hesitated to include the Venerable Ananda in the personnel of the convocation. Some of the brethren, who had gathered together, guessed what was passing in the Venerable Kassapa's mind and they themselves took the

initiative and proposed the election of the Venerable Ananda ; who was thus unanimously elected to fill the vacant seat. The meeting then proceeded to select a venue for the convocation. They ultimately fixed upon Rājagaha, as that town afforded every facility as regards the necessary requisites. The members also requested the Venerable Maha-Kassapa to send forth a proclamation, that only the five hundred members of the convocation should spend that *Was* season at Rājagaha, in order to avoid officious interference from undesirable intruders. Eventually the five-hundred members, forty days after the *Pari-Nibbana*, headed by Mahā-Kassapa proceeded to Rājagaha in solemn procession. It so happened, that, at the time of the passing away of the Master almost all the Bhikkhus, resident at Rājagaha, had left their monasteries and collected themselves at Kusinagara, to join in the funeral obsequies. Consequently, the precincts of the temples had become filthy and the buildings themselves had fallen into ruin. Therefore as a first step Maha-Kassapa addressed himself to this stupendous task. The Elder invoked the assistance of the then reigning king Ajātasattu and restored the eighteen principal monasteries during the first month of their arrival. After the repairs were thoroughly carried out, the Elder informed the king that it was time to hold the convocation. The king readily gave his assent and offered his services in successfully carrying out the great project, and asked the Elder what he himself should do. The Elder replied, that the first requisite was a suitable place for holding the meetings. The Elder and the king deliberated on the matter and agreed upon the Sattapani Cave in Vebhāra mountain ; and the king lavished great treasure in erecting a pavilion, which rivalled in grandeur and glory even the Audience—hall of the great Sakka, and eclipsing even the architectural skill of Visvakarma himself.

At that time, it so happened, that some of the assembled Bhikkhus raised an objection regarding the Elder Ananda, that he should not form a member of the chapter so long

as he was not free from the defilements. The Venerable Ananda took this to heart as an incentive and hoping to benefit by it, put forth strenuous endeavour and rid himself from all defilements, thus attaining Arahatsip.

He attained full Realisation at early dawn on the very day the convocation began its sessions, having spent the night before in deep meditation on his own body. As the day broke he left the walking—terrace, washed his feet, entered his cell and just as he raised his feet from the floor and was about to recline himself on the couch—in that brief interval, he attained full Realisation. (It is a tradition in the *Sāsana* that a disciple attains Arahatsip in one of the four postures, i.e., sitting, standing, walking or lying down. If the question is asked: Was there anyone who attained Sainthood apart from any one of these four postures? The answer is: The Venerable Ananda only. On that day, the members of the chapter assembled in solemn conclave. Last of all the Venerable Ananda, who was then a full-fledged Arahant, entered the pavilion. The Venerable Maha-Kassapa thought to himself: "Verily, verily, if our supreme Lord and Master were to-day alive He would extend a cordial reception to the great Treasurer of the Law." The Venerable Kassapa therefore as the leader of the chapter applauded the Venerable Ananda just as he entered, exclaiming three times: "Sādhu! Sādhu!" The president then raised the question as to which of the three Pitakās should be first rehearsed. The members responded that the Vinaya, or the Rules of Discipline, was the very essence of the religion. When the Vinaya is deep-rooted the *Sāsana* is well-established, therefore it is proper that the Vinaya should be first recited. Then the further question arose as to who should lead in the rehearsal of the Vinaya. Some put forward the claims of the Venerable Ananda, but in-as-much-as the Lord and Master during His life-time had duly proclaimed the Venerable Upāli as the chief among those versed in the *Vinaya*, the president ruled in favour of the Venerable Upāli to be the

leader in the rehearsal of the *Vinaya* at the convocation. Thereafter, on the invitation of the president, the Venerable Upāli respectfully arose from his seat, adjusted his robes, bowed to the seniors and assumed his seat on the pulpit, with fan in hand. Then the president addressed the Venerable Upāli and asked him as the first interrogation. "At what place was the penalty for the first *Pārājikā*—offence enacted?" "In the city of Vesali"—was the answer. "Regarding whom?" "Sudinna Kalandaputta," was the answer, followed by other details. Then the whole chapter with one voice began to recite the text of the first *Pārājikā*, beginning with the words: "*Tena Samayena Buddhō Bhagavā Veranjāyan viharati*," etc., etc. Instantly the great mother earth shook thrice to the water's edge, as if she was applauding this great event. In due course, those five hundred Arahats ended the rehearsal of two hundred and twenty precepts and called it the *Great Vibhanga*. Then they recited three hundred and four other precepts and labelled it the *Bhikkhuni Vibhanga*. These two compilations consisted of sixty-four chapters. Thus, they completed the *Maha-Vagga* and the *Culla-Vagga*. The rehearsal of the whole of the *Vinaya Pitāka* was thus ended, and the Venerable Upāli was entrusted with the task of instructing his pupils in the *Vinaya Pitāka*. The Venerable Upāli placed the fan on the desk, left the pulpit, bowed to the Seniors and resumed his seat.

(To be continued)

RATHAVINITA SUTTA

MAJJHIMA NIKAYA

(a free rendering)

Thus I have heard :—

At a time, when the Blessed One was staying at the squirrels' feeding place in the bamboo grove near Rajagaha,

a number of Bhikkhus who had spent the rainy (Vas) season in their native place came to where the Blessed One was, and having come near the Blessed One, after making obeisance to him respectfully took their seats at a side. From Bhikkhus thus seated, the Blessed One enquired thus :—

“Was there among the Bhikkhus who have passed the Vas season in their place of birth any Bhikkhu who has conducted himself among his fellow-disciples in the following manner :— Himself practising frugality¹ has spoken of frugality to others ; himself practising contentment,² has spoken of contentment to others ; himself given to seclusion,³ has conversed of seclusion with others ; himself averse to society,⁴ has conversed with others of solitude ; who himself perseveringly energetic⁵ has spoken of persevering energy to others ; himself conducting rightly⁶ has spoken to others of the attainment of right conduct ; himself attained to concentration of mind⁷ has spoken of the concentration of mind to others ; himself attained to wisdom⁸ has spoken of the attainment of wisdom to others ; himself attained to Arhatship⁹ has spoken of the attainment of arhatship to others ; himself attained to the knowledge and insight of Arhatship¹⁰ has conversed with others of the attainment of the knowledge and insight of Arhatship. Thus exhorting, instructing, enlightening, fortifying, and cheering his fellow-disciples.”

The Bhikkhus made answer—“Lord, of the Fraternity of Bhikkhus who spent the Vas season in their native place, the Venerable One named Punna, the son of Mantani, has con-

1 Yathāsaruppo.

2 Yathālabho.

3 Pāṭivivēka.

4 Kāyavivāka.

5 Araddhaviṛiyo.

6 Seelasampanno.

7 Samadhi sampanno.

8 Paññasampanno.

9 Vimukti sampanno.

10 Vimukti nānā Dhassana sampanno.

ducted himself among his fellow—Bhikkhus in the manner the Blessed One enquired. Being sparing, contented, given to seclusion, retiring, perseveringly energetic, attained to right conduct, concentration, wisdom, deliverance, and the knowledge and insight of deliverance, he has spoken of these acquisitions to the Brother Bhikkhus, at the same time exhorting instructing, enlightening, and cheering them. Now it so happened that when the conversation between the Blessed One and the assembled Bhikkhus was taking place there was seated not far from the Blessed One the Venerable Sariputta. And the Venerable Sariputta within himself thought thus :—

“Happy is that Venerable One, Punna, the son of Mantani. Of him was spoken much that was praiseworthy by the discerning among his fellow-disciples. Would that some time or other I come into the presence of the Venerable Punna Mantaniputta, and in some way converse with him.”

Now, having spent at Rajagaha such time as was necessary, the Blessed One left for Savatthi. Walking from stage to stage, He arrived thither and took up his abode in the Jétavana Grove, in Anāthapindika's pleasure park. And the Venerable Punna Mantaniputta hearing that the Blessed One was staying in the Jétavana Grove, leaving his abode taking his robes and almsbowl left for Savatthi. Proceeding by stages the Venerable Punna Mantaniputta journeying for some days arrived at Anāthapindika's park. Having come there, he made his way to the place where the Blessed One was, greeting him reverentially, seated himself by his side. The Blessed One acknowledging his presence discoursed to the Venerable disciple on matters that enlightened his knowledge, fortified his beliefs, strengthened his convictions, and cheered his mental poise. The Venerable Punna Mantaniputta thus enlightened, fortified quickened and cheered arose from his seat and with bared-right shoulder paced round the August person of the Blessed One three times, in token of reverence and departed towards the Black forest (Anda Vanaya) with the intention to pass the rest of the day there.

One of the Bhikkhus who had listened to the discourse bore the glad tiding to the Venerable Sariputta that the Bhikkhu Punna Mantaniputta whom the Venerable Sariputta had repeatedly praised had been in the presence of the Blessed One and that he after having paid the Blessed One the greeting of profound reverence had gone off to the Black Forest for spending the day there, enlightened, fortified, quickened, and cheered by the discourse of the Blessed One he had listened to.

Then the Venerable Sariputta rose from his seat and taking his sitting-mat followed the Venerable Punna Mantaniputta, but keeping himself not far from or near the latter, but within sight of his person. The Venerable Punna Mantaniputta having made his way to the heart of the Black Forest sat down at the foot of a tree meaning so to spend the day. The Venerable Sariputta likewise entering the Forest also seated himself under a tree with a like intention. Towards evening when his period of meditation was ended the Venerable Sariputta rose and went to the place where Venerable Punna Mantaniputta was sitting and having exchanged greetings of courtesy took a seat by him. Thus seated the following conversation ensued between the Venerable Sariputta and Punna Mantaniputta :—

Venerable Sariputta. "Is the life lived by the disciples under the Blessed One constitutes Holiness,¹ friend."

Punna Mantaniputta. It is even so.

V. S. Is the holy life lived under the Blessed one for the attainment of that which constitutes purity of conduct?¹

P. M. It is not for that, friend.

V. S. Is it then so lived for the sake of purity of mind?²

P. M. Nay, friend, not for that.

V. S. Is it then for the attainment of purified understanding?³

P. M. Nor is it for that, friend.

V. S. Is it then for the sake of purified certainty?⁴

¹ Sasana Brahma.

- P. M. No, friend, it is not so.
- V. S. Could it be then for the attainment of purified knowledge that affords an insight into the differentiation between right and wrong way,⁵ that the holy life is lived under the Blessed One?
- P. M. Neither it is for that, good friend.
- V. S. Is it then for the sake of purified knowledge and insight.⁶ Concerning the Path that leads to the attainment of nirvana?
- P. M. Nay, friend, not for that also.
- V. S. How then, friend, is it for the sake of complete purified knowledge and insight,⁷ that the Disciples of the Blessed One live the life of holiness?
- P. M. Nay friend, neither for that.
- V. S. How is it then, friend, when I ask you if the holy life is lived under the Blessed One for the attainment of purity of conduct,¹ mind,² purified knowledge,³ certainty⁴ and insight in respect of the right and wrong way,⁵ knowledge and insight concerning the Path,⁶ or for the sake of complete knowledge and insight,⁷ thou answerest me in the negative to all my queries. For what purpose then does one live the holy life under the Blessed One. The Venerable Punna Mantaniputta makes answer :—

That the Holy life is lived under the Blessed One for the sake of unconditioned supreme Nirvana (Anupadha Pari Nirvana).

The Venerable Sariputta continues his questionings

1 Seela visudhi.

2 Citta Visudhi.

3 Ditthi Visudhi.

4 Kanka Vitarana Visudhi.

5 Magga Magga Nānā Dassana Vissudhi

6 Palipada Nānā Dassana Vissudhi.

7 Nānā Dassana Visudhi.

for further elucidation of the matter under discussion thus :—

- V. S. Is purity of conduct¹ the unconditioned supreme Nibbana or is it the purity of mind ;² purified understanding³, certainty,⁴ knowledge and insight in respect of the right⁵ and wrong way, knowledge and insight concerning the Path,⁶ the complete purified knowledge and insight?⁷

To the series of questions of the Venerable Sariputta the Venerable Punna Mantaniputta made answer "Nay, in none of these, friend."

- V. S. Is then the unconditioned supreme Nibbana any other matter apart from those the Venerable Punna enumerated. "There is not any other matter"—the Punna Mantaniputta answered. The Venerable Sariputta rejoined: To the questions—"Is the unconditioned Supreme Nibbana purity of conduct? Purity of mind? Purified understanding? purified certainty? Purified knowledge and insight concerning the right and the wrong way? Purified knowledge and insight concerning the path? Complete purified knowledge and insight? Or, Is there unconditioned Supreme Nibbana without these things? Thy constant positive answer was nay. What view, friend, to be taken as the gist of thy words?"

Assuming, friend, the Blessed One had taught that purity of conduct,¹ purity of mind,² purified knowledge,³ purified certainty,⁴ purified knowledge and insight⁵ concerning the right and wrong way in purified⁶ insight regarding the Path, or in complete⁷ and purified knowledge and insight as the constituents of the unconditional Supreme Nibbana, then, as conditioned (upadana) would he have declared the unconditional Supreme Nibbana (anupadha Parinirvana). And if, friend, without these acquisitions, if unconditioned

Supreme Nibbana would be attainable then it would be within the pale of possibility for the common man to attain the Supreme Nibbana. But these acquisitions are foreign to the common man of the world. Wherefore, friend, will I make this matter clear by giving thee a similitude. Because by the use of a similitude many a matter difficult to grasp can be elucidated to men of understanding.

Suppose, friend, that at a time Pasénadi of Kosala is residing here in Savatthi, some urgent matter of importance calls for his presence in Saketam, and in order to be-take himself there he causes several relays of chariots to be placed along the road from Savatthi to Saketam. Suppose then, friend, King Pasénadi taking his departure from Savatthi, at the gate of the city mounts the first chariot and alights from the first chariot and mounts the second chariot and continues so doing from chariot to chariot until at length he alights from the seventh chariot at the gate of the Sakétam. And if on his arrival there he were to be questioned by peers, councillors, friends and kinsmen: O great king! did you in this one chariot (meaning the seventh chariot) travel all the way from Savatthi to Saketam up to the gate of the city? Thus questioned, what answer should the king Pasenadi give if he wished answering rightly? The answer of the king Pasenadi should be *right reply* if he answered those who questioned him thus:

When I was in Savatthi, an unexpected matter of importance and urgency called for my presence thither, and by causing seven relays of chariots to be placed between Savatthi and Saketam and leaving Savatthi at the gate I mounted the first chariot and by stages alighting from and mounting the succeeding chariot continued travelling through all seven chariots in turn until in the seventh chariot I arrived here at the gate of Saketam.

In like manner, friend, does purity of conduct lead to purity of mind; Purity of mind to purified understanding;

to purified certainty ; purified certainty to purified knowledge and insight concerning the right and wrong way ; purified knowledge and insight concerning the right and wrong way to purified knowledge and insight concerning the path ; purified knowledge and insight concerning the path to purified knowledge and insight complete ; and purified knowledge and insight complete to unconditioned supreme nibbana. It is for the attainment of the unconditioned supreme Nibbana that the disciples live the holy life under the Blessed One."

At the close of this explanation of a matter that required deep erudition in and knowledge of the Dhamma, the venerable Sariputta enquired by what name the Venerable Punna Mantaniputta was known among the fellow-disciples. And Sariputta hearing that the name was Punna and that he was known among the fellow-disciples as Mantaniputta said "It is marvellous ! wonderful ! delightful ! to have listened to the lucid exposition of these deep questions of Dhamma by the Venerable Punna Mantaniputta. Happy are those fellow-disciples who are given the opportunity to behold the Venerable Punna Mantaniputta, supremely happy are those who are given the pleasure of his company. And we also are favoured, highly favoured in that it has been our good fortune to behold the Venerable Punna Mantaniputta and to have him in our company.

Having heard these words the Venerable Punna Mantaniputta thus enquired of the Venerable Sariputta : What is the name of the Venerable One ? By what name is the Venerable One known among his disciples ?

"Upatissa, friend, is my name, and, I am known among my fellow-disciples as Sariputta. Hearing this the Venerable Punna Mantaniputta expressed his pleasure thus : While talking with the honourable disciple, who is reputed to be like the Teacher himself, it was not known to me that it was with the Venerable Sariputta that I was pursuing this discourse. Had I known that it was to the Venerable Sariputta that I was attempting to elucidate a matter in respect of the Dhamma.

I would not have made such a detailed reply. By the process adopted in formulating the questions put on these deep matters, wonderful insight into and knowledge of the Dhamma had been demonstrated. Even as by a well instructed disciple, thoroughly versed in the lore of the Teacher so by the Venerable Sariputta have these deep questions been asked. Happy are those who are given the opportunity to look upon the Venerable Sariputta, extremely happy are those who have the good fortune to dwell in his society. And ours also is gain, great gain that we have had the opportunity to set our eyes on the Venerable Sariputta, and to sit by his side.

In this manner these two great disciples of the Blessed One delighted in each other's company and in each other's knowledge of the Dhamma as evinced in the course of each other's edifying discourse.

*Wellawatta, Colombo,
Ceylon.*

E. S. JAYASINHA.

P. S.—I have received considerable assistance in the preparation of this article from a translation of this Sutta by a similar name in a past number of the Buddhist Review.

MY TRIP TO BURMA

(BY PANDIT SHEO NARAIN)

MANDALAY.

My visit to Mandalay, though short, was full of interest. My host had wired to a Municipal officer beforehand to accommodate me. He received me at the Railway Station, but unfortunately he had a domestic affliction which had cast a gloom over his family for which reason he had left his own house temporarily to live in his brother-in-law's cottage. I was put up there and for want of room I had to sleep in the

Verandah on the floor. My new host was, however, good enough, inspite of his bereavement, to show me round almost all that was worth seeing in Mandalay. He introduced me to L. Lachman Das Varma, a gentleman hailing from Gujrat and practising as a Pleader in Mandalay. This gentleman knew me not as a lawyer but as Mr. Shamim and had been reading my contributions to the *Milap* newspaper. He too was good enough to accompany me in my round. Before we started, this gentleman, namely, Mr. Varma in consultation with his brother Arya Samajists extorted a promise from me to deliver a lecture in the Arya Samaj that evening. About this later. Our party visited four places of interest:—

- (1) Palaces of king Thebaw
- (2) Mandalay Hill
- (3) Arakan Pagoda
- (4) Tripitaka inscriptions on stone slabs

Let it be noted that Mandalay was founded in 1859 by king Mindon.

THEBAW'S PALACES.

These palaces cover a very large area and are surrounded by a canal somewhat like a wide moat. The king with his family used to go round these palaces in a beautiful boat, a model of which was exhibited in the exhibition of the Historical Records Commission. The palaces are more or less big halls built in various parts. Most of these had thrones, viz., elephant throne, lily throne, lion throne etc. The roofs are supported by the teak wood columns. The royal throne is now kept in the Calcutta Museum. A miniature museum of sundry dresses, effigies, of the court of Burma is maintained for the benefit of the visitors, in one of the palace halls. The fantastic dresses of the countries remind one of the costume of Chinese Mandarines. I have nothing particular to note about these palaces. After all, says Lord Buddha, 'every thing is impermanent and transitory. Empires have risen and fallen, so did the Burmese kingdom'.

The Mandalay Hill is a wonder worked by an enthusiastic Bhikhshu who is a saintly person, Rev Kunti by name. This holy personage collected something like 65 lacs of rupees and made the hill what it is now. The top of this hill is approachable by three roads. One of which has 903 steps, the other has 737 and the third 706, all made of stone. The gradient is gentle and interspaced, after some flights of steps, with a broad open ground, both sides of which have shops for light refreshments and sundry articles for worship. Our party took one of these routes to climb. Of course we had to do all this climbing bare-footed.

My friends in my country who know me could hardly believe that with my bulk and age I could climb so many steps without much fatigue. The fact was my devotion for Lord Buddha generated in me the requisite energy for the task.

Indeed it was a remarkable experience in my life. As you go up there are four stages, by which you reach the top. At each stage there are golden images of Buddha and some small images and effigies illustrative of the incidents in the life of the Master. What is called the great renunciation is very graphically represented at one stage in images etc. Each stage has statues of Buddha, some in standing posture, some in sitting, some with half closed eyes in meditation. All these are the workmanship of Burmese sculptors and workmen. On one of the stages a room is set apart in which a stupa is built within which are deposited the remains of Lord Buddha which were presented by the Government of India some years ago. I may note that the hermit Kunti is like a Rishi of the olden times. I did myself the honour and obtained spiritual satisfaction in bowing before him and standing a few minutes in front of this holy personage. This hermit maintains a printing press for the issue of Buddhistic scriptures. I shall never forget the few minutes I spent in front of this Hermit looking at his inspiring, calm and contemplative face. His heart was full of love and compassion for the whole world.

He was graciously pleased to give me a photograph of his and a leaflet in which visits of H. E. the Governor were mentioned.

As is customary I noted my name and address and some remarks evoked by my visit in a visitor's register that is kept on the premises. We returned after we had paid our homage to every statue of the Lord on the hill. While descending the hill, Mr. Lachman Das with whom I was to breakfast and myself had a long talk regarding the future of the Arya Samaj and Buddhism. We agreed on some points. I however told him my own idea. I cannot say whether he approved it or not. It was that Arya Samaj is a potent factor in the elevation of the Hindu race but belief in the supernatural revelations must go and that the Samaj will pave the way for the revival of Buddhism in India and as it is it is doing much good all round. The party then passed by a beautiful marble statue of Buddha hewn out of one block of marble which was made by the order of the king Mindon. We passed by several rows of stupas containing the inscriptions of Tripitka on stone slabs which number 730. In this way Tripitaka inscriptions have been rendered almost imperishable.

So far as my knowledge of history goes I do not know if any nation or a king in the past has inscribed scriptures on stone slabs in such profusion.

We know of Moses' ten commandments inscribed on stones and we knew of stone Rosetta but they cannot be compared to the slabs above alluded to. This is only indicative of the earnestness, ardour and zeal of Buddhistic people in preserving their scriptures.

ARAKAN PAGODA.

This is a remarkable specimen of Arakan art. It was removed from Arakan after conquest by the then king of Burma on a boat which was rowed by the Royal family itself. One cannot understand how the image was brought intact on land. It is scrupulously preserved. The image is gilt and

the figure is bejewelled in various parts under electric light scintillic effect is remarkable. The dome, the awning, and the wings inside the temple are all gilt. It reminds one of the Darbar Sahib temple at Amritsar. The approach to the Pagoda is by a Bazaar in which there are a number of shops where articles of Burmese manufacture and sundry other things, e.g. small golden images of Buddha, &c. lacquer articles are sold, and as it is customary there by the Burmese girls. I may fitly term the temple as a temple of *Light*. Close by there is a lake namely an artificial tank in which aquatic birds abound. It is a great picturesque surrounding for the temple. Of course I was intensely delighted to pay a visit to it.

Now Arya Samaj possesses a big hall, a gift of an Arora gentleman Lala Ishur Das of Shahpur District. I, in fulfilment of my promise, delivered a discourse on "the future of the Hindu race," under the presidency of Dr. Ganesh Das who was a native of Jullunder and has settled in Mandalay practising as a Doctor. He knew me when I was practising in Jullunder and in introducing me to the audience he gave a flattering account of my career in Jullunder. All I need say is that coming from a Punjabi my discourse was listened to with attention by the audience composed of ladies and gentlemen, all Punjabis. Customary compliments to the lecturer were followed by music. I must say that I was in my happiest mood while the audience appeared to me most affectionate towards me. Of course I predicted a glorious future for the Hindu race if it only realises its present position and banishes its vanity for its past glory and follows the motto morality, industry and economy.

MY VISIT TO MAY MYO.

May Myo is a summer residence of the Government of Burma. I might have omitted this from my intenary but for the fact that Mr. T. R. Sinha, a native of the Gurgaon District second master in the local High school lives there ; he stayed with me at Lahore some months ago. I had made promise

with him that if I ever chance to go to Burma I shall certainly spend a day or two with him at May Myo. This station was founded by the Commander May after whom it takes its name. He attracted people in the neighbourhood after the conquest to settle there. It is now a beautiful town. Some retired officials have built beautiful bungalows there. A Lake called the *Butler* lake adds to the beauty of the gardens through which it runs. The style of the Bungalows here are somewhat like Swiss and Italian villas. The climate at night is cold, days are pretty cool. The elevation is about 1,800 feet but being northward the place is cooler than places in India of similar height. There are houses for ministers and the Governor. There is one Pagoda in the heart of the town illuminated by electric lights, the whole night it is visible for miles. In addition there is on a road side a Chittagonian Buddhistic Temple which is a model of elegance and simplicity. There is an Arya Samaj Hall, a Hindu temple, a Mosque, and a Sikh Gurdwara. I must say that the 2 days I spent with Mr. Sinha were some of the happiest moments of my life. He is, as I am writing, on leave staying with me and will go shortly to join St. Stephenson College, Delhi where he will study for his M.A. degree. While at May Myo I was asked by the Secretary of the Theosophical Society to deliver a discourse on some Buddhistic subject ; a Madras Professor of Rangoon University who chanced to be there agreed to preside at my lecture. An amusing incident occurred viz. the advertising bills conferred the degree of LL.D. on me. Of course I asked the Secretary to score this out but whether I shall ever get at any time this degree of LL.D., *honouris causa*, or not I have this satisfaction that the Theosophical Lodge of May Myo bestowed it on me. This is by the way of course. The lecture was well attended, my subject was "Buddhistic ethics." I traversed the history of morals and ethics such little as I knew of and I tried to show that Buddha formulated ethics for the first time in the world as a system which has not been surpassed yet. Discussion was invited and I had to meet all the objections and criticisms.

The President closed the debate with learned observations adding more to the information I could convey in my discourse. I could have prolonged my stay and I wished to prolong it too but I had to return home sooner than I had originally intended. Thus ended my trip to the lovely country of Burma. The impressions I brought with me were most delightful and in my opinion if Swaraj is ever granted, the Burmese shall be the first to get it because they have no bickerings, no petty squabbles, no sectarian disputes, in which we the Indians are hopelessly involved. The Burmese are the most hospitable, contended and joyous people on the face of the globe. Their ardour in religion is remarkable. I shall always have very happy reminiscences of my trip.

LETTERS FROM MRS. MARY E. FOSTER OF HONOLULU TO THE ANAGARIKA DHARMAPALA

(We begin to publish from this issue a series of letters addressed to the Anagarika from time to time by Mrs. Foster. These letters reveal the wonderful interest in Society's work and the motherly affection to the Anagarika shown by Mrs. Foster.—Editor.)

Honolulu,
July 24, 1911.

THE ANAGARIKA DHARMAPALA,

DEAR BROTHER,

It is a very long time since I have heard from you. I hope you are quite well by this time. I know you must be very busy and I hope you will have success with your good work.

I will send you some money by next Steamer for your work and some for my birthday. You have asked me to let you know the date of my birth. *I was born September 21st*

7 A.M. It was also the day that I said I would help you 21 Sept. 1902 at Kahana.

Hoping you and your mother are well. All success in your good work. Aloha nui.

I remain,
Yours truly,
MARY E. FOSTER.

Honolulu T. H. Nov. 11, 1918.

FRIEND DHARMAPALA,

Mrs. Foster is sending you a draft for £1,042-15-0 which find inclosed.

The great good news came last night and is a cause for hope and gladness.

Yours sincerely,
A. B. LEKENBY.

S. F. Jany. 12, 1915.

MY DEAR BROTHER,

When you receive this letter you will know why I have been so long unanswering your many letters.

My brother has written to you before this. Your last letter has made me feel ashamed of myself. Believe me I am very sorry for being so selfish. I want you to please trust me, and never fear that I will forsake you.

I had thought you understood me, but alas we are all human. We fear when we cannot see or hear. My health is very poor, it is the Drs. advice that I left home. I had no strength to write but that is poor excuse, I was selfish and only thought of myself. You remember when you saw me last, that I had some family trouble, it was the strain, I had to break down, the Dr.'s advice to me was a change and go to the Springs. I am improving every day, so do not worry.

I will send you some Halpruner.

Thank you for all your letters, but promise me that you will always trust me in the future.

Please remember me to all your family. Be good to yourself.

Yours truly,
MARY E. FOSTER.

The First National Bank of Hawaii,
August 9th, 1910.

THE ANAGARIKA DHARMAPALA,
General Secretary, M. B. Society.

DEAR SIR,

The writer, acting under instructions of Mrs. Mary E. Foster the Donor and who will write you under separate cover, send the enclosed draft of London exchange for £220. Twenty of which is for one who is starting the Book which you wrote about and the balance two hundred pounds is for your work. Please acknowledge receipt of this to Mrs. M. E. Foster and oblige.

Yours respectfully,
MARK T. ROBINSON.

Honolulu, T. H. July 26, 1917.

MR. DHARMAPALA,

DEAR SIR,

Mrs. Foster at Kahana yesterday requested me to send you \$6000. I enclose herewith draft for £1253-5-3 which I trust will reach you safely and promptly. Mrs. Foster sends her Aloha to you and wished me to say that she is as usual.

We are all wishing for the end of this barbarous war.

Sincerely,
A. B. LEKENBY.

Honolulu T. H. Sept. 26th, 1919.

MR. DHARMAPALA,
46, Beniapukur Lane, Calcutta, India.

I am sending you, for Mrs. M. E. Foster, \$50,000 Fifty thousand in Victory Loan Bonds No. 93049 to 93053 inclusive ; they are registered Mail and Insured and leave here on S. S. Columbia. Mrs. Foster is remarkably well and sends Aloha to you. She received your last letter and cable.

Please notify me by mail upon receipt of bonds as they are insured in my name.

Mrs. Foster wishes me to say that this is her gift to carry on your work.

With best wishes.

Sincerely,
A. B. LEKENBY.

Law Offices of Robert C. Porter,
June 17th, 1922.

THE ANAGARIKA DHARMAPALA,
46, Beniapukur Lane, Calcutta, India.

MY DEAR SIR,

On June 9th I wrote you as follows: "Mrs. Mary E. Foster is sending payable to your order draft from Bank of California National Association No. 64148 to the Chartered Bank of India, Australia and China of Calcutta, India, in the sum of \$10,000 in United States Currency and bearing date June 9, 1922. Mrs. Foster is writing you personally telling you of her desires in the matter of the application of this money. Mrs. Foster will hold the duplicate of this draft until the receipt of the original is acknowledged by you.

I will within the week drop you a letter telling you that this original has been mailed to you in order that Mrs. Foster

may be assured of a prompt communication from you as to whether you have received the original."

Yours very truly,
ROBERT PORTER.

Honolulu T. H. July 19, 1922.

THE ANAGARIKA DHARMAPALA,
46, Beniapukar Lane, Itally, Calcutta, India.

DEAR SIR,

Mrs. Foster has instructed me to forward to you the sum of \$5,000, and now I hand you draft No. 2521 on the London County, Westminster & Parr's Bank, Ltd. of London, payable to you, for the sum of £1,111-2-3, being the equivalent of 5000 at to-days rate of exchange. Kindly acknowledge the receipt of this draft addressed to me at the above address.

Yours faithfully,
E. H. WODEHOUSE.

The Bank of California,
San Francisco,
May 12, 1923.

THE ANAGARIKA DHARMAPALA,
4A, College Square,
C/o Sri Dharmarajika Chaitya Vihara,
Calcutta, India.

GENTLEMEN,

Please be advised that, following instructions of Mrs. Mary E. Foster of the Clift Hotel, San Francisco, California, U. S. A., we have this day forwarded to the Chartered Bank of India, Australia and China, Calcutta, India, to be delivered to you upon identification and receipt \$1,00,000 par value United States Government 2d Liberty Loan Converted 4¼% Bonds,

being Bonds number d B-00047937 to 49756, inclusive, twenty at 5000 each, with coupons due November 15, 1923, and all subsequent coupons attached.

Kindly furnish the above mentioned Bank with your receipt for these bonds to be forwarded to us.

Yours very truly,
THE BANK OF CALIFORNIA,
Vice-President.

Clift Hotel,
Aug 2, 1924.

MY DEAR BROTHER,

I hope you are well. My health is good, I have no ache and enjoy everything that is good to eat.

I asked Miss Hudson to write to you and give you the news. It is good of you to remember me. But it is the *thought* that counts. You have proved and carried out everything that you promised me. I am here in San Francisco, just for a little while, and intent to return home soon.

My home sounds queer, home is no more, one is surrounded by the Japs. I often wonder what we will do. They own the best of the land. Last year I was in Chicago, I was with two of my sisters, the thought of going home gives me the *Blues*. I know I must be brave.

A Dr. friend called at the hospital and he said that your work was fine, it was a pity that you did not meet him. I am happy to know that you approve of our work.

For consumption:—

Grated potatoes, and then strained, and take 1 spoonful, of the milk of the potatoes 3 times a day. That is a sure cure. I suppose people will smile, but you will not make fun of it, I know.

Now dear Brother, I must close. I am always happy to

hear from you. Please remember me to your mother, and your brothers. Hoping all is well. ME KE ALOHA NUI,

I remain, your sister,
MARY E. FOSTER.

Please give my aloha nui to all the children and every one on my birthday.

Clift Hotel, 1st Aug. 1924.

Dear Mr. Dharmapala,

Mrs. Foster has asked me to write to you on her behalf. She wishes me to thank you for your kind present of a Kashmir shawl and a necklace which she received sometime ago, you must forgive her for not replying more promptly, but every day brings its own work, and letter writing sometimes get neglected. You will be glad to hear that Mrs. Foster is very well, she has been staying in Honolulu for about six months, and she enjoyed her visit to her old home. At present she is in San Francisco, where she intends to remain for a little while and then return again to Honolulu. Dr. Straub came one day to see her, and gave her a very interesting account of what he had seen of your work in the Hospital, School etc. and it gave her much pleasure to hear first hand from some one who had really seen the institutions and to know that everything was going on so satisfactorily.

Mrs. Foster hopes that both you and your mother are enjoying good health, she sends her Aloha to you both.

H. H.
pp MARY E. FOSTER.

BUDDHA DAY CELEBRATIONS

BOMBAY

A marked progress in the annals of the Buddha Society is to be seen this year in the laying down of the Foundation Stone of the Vihara and starting a magazine, the "Buddha Message" with Prof. S. V. Phadnis as Editor. On the 4th of May, 1928 a distinguished gathering attending the morning function when Dr. A. L. Nair laid the foundation stone of the "Sakyamuni Vihara."

The anniversary address was delivered by Rai Bahadur Pandit Shiv Narayan (Advocate) of Lahore, at the public meeting in the evening. Panditji is one of the few persons who have devoted themselves to the cause of the revival of Buddha's teachings in this country. After Nawab A. Hyderi of Hyderabad had introduced Pandit Shiv Narayan, he delivered his address. To begin with the Panditji analysed the motto of Buddhism which is well-known as the Tripple 'Sharanas.' "I come to the enlightened Buddha" does not mean that one has to surrender oneself to the worship of Buddha. It only shows the faith in true enlightenment, shorn of dogmas and superstitions. The second "Sharana, viz., "I come to the Dharma" refers to the duties and obligations imposed by the inexorable moral law. The third part of the formula emphasises the brotherhood of man and asserts that the human race is one family.

Proceeding Panditji said that Buddhism was no label. The name did not matter. Teachings and doctrines were dearer to the Master than any consideration of personality however great. Call of the present age is for science, for liberty, for faith in reason, and that is why the lecturer thought Buddha's teachings were surcharged with a force of universal appeal. Coming to what Buddha thought for the first time in the history of mankind

Panditji said that there were absolutely no malevolent and indignant powers in the universe whom you were called upon to appease by an outward ceremony, ritual or sacrifice. Nothing was designed for evil and that the world was governed by laws and order. Another principle which we owe to Buddha is that life is grand kinship and life is sacred. This idea not only embraced the human but also extended to sub-human kingdoms. The lecturer claimed originality for this great teaching of Buddha to hold all living things as holy. The next fundamental teaching and reform of the Lord related to brotherhood of man. He set no limits of an ethnic, territorial or communal or class character. "We have yet to act upon it," repeated Panditji. Buddha for the first time condemned slavery, himsa and cruelty. Emancipation of slavery and kindness to animals are the corner stones of Buddha's doctrine. The next point that the lecturer developed was the supreme tenet that the law of Causation is operative. This is daily being recognised. Every action brings its own result. The extrication from sorrow and sufferings lay through what Buddha called a middle path, a life of sobriety, simplicity and morality. This was the Buddhism that the Lord gave to the world and it is an irony of fate that through the chequered history of Buddhism in different lands, its pristine purity came to be lost in some respects. Apart from the fortunes of rise and fall of Buddhists missions in different lands, the lecturer feelingly chronicles the recent achievements of archaeology and the Buddhistic literature. Panditji finally exhorted his audience to revive the old and pure Buddhism of the Buddha which he said might be delayed but could not be thwarted and he expressed his hope that Buddhism will be the world religion in future, not in the shape of mass conversion necessarily but as a triumph of principles which the world eventually would recognise. He congratulated the Bombay citizens for their fellow-feelings and cosmopolitan spirit in which they assembled to participate in the celebrations of the Buddha Day.

NATAL, DURBAN

Under the auspice of the Natal Buddhist Society, of Durban, Buddha's Birth Day Celebration was held at the Tamil Institute, Cross Street, Durban, on Sunday last the 3rd June 1928 at 3 P.M. under the chairmanship of Mr. V. M. Rajadurai Pillay.

There was a good attendance including Pundit Prawini Singha, of Shree Ramayana Sabbah, Mr. N. B. Naik of Durban, two delegates from the Maritzburg Buddhist Society, and also representatives from the Arya Samaj and Arya Yavuk Şabbah.

Mr. A. Thumbiran, speaking of the life of Buddha said :—

“Wesak” is that sacred season when every Buddhist's heart should be filled with reverence, for on this day there came into the world, the Redeemer of the world from sorrow. A man, just like us, and yet more than a man, in that he worked his way through efforts of thoughts of which we can only form a faint idea, by our own unaided efforts, the penetration of the cause of world's sorrow, and the discovery of the means whereby it might be cured.

For forty-five years Buddha continued preaching the Middle Path of Right knowledge, Right Desire, Right Speech, Right Deeds, Right endeavour, Right Training of Consciousness and Right Concentration. He was the first to preach against animal sacrifice, against asceticism, against hedonism, against cruelty to children, against war, against the manufacture of destructive weapons, against slavery, against alcoholism, against dealing in the poisons, against slaughter of animals, etc.

He was the first to teach the principles of evolution, of the law of causality, of Psychic relativity, of the changeability of all cosmic organisms, of the foolishness of relying on others to go to the heaven. He taught the common people the way to happiness, and to take precautions against the risks of fire, floods, robbers, and the tyranny of kings. He taught that between man and man there difference, and the differentiation lies in the profession and character. The aristocratic

caste distinction which was organised by the invaders. He repudiated as unjust. Happiness could be realised here not by sacrificing to the Gods, and praying to get possessions, but in ceaseless activity in doing good, in helping the sick, in feeding the helpless, in finding hospitals for the sick, both animals and men, in giving pure water to drink, in distributing clothes, food, flowers, scents, perfumes, vehicles to the poor and in building houses for their dwelling, and in teaching the law of righteousness. Love all both men and animals was the ethic that the Blessed One emphasised. The Lord Buddha was a scientist, and full of compassion for all. His great religion at one time prevailed throughout Asia.

Mr. J. B. Praswassa, the president of the Arya Samaj of Durban, said this Great Teacher, the son of Suddhodana king of Kapilavastu of the Sakya race, reached manhood in a splendid isolation like a brilliant star. He left his beloved wife and son by renouncing home and kingdom, and wandered forth in spite of his mother, Queen Maya's attempts to keep him back, to find the secret of life, which is the suffering and how to remove its cause. For many years he sought the Truth from all the great teachers of the age : but none could give him that wisdom which he sought. Then came the realisation that he must find truth *for himself and in himself*. He went in search of Blessedness, and for which purpose he went to a solitary wood and practised the severest abstinence from food and sleep ; and his only diet was water. Buddha knew why he had come into the universe and what was before him. The Lord condemned cruelty to animals and also the sacrifice of them in the name of gods, as in the Hindu religion. Why blame others and kill a dumb animal?—Blame yourself. This is one of the ten evils which should be put an end to ; if these are avoided we are Buddhists.

For his perfect life and his perfect teaching then is the Buddha revered. True Buddhist is not he who repeats the formula of faith but he who understands this fundamentals of the doctrine and he was attempts to live them in his daily life.

It is not a creed to be accepted on faith but a scheme of moral self-culture to be lived.

Mr. A. C. Perisamy, the President of the Natal Buddhist Society and Mr. P. S. Subramoniar also spoke on the occasion.

BUDDHA GAYA

After a lapse of so many years, Buddha Gaya Temple, the most sacred shrine of the Buddhists, saw on the 4th May the Thrice Sacred Day celebrated with due ceremonies by a large crowd of people gathered together from Gaya Town and the neighbouring villages. The Bodhi Mandana was tastefully decorated for the occasion and the assembled people engaged themselves in giving alms to the poor and offering a grand Buddha Pooja. This was followed by a public meeting in the evening when Mr. Bhananjaya Sahaya of the Gaya Model School presided and many speeches made with special reference to the Life of the Master and His message to the world. The Chairman closed the meeting with a learned discourse during which he characterised Buddhism as the Religion of Wisdom and spoke of the desirability of embracing the Buddhist faith which alone was able to disperse the Avidya. Dr. Mohini Mohan Roy of Gaya and Mr. Sugata Kanti, the representative of the Maha Bodhi Society deserve great credit on the success of the celebrations. Gaya Cor.

SARVASTI

The Full Moon Day of Kason—the thrice sacred day—the 2552nd Birth Anniversary, Buddhahood and Maha Parinirvana of Our Lord Buddha Sakya Muni was celebrated with great pomp and grandeur at Jetavana Monastery (Sravasti) 10 miles from Balrampur (District Gonda) on Friday the 4th May 1928. The Jetavana Monastery, Ananda Bodhi Tree and the entrance gate to the Jetavana ruins which are protected monuments were artistically decorated for the occasion with flowers of the season, festoons and buntings. Venerable U. Mahinda, the resident priest of Jetavana delivered a sermon in Hindi on the

Life and teachings of Lord Buddha expounding on the thrice sacred Full Moon Day of Wesakh or Kason Festival. Rev. U Ah Saya, the resident priest of Balrampur and the organiser of the festival spoke in English about the holy site of Jetavana and the Ananda Bodhi Tree. The celebration was a remarkable success and the priests thanked and blessed the Maharaja of Balrampur especially for all the help rendered and for declaring the day a public holiday and all those who came forward and worked the celebration a success. This is the first time the Buddha day was celebrated at the Jetavana Monastery, and it is hoped it will be celebrated annually.

DHAKURIA

Under the auspices of the Buddha Dev Sevasram of Calcutta the birth anniversary of Lord Buddha was celebrated on Sunday, the 13th of May, 1928, in the premises of Babu Kanai Lal Mitter, H.M.B., at Dhakuria, with great eclat. About five hundred people assembled there to pay homage to the sacred memory of the Lord. A shamiana was specially erected for the occasion in a spacious lawn close to the Railway Station where a bright image of Lord Buddha was installed in a bed of lotus on a dias. The whole place was most artistically decorated and set up an imposing sight. Sankirtan parties were out to parade the village in the morning and the puja was performed with befitting solemnity in the forenoon. Prasad was freely distributed and the poor was sumptuously fed in the midst of great rejoicings. The evening was devoted to religious discourses bearing upon the occasion.

BUDDHISM IN ENGLAND

LONDON CAMPAIGN TO BE STARTED.

A strenuous Buddhist compaign, which is to include the opening of a centre where converts will be admitted to the Buddhist faith, will shortly be started in London. A party of

leading "Bhikkus" have left Ceylon for England to conduct the campaign and organise the London Vihara.

The idea of sending missionaries to England was projected by the Venerable Anagarika Dharmapala, a Buddhist monk who arrived here about two and half years ago, a picturesque figure who walked through the streets of London in the robes of his religious order, seeking converts to his cause.

The Bhikkus, who are to arrive in London in a few weeks' time will be similarly clad. The ground for the work they have come to do has been well prepared for them. A block of land in Gloucester-street which cost £7,500 has been purchased for the establishment of the centre, and the London Vihara Committee in Ceylon has been busy collecting funds to pay for the building.

The Mahabodhi Society in London has also done its utmost to help the Buddhist cause. Public meetings have been held weekly, and intense propaganda work has been carried on, but it was felt that propaganda work alone would not sufficiently carry the message of the Buddha to the Western world.—Daily Express.

HOLY MEN WHO MUST NOT HEAR MUSIC

A Friendly Call on the Bhikkus—Why They Have Come from Ceylon to London—The Worries of This Too Big City.

Among London's visitors just now are three men newly arrived from Ceylon who can afford to smile at the Income Tax collector. They are Buddhist monks who have no possessions save the robes they wear and the bowls from which they eat.

They have no income, no banking account. When they entered the order to which they belong they automatically dissociated themselves from all relatives and undertook never

to marry. So they may be said to be quite free of worldly worries, and their method of keeping the wolf from the door is simplicity itself. They just hold out their bowls in mute appeal and lay Buddhists fill the bowls with food gladly.

AFTERNOON FASTS.

But there are conditions in their existence which we would regard as draw-backs. They take no food after noon ; at no time may they drink cheerful liquors nor smoke ; they must not sing, nor whistle, nor dance ; they must not even *listen* to music. If it fell upon their ears they would not necessarily close their ears with their fingers or cotton-wool plugs, but they would ignore its charms.

Dehigaspe Paññasara is 27, Parawahera Vajirāṇana is 35, and Hegoda Nandasara is 32. [They appear in this order, from left to right in the picture above.] They are Bhikkus, chosen by the head of the Buddhist religion in Ceylon, and by the principal of its chief seat of learning. A Bhikku is one who has given up worldly pleasures and has entered upon a course of greater sanctity and austerity than ordinary men—in order to attain Nirvana more speedily.

He is not a priest, for every Buddhist is his own priest ; the Bhikku has no sacraments to administer for laymen, no rites to perform. He does, however, read the scriptures or discourses of the Buddha to gatherings of laymen.

This much I learned about the three monks from the lips of Days Hewavitarne, the young Sinhalese manager of the Buddhist organisation in London. Then he went out of the sparsely-furnished reception room of a house in Gloucester-road, Regent's Park, which is the London seat of Buddhism. When he returned he was preceded by three striking figures enveloped in severely plain saffron-coloured robes of cotton material.

THEIR GIFT TO BRITAIN.

The calm of their refined and intelligent features was striking. It suggested neither happiness nor unhappiness, but

bore the mark of much inward meditation. The most open face during the interview was that of the eldest. The second betrayed occasional animation. It seemed as if he was too shy to smile. The youngest listened closely and regarded me with keen interest, but his features maintained a statuesque calm. It seemed as if he was too shy to smile.

With them came their Sinhalese secretary, a good-looking young man in a white collarless shirt over a white *chuddha*—a loin cloth reaching to the ankles. He and Mr. Hewavitarne remained standing; the three Bhikkus, bowing gravely, sat down side by side in front of me, and all three turned their contemplative gaze upon me as if to say: "We are all attention."

I asked them how I should express their mission to this country. Vajirañāna replied:

"We are come to do some service to the British people, who have been our benefactors and our rulers for 150 years. In return for the benefactions we have received we wish to offer this great gift of the Buddha's Doctrine to England. It is the most valuable thing the Sinhalese can give."

It was explained that they came not to make converts so much as to offer "the gift of Truth." Persons interested would be invited to study Buddhism and analyse it—and take or leave it.

"When we have studied English we shall be ready to teach and help students, and show the life of a Bhikku," Vajirañāna added. "We understand and read and write your language, but are not yet ready to make lectures. We are studying English now."

When I asked them how the strangeness of London impressed them, Vajirañāna and Nandasāra smiled apologetically, with their heads on one side, and Nandasara wriggled his bare toes in his sandals.

At length Vajirañāna said: "We have not seen much, but London is too much busy. There is no freeness of mind—and not to have the mind free is one of the greatest worries,"

Nandasara said: "It is too big a thing, this London. It is unwieldly, the path of Buddhism is the middle path. London is going to extremes."

They have soft voices, speak in even tones, and use very little gesture.

WHY THEY WEAR YELLOW.

I asked them to explain the significance of the saffron colour of their robes. Vajirañāna said it had been the uniform of the Bhikkus for years.

"It tells the difference between the monks and the laymen," he said. "I think it was chosen because it is simple and unattractive. The pulp of the jak tree when boiled makes the dye and costs nothing. Also the yellow colour is good for health."

It is not unlikely that the Bhikkus will venture forth on visits to London show places, though nothing will induce them to enter a theatre or any other place of amusement. Such places as the Zoo and the Tower of London could come under the head of study, and would not sully their lives of purity and self-emancipation whereby they hope to attain Nirvana, that "heaven of conscious rest."

The Bhikkus, their secretary who speaks English so well, and the manager are five of the kindest and most gentle people I have met. I shook hands with the secretary and the manager. Turning then to the still seated Bhikkus I hesitated.

"Perhaps I should not ask to shake hands?" I asked.

They replied with their apologetic smiles, the heads inclined sideways, as if to thank me for the tactful thought.

W. C. S.

(Reproduced from "The Evening News" of June, 29, 1928.)

CORRESPONDENCE

THE ANAGARIKA DHARMAPALA ENDOWMENT FUND.

Calcutta, the 17th April, 1928.

SIR,

With reference to your latter dated the 22nd April, 1928, I have the honour to forward herewith a list containing the names of the recepients of the Anagarika Dharmapala Medal since 1917. The medal is being awarded regularly under the terms of the Anagarika Dharmapala Endowment Fund.

I have the honour to be, etc.,

A. N. MUKHERJEE.

Secretary,

Calcutta Sanskrit Association.

RECEPIENTS OF THE ANAGARIKA DHARMAPALA MEDAL FUND.

	Name.	Subject.
1917	Sraman Agrabansa. Abhidharma Visarad.	Abhidharma pitaka.
1918	Nil	Nil
1919	Sraman Agrabansa. Benay Visarada.	Benay pitaka.
1920	Ramaprasad Chaudhury. Sutta Visarad.	Sutta-pitaka.
1921	Nil	Nil
1922	Nil	Nil
1923	Nil	Nil
1924	Nil	Nil
1925	Kalipada Bhattacharyya. Sutta Visarad.	Sutta-pitaka.
		Nil
1926	Nil	
1927	Nil	Nil

Calcutta, the 4th May, 1928.

SIR,

With reference to your letter No. 2471 dated the 19th April 1928, I have the honour to forward herewith an abstract of accounts of the Anagarika Dharmapala Gold Medal Endowment Fund as it stood on the 31st March 1928.

The Anagarika Dharmapala Gold Medals were not awarded in 1928, 1921-24, 1926 and 1927 as there were no successful candidates eligible to obtain the Gold Medal under the terms of the endowment fund.

I have the honour to be, etc.,

A. N. MUKHERJEE,

Secretary,

Calcutta Sanskrit Association.

By balance on the 31st March, 1928.	Cash in hand :	Government Securities held in trust.	Bank or treasury.		
			Rs.	A.	P.
31st March 1928.	—Nil—	Rs. 1,300 0 0	379	10	4

A GIFT OF DHAMMA FROM ITALY.

Instituto di Geologia,

18th June, 2472/1928.

DEAR SIR,

In acknowledgment of your kind letter of 22nd May, I have let send from my editor for the Library of the Maha Bodhi Society my book on India and old Buddhism "India e Buddhismo antico (5th edition, 1926) and my complete Italian translation, in three big volumes (1917-1927) of the 152 suttam of the Majjhimanikayo. I beg you to let me know when the books shall safely be in your library. Follow to send

me the monthly Maha Bodhi, and I thank very heartily for the copy of the special Vesak issue.

With Metta for friend Bhikku Javana Tikkha and you.

Yours very faithfully

The Hon. Secretary,

M. B. S.

Prof. Guiseppe de Lorenzo

Sentore del Regno.

NOTES AND NEWS

NEW VIHARA AT SARNATH

The Hon. Secretary of the M. B. S. who paid a visit to Sarnath reports that the construction work of the new Mula-gandhakuti Vihara is in progress and the foundation has come up to the ground level. If the building work is carried on without a break it is estimated that the amount of work that will be finished by the end of this year will absorb the funds now available to us ; and if the balance of Rs. 60,000 is not forthcoming the building operations will have to be stopped. We earnestly hope that the generous Buddhist public will come to our rescue and help the Society to carry on the work without a crisis of this kind.

ZAWTIKA DHARMASALA, GAYA

The construction of the Zawtika Dharmasala, Gaya, which was commenced last year is now completed, and the Society has sent Rev. U. Nyana Thami of Burma to spend the Vas season there. The building costs us about Rs. 10,000 while the subscriptions we have received up to date amount to Rs. 3,933 only. All will admit that this is not a sound financial situation. Nor is it creditable to the Buddhists who are well known for their philanthropy. This Dharmasala, as we have said already, supplies a long felt want and the pilgrims of the next season will find no difficulty in finding out a resting place on their way to and from Buddha Gaya. It is needless to

remind the Buddhists of all countries that an attempt should be made to enable us to clear the debt incurred. A proper statement of receipts and expenditure will be published later.

BUDDHIST HOUSE, BERLIN

The Manager of the Buddhist House, Berlin—Frohnau, writing to us says:—"Unfortunately the Buddhist House is in great financial difficulties. Herr Dr. Dahlke, our venerable leader and teacher died a few months ago. Owing to the death of Dr. Dahlke the Buddhist House has fallen into such difficulties that we are unable just now to say how we shall manage to keep the House in future.....An account of our activities for your journal will follow in a short time." Are we going to allow the Buddhist House to fall into decay?

ASOKA'S RUMMINDEI INSCRIPTION

[*A new copy found in Orissa*]

BY PROF. B. M. BARUA, M.A., D.LIT. (LOND.)

The announcement in the local newspapers of the discovery of a new copy of Asoka's Lumbini or Rummindei inscription has aroused much curiosity in the reading public of India to know what its text turns out to be and what new light it may eventually throw on the history of King Asoka. A fragment of Asoka's eight rock edict found out by the late Dr. Bhagawanlal Indraji at Sopara near Bombay went to show that a complete set of rock edicts was caused to be incised on a rock in Sopara in addition to the six sets discovered theretofore at Girnar and Kalsi, Shahbazgarhi and Mansehra, and Dhauli and Jaugada. It is expected that Prof. Radhakumud Mookerjee is going to make an announcement in his book on Asoka, which is coming forth shortly, of the discovery of another set of Asoka's rock edicts made by a mining engineer of Calcutta somewhere in South India, probably in a region

to the south of Mysore. The publication of this new copy of the rock edicts may not serve to add any new information to our knowledge of the contents of the rock series of Asoka's edicts ; but it will certainly serve to remove once for all the erroneous notion that the Buddhist emperor set up his rock edicts only in Northern India to indicate the outer fringes or boundaries of his empire. It will go to prove that King Asoka set up his rock edicts in the north, south, east and west to mark out the boundaries of his whole empire. Besides its palæographical and dialectical peculiarities, it will have an importance of its own if its contents serve to afford a clue to the date of engraving of the rock edicts.

The new copy of Asoka's Rummindei inscription was procured about a year ago for Mr. Birendra Nath Ray by a peasant who is an inhabitant of the village named Kapileswar, situated about a mile to the south of the Lingarāja temple at Bhuvaneswar in the Puri district of Orissa. It transpires that the inscribed slab of stone was set in the mud wall of the homestead of the peasant, and that the peasant himself, to whom we owe this important document, is quite ignorant as to when, by whom among his forefathers, and from what place the stone-slab was originally brought. But there is every reason to believe that it was originally set up somewhere near the Dhauli rock or somewhere in Dhauli or Tosali, which was the seat of Asoka's viceroyalty in Kalinga.

Mr. Haran Chandra Chakladar, M.A., Lecturer in Anthropology and Ancient Indian History and Culture, to whom the credit of identifying the new find with Asoka's Rummindei inscription belongs, has recently published three imperfectly reproduced facsimiles in the *Srāvan* number of the "Prabāsi", a remarkable Bengali monthly magazine published from Calcutta.

The importance of the new find lies in the fact of its being a second example of a stone-slab (*silā-phalaka*) used by King Asoka as a durable material for the purpose of engraving his inscriptions, the first copy of the very same

inscription being inscribed on a stone-pillar. There is no reason for entertaining the belief that the Kapileswar version was just a copy of Asoka's Rummindei inscription taken by a Buddhist pilgrim on his visit to Lumbini. This belief would have cogency only if this version were found to be an exact copy of the Rummindei inscription.

It cannot be doubted that the Brāhmi letter-forms in the Kapileswar copy are, upon the whole, Asokan. This copy, precisely like the one at Lumbini, consists of six lines. The forms of the letters representing *pa*, *na* and *ya* in the first two lines differ considerably from those in the remaining lines. The form of the letter *na* used in the first two lines may be safely regarded as a parent type of the Singhalese *na*. The explanation may be that the first two lines were engraved by one scribe and the remaining four lines by another. From the uniformity of such letters as *ja* and *sa*, it may be inferred that even if the inscription was engraved by two scribes, the scribes themselves belonged to the same locality.

So far as Mr. Prabodh Chandra Sen, M.A., and myself have been able to ascertain, the text of the new version differs from the old one at Rummindei in at least eight notable points of omission and addition. The text itself, as made out by me in modification of what Mr. Sen and myself anticipated to be, reads as follows :—

1. Devānampiyena Piyadasinā Lājīnā v(i)—
2. sâbhisitena¹ āgācha² mahī³ "da⁴ Buddha j[ā]ta
3. Sa(k)iyamunī" ti silāvigadabhīcā kālāp(i)—
4. tā sila-thabhe va(ch?) usapapita [.] "Hida Bhagavam
5. jāte" ta(i?) La(u?)mmini-game ubalika-kate Piya-
6. 'dasi⁵ Laja⁶ athabhāgiye cha [.] 8⁷ Gaja-(subhe?)⁸

The four cases of omission are as follows :—

1. *visâbhisitena* for *visativasâbhisitena*, *sativa* being omitted ;
2. *āgācha* for *atana-āgācha*, *atana* being omitted ;
3. *mahī* for *mahīyite*, *yite* being omitted ;
4. *da* for *hida*, *hi* being omitted.

The four cases of addition are as given below :—

- 5 & 6. ? *Piyadasi* (correcting our anticipated reading *sāyāvetha*=*sāvāpayatha*) and *Laja* after *ubaliḥa-ḥate* and before *athabhāgiye* ;
7. an inverted Taurine symbol ;
8. ? *Gajasubhe* (correcting our anticipated reading ? *Gajahathi*) after the symbol.

In the main portion of the text I find altogether these two additional words : (1) (?) *Piyadasi* and (2) *Laja*. To the main inscription is appended (?) *Gajasubhe* ("the White Elephant" ?), an expression which reminds one of *Gajatame* ("the Superb Elephant") on the Kalsi rock and *Seta* ("the White Elephant") on the Dhauli rock, all of which evidently refer to the Buddha.

Prof. S. N. Majumdar seems to think that the Kapileswar version was probably a rejected copy of Asoka's Rummindei inscription. I cannot but agree with Mr. Sen in thinking that there is no reason to treat it as a rejected copy. The point against Prof. Majumdar's view is that the copies are inscribed by different hands. The Kapileswar copy was probably sent to Tosali-Dhauili for an information of what King Asoka had done to commemorate his pilgrimage to Lumbini in the twentieth year of his reign. One need not be surprised if other copies are found some day in other places. The startling theory that Orissa was the birth-place of the Buddha Śākyamuni has yet no basis.

PERIODICAL PUBLICATIONS RECEIVED

(All publications received by us are kept in the 'Maha Bodhi Library largely patronised by the student community of Calcutta. The management shall be grateful to any individual or organization who will send their publications free).

The Advertiser, Baroda.

The Annals of Bhandarkar Oriental Research Institute,
Poona.

- The Buddhist Annual, Colombo, Ceylon.
The British Buddhist, Maha Bodhi Society, London.
The Buddhism in England, London.
The Buddihist, Y. M. B. A. Colombo, Ceylon.
The Buddhist India, Rangoon, Burma.
The Bhugole (Hindi), Allahabad.
The Bauddha Bandhu (Bengali), Rangoon.
The Cosmopolitan, Calcutta.
The Calcutta Review, Calcutta.
The Century Review, Calcutta.
The Chalice, Okrom, Ohio.
Djawa (French), Indo China.
The East and West, New York.
The Eastern Herald, Vizianagram City.
The Eastern Buddhist, Tokyo.
The Himalayan Buddhist (Nepali), Calcutta.
The Home and Homeopathy, Calcutta.
The Indian Social Reformer, Bombay.
The Indian Thinker, Trivandum.
The Indian, at Home and Abroad, London.
The Indian Antiquary, Bombay.
The Indian Historical Quarterly, Calcutta.
The Indian Review, Madras.
The Journal of Bihar and Orissa Research Society.
The Journal of Oriental Research, Madras.
Le Siam Extreme-Asia (French), Indo China.
The Light, Lahore.
The Journal of the Andra Historical Society, Rajamandry.
Japan, N. Y. K. Sanfrancisco.
The Kalpaka, Tinnavelly, South India.
The Memoirs of Archæological Survey of India.
The Mahasakti, Benares.
Museum of Fine Arts Bulletin, Boston, Mass.
The New Burma, Rangoon.
The Navabidan, Calcutta.
The Open Court, Chicago.

Peace, Totapalli Hills, Godawari, Dt.
 The Prabuddha Bharata, Calcutta.
 The Punjab, Amritsar.
 The Purakan Mokka (Bengali), Birbhum, Bengal.
 Met in Siam, Bangkok, Siam.
 The Sinhala Bauddhaya (Sinhalese), Colombo.
 The Sanskrit Sahitya Parisath (Sanskrit), Calcutta.
 The Star, Madras.
 The Suddha (Hindi), Allahabad.
 The Travel Bulletin, N. Y. K.
 The Theosophist, Madras.
 The Theosophy in India.
 The Talagu Samachar (Hindi), Bombay.
 The Tarun Bauddha (Bengali), Rangoon.
 Triveni, Madras.
 The Vedic Magazine, Lahore.
 The Vedanta Kesari, Madras.
 The Visva Bharati, Calcutta.
 The Vidyodaya (Sinhalese), Colombo.
 The Young East, Tokyo.
 The Zeitschrift fui Buddhism, (German) Berlin.

A CORRECTION

The readers will kindly note the following corrections in the article "The Glorious Doctrine" published in the last issue :—

read	for
eternalism p. 308	externalism
eternalist p. 308	externalist
repetition p. 309	repitition
concentration p. 309	conception

We regret the misprints.

3

...

⑤

4

MAHA BODH



Mrs. Mary E. Foster of Honolulu, Patroness of Maha Bodhi Society,
whose 84th Birthday will be celebrated in many places in India
and Ceylon on the 21st inst.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लायणं मज्झे कल्लायणं
परियोसान कल्लायणं साय्थं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]	SEPTEMBER,	B. E. 2472 C. E. 1928	[No. 9
--------------	------------	--------------------------	---------

AT MALIGAWA TEMPLE

(Temple of the Holy Tooth Relic, Ceylon)

I

Hail! Gentle Master, Grave and Sweet!
Here at Thy shrine we bend the knees;
With island flowers we deck Thy feet,
And golden corn we bring to Thee.
Star of our Night, Orb of our Day,
Thou art our Refuge, Thou our Stay!

II

Thy pitying eyes we see down cast,
Yet are they fain to tell us this—
Sometime, somewhere, life's ocean past,
We all shall taste immortal bliss!
Star of our Night, Orb of our Day,
Thou art our Refuge, Thou our Stay!

III

No adoration, praise or prayer
Hast Thou enjoined whilst here we live ;
But our great love can scarce forbear
To pay Thee all our hearts can give.
Star of our Night, Orb of our Day,
Thou art our Refuge, Thou our Stay !

Dr. PAUL DAHLKE

In Dr. Paul Dahlke, the Buddhist cause in Europe possessed one of the most efficient and able pens it possessed, backed by what was most certainly the most able and efficient brain that has so far appeared in Europe to champion and propagate the ideas contained in the Buddha-dhamma. And now that pen is still, that brain ceased from its endless activity in exploring every promising line of Buddhist thought, and seeking to probe it to the bottom, and Buddhist thought and life in Europe to-day is the poorer ; very much the poorer, for the loss. Dr. Dahlke was a great man ; and like all great men, he did not advertise himself. The great do not need to do so. What they are, they are ; and all men with eyes to see at all, can see what they are. It is only the would-be great, and the essentially little, who need to call attention to themselves. So Dr. Dahlke never in any way strove to make men look at him. He just went on his way ceaselessly working in his own way for the propagation of the ideas in which he believed, and the result was a body of writing which will long remain as one of the most lucid, and at the same time (most unusually) the most profound exposition, of Buddhism that European Buddhism has so far obtained.

For Dr. Dahlke was not content just to take what was given him in the Buddhist Scriptures, and swallow it whole. He sought to digest it, and incorporate it into his own mental

life, as a part of that life ; and to do this, turned everything over and over in his mind until he had seen all the implications, full and complete, of every statement in the Buddhist books which he deemed worthy of attention. Nay, not only that ! When he had seen the truth of any of those statements, he then proceeded to put them into effective embodiment in his own life. As an acute thinker, he early realised the limitations of mere intellectualisms. He saw that the intellect is only a limb of life, not life itself ; and that an idea is not fully rounded and complete until it is expressed in life, in living ; that up till then it is only more or less of a toy, an interesting plaything, but not yet brought into real, complete earnest being. It was into full being that he sought to bring his ideas of the Dhamma by giving them actual expression in his life ; and it was to this end that he founded after much difficulty overcome, his "Buddhist House." He felt that if the Buddha produced the effect he has upon human history through the effect He produced upon the history of Asia, it was not only because He spake the words He spake, but because He lived the life He led ; and with all reverence he felt that his European followers who are his followers in more than name, had to do the same—albeit at such a great distance behind His great example—in also making their lives a living presentment of the Dhamma, as the only possible effective way of making Buddhist ideas impress themselves upon their fellow-continentals. In short, he felt that we must not only talk "Buddhism," but *be* Buddhists,—be embodiments to the very best of our ability, of the ideas we say we believe in, and spare no pains towards making ourselves more and more complete embodiments of these ideas.

Of course, as a practical man—for he was very practical, as every medical man has to be—he saw all the difficulties of this view of the Buddhist's duty. He saw very well how very hard it is to be a Buddhist. He saw very well that for each man it means trying—far off, it may be, but still, does mean trying. in a small way, to be not merely a "Buddhist" but a Buddha,

to be the Dhamma, in living form. But he did not shrink from this nor from any difficulty, but resolutely set himself to follow the line which he thus had marked out for himself ; and trusted that by his example eventually, others might be influenced to do the same, and that thus there might arise at last in Europe a body of real Buddhists, real lovers of Buddhism, who would then produce that influence upon European thought and life in the direction of the ideas of the Dhamma which he began to see they would never produce so long as they merely talked Buddhism, and nothing more. He was of opinion that there is already in existence all the books about Buddhism that we need ; perhaps too many. For already in their multiplicity they tend to become a distraction from Buddhist life, instead of a promoting towards it. He felt, in fact, that what the European world to-day needs, is not Buddhist books, but Buddhist Viharas,—places where men can retire awhile from the press and throng of every-day life with all its clamant needs, and “come to themselves,” collect themselves, find out just what they are and what is their position, and take the steps needed to improve it along *inner* lines, having followed too long already the so seductive, but so deceptive, methods of trying to improve it along merely *outward* paths. This latter method, he felt, European had followed for long enough now, and the result was only what he called a “polished barbarism,” whose blackness was not a whit any the less for the high degree of its polish. How black it was, despite its polish, came out clearly for all the world to see—not forgetting Asia!—in the years 1914-1918, when the savage who had been there all the time despite the supposed civilising influence of the current religion of the western world, came out from behind his mask of polished surface, and appalled all beholders with the revelation of what he was capable of when given his savagery free play in the waging of “war.” Dr. Dahlke took no part in that war either as medical man or in any other way, but looked upon it with sad but not surprised eyes, as it drenched with blood his own country and continent. While it was going on,

he still published as often as his means permitted, and in very reduced form, his little Buddhist magazine "New Buddhism," only very occasionally making reference therein to the madness that was going on around him ; for the most part simply expounding Buddhist ideas just as he had done before the madness broke out, and endeavouring—even in those days!—to get those of his countrymen who recognised the sanity of his little magazine, to subscribe funds for the founding of a Buddhist House. And strange to say, he had some success. But the subsequent catastrophic fall in the value of all German currency when the war went definitely against his country, reduced all that he had slowly and laboriously collected for his purpose, to nothing ; and he had to begin all over again collecting funds for his proposed Buddhist House,—a very difficult and unpromising enterprise in then so sadly impoverished Germany. Yet he persevered, and quietly and unassumingly gathered together what was needed to purchase the land on which he eventually built his Buddhist House. But as most of the money so gathered was his own, the "House" was always his own, as also the land on which it was built. But it was always open for any one whether they called themselves "Buddhists" or not, to stay there, so long as they observed the Rule of the House, for a period of three months free of charge, if they were unable to meet the cost of their food. But after that, if they wished to stay longer, they were expected to contribute towards their living expenses.

There were never more than a few inmates of the House at any one time ; but quite a number of people—some of them, people of some eminence—in the course of the few years since it was founded, passed through the discipline of the House, and doubtless some of them found it good for them, and received impressions which will stay with them throughout their lives. This fewness of residents did not surprise the Doctor. He quite recognised that only a very few people are "ripe enough"—his own phrase—for Buddhist life as apart from Buddhist doctrine. But he felt that such people ought to

have waiting for them as soon as they were "ripe," a place to which they could go and live the life they wanted to lead ; and he felt that he had done his part in providing such a place, and was quite satisfied to have done so ; whether many or few took advantage of it, so he said, was their look out, not his. He had done his share in the matter. It was now for others to do theirs, as soon as they were "ripe" for it.

Unfortunately, Dr. Dahlke died without leaving any last testament or will behind him, and so his three sisters become his legal heirs to all his property, including his House, and all that is in it in the way of Buddhist literature and curios which the Doctor had accumulated in the course of his many journeys to the East. As they are not very sympathetic to Buddhism, although naturally devoted to the memory of their able brother, the outlook for the continuance of the Buddhist House on the lines followed during Dr. Dahlke's life, are very dubious. It is quite possible that it may be lost to Buddhism as a rallying place for those who wish to live a Buddhist life in Europe. But it is as yet too early to say. At any rate, it will be a very different thing for those already there to continue living their Buddhist life without the inspiration and encouragement of the Doctor's living presence,—without the humorous gleam of those brown eyes occasionally directed upon one, and the slightly caustic, but never cruel, word, that picked out a weakness in one's character ever so lightly, but not the less certainly, and suggested an improvement.

On account of the secrecy observed about the date of the Doctor's death, many rumours have been current in the German press to the effect that the deceased Doctor committed suicide. Even the *Berliner Tageblatt*, a paper which occupies in Germany somewhat the same position that the London Times does in England, when at length it learned of the Doctor's death, had an article on the Doctor and his work in which it definitely suggested that he had made away with himself. But all such rumours are absolutely false. The deceased Doctor was a Buddhist ; and as a Buddhist knew that we do not solve

the problem life sets us to solve, by breaking the slate on which it is written! He knew as a Buddhist that in such a case we only get the problem set us anew to solve on a fresh slate, with an additional imposition for our fault in breaking the last slate. Or, to drop metaphor: He knew that to destroy the embodiment of the will-to-life is not by any means the same thing as destroying the will-to-life itself; but is only giving that will-to-life the occasion to embody itself in another fresh form, and perhaps this time a worse one! He knew that *bhava-tanha* is not brought to end but perhaps rather strengthened, more than anything else, by destroying the *rupa* in which it has embodied itself, in the hope of getting a better one. He knew that here and now, in this body and in none other, is the place to engage in the battle to overcome *bhavatanha*, craving for life; and if it is not done here, it will never be done anywhere. For *here* is the only place each of us has, as *now* is the only time each one of us has; whatever other place or time we *have had*, or *shall have*.

The facts are, that the Doctor many years ago during one of his frequent winter visits to the East, one day rather imprudently went out in the hot sun in Penang without his umbrella, with only his ordinary soft felt hat on his head—for he could never bear the weight of a sun helmet—and was smitten rather badly with sunstroke, which affected his heart to such an extent that he feared he would die if he stayed any longer in the country. He at once took ship back to Europe; but on the steamer became so ill that he thought it best to get off at Colombo and consult a doctor upon his condition. Here he found relief from his dangerous condition; but he was never afterwards the same man. For the rest of his life he had to be very careful never to make any violent efforts of any kind, and yet, despite all care, was often attacked by fits of heart-weakness which threatened his life more than once. Eventually, as we now know, one of these attacks did bring to a termination a life that was lived strenuously, as a Buddhist counts strenuously, that is, in constant self-discipline and

watchfulness ; and the loss is European Buddhism's. When, if ever, the history of Buddhist life in Europe comes to be written, among the names that will stand highest will be that of Paul Dahlke.

J. F. McKECHNIE.

THE LIFE-STORY OF KASSAPA THE GREAT

(BY MISS L. D. JAYASUNDARA.)

(Concluded).

After finishing the Vinaya, the convocation proceeded to the rehearsal of the Dhamma, consisting of the remaining Sutta—and Abbidhamma Pitakas. The President first made the interrogation : "Friends, now that we commence to recite the Dhamma who should be chosen to lead in the rehearsal?" The members unanimously voted for the Venerable Ananda. The President then addressed the meeting thus : "Brethren. pray hear me, if it is now the proper time, I shall ask the Venerable Ananda to begin." The members assented. The Venerable Ananda thus invited, rose from his seat, adjusted his robes, bowed to the senior Elders and with fan in hand assumed his seat on the pulpit. Then the President questioned as to which of the two remaining Pitakas should be first taken up. They responded : "Sutta Pitaka." The President then said : "The Sutta-pitaka consists of four collections. (Nikayas). Which of the four shall we take up first?" "The Long Collection" (Digha-Nikāya) was the answer. "What discourse (Sutta) of what chapter (Vagga)?" "Rev. : Sir, The Discourse on the Great Net (Brahmajāla-Sutta) in the chapter on Good Conduct (Silakkhandha-Vagga) is indeed adorned with a full description of the three-fold Good Conduct, it denounces all the different ways of wrongful livelihood and expounds in detail the sixty-two different heretic views. Let us therefore first recite that discourse." The President proceeded further to interrogate the Ven : Ananda as follows :

"Friend Ananda, at what place was this Discourse on the Great Net preached by the Master?" The Venerable Ananda replied: "In the pavilion named Citta, put up on the royal play-ground called Ambalatthikā, midway between Rājagaha and Nālandā" "With respect to whom?" was the next question, to which the Venerable Ananda replied: "The Wanderer Suppiya and his pupil Brahmadata." "In connection with what topic?" "Regarding praise and blame." Then the whole assembly of five hundred Arahats in one voice recited the whole of the Discourse on the Great Net. Once again the great mother earth shook to her foundations as if expressing her hearty approval. Thus the meeting concluded the Digha Nikāya consisting of three Chapters, thirty-four Discourses and sixty-four Sections and called it the Long Collection; and the Venerable Ananda was enjoined to teach the same to his pupils, to be handed by them to posterity. Then the meeting took up the Middle Collection (Majjhima-Nikāya) consisting of eighty-four Sections. At the end of the rehearsal they gave over that Collection to the charge of the Generalissimo of the Law, the Venerable Sāriputta and requested him to instruct his pupils with it. Next they recited the Collection of kindred Sayings (Sanyutta-Nikāya) consisting of one hundred sections and committed it to the care and teaching of Maha-Kassapa Thera himself. Last of all, they rehearsed the Book of the Numerical Sayings (Anguttara-Nikāya) and charged the Venerable Anuruddha with its preservation and care. Having concluded the Sutta-Pitaka, they began the recital of the Abhidhamma Pitaka consisting of the seven Books called Dhamma-Sangani, Vighaṅga Dhātu Kata, Puggala Paññatti, Yamaka and Patthāna. At the close, the five hundred Arahats called it the Abhidhamma-Pitaka; and once again the great mother earth nodded her approval. Last of all they rehearsed the fifteen minor books called Khuddhaka-Pāṭha, the five-hundred and fifty Birth Stories, Mahā Niddesa and Culla Niddesa. Patisambhidā Magga, Sutta-Nipāta, Dhammapada, Udāna, Iti Vuttaka, Vimāna-Vatthu,

Peta Vatthu, Theragāthā, and Theri-gāthā, Cariyapitaka Apadāna and Buddhavansa and called them the Miscellaneous Collection, and added it to the Sutta-Pitaka. Not only these, the convention also compiled the Resumes, the divisions into Chapters (Vaggas), Sections (Nipātas) as in Aṅguttara, Parts (Khandhas) as in Sanyutta, the divisions into fifties and other sub-divisions, and closed the sessions after a period of full seven months. The vast mass of the great mother earth yet again shewed her final approval as mentioned above.

Thus ended the great First Convocation for the rehearsal of the Doctrine, held by the five hundred Arahat—Elders, who were the immediate disciples of the Master. Even so, did this Elder Mahā-Kassapa, who was like unto a Second Buddha, establish the Religion of the Blessed One, live to the ripe old age of one hundred and twenty years and pass away to the unspeakable Peace of Parinibbāna.

Ciram titthatu Buddha-sāsanam! Here endeth the life-story of Kassapa the Great.

THE DIAMOND THRONE

(BY B. L. BROUGHTON M.A. (OXON)

President, British Maha Bodhi Society.)

[We invite the attention of our readers to this highly interesting article in which the learned writer meets some of the oft repeated criticisms of Anatta doctrine. We regret the delay in publishing this article. Ed.]

When I consider this infinite universe, I behold endless change. Here world systems perishing in the flames of Pralaya ; there teeming with life, countless beings struggling, thirsting, longing for happiness, and yet, alas, gaining little save suffering ; yet, again worlds old and hoary where the last living beings draw together in melancholy sympathy as they see the desires encroaching more and more until the last of their race

perish of drought and their earth rolls a dead world through space by day a sand waste of pitiless burning heat beneath a sky of brass, by night a wilderness of cold the deadly cold of outer space, frightful as the Lokantarika Naraka.

Is this for ever the destiny of living beings? An eternal samsara or moving in a circle, life pursuing an end it cannot realize, only to perish defeated in worlds themselves grown hoary and dying of senility?

Let us but consider our own world. Nation after nation has arisen in its pride and flung a challenge into the face of the universe. Other lesser men may perish and fail and their gods, their hopes and aspirations with them, but we are the chosen stock, the true human type, our value is absolute and eternal, our gods are supreme over all gods, and they will give us an empire that shall never end. So thought Assyrians when they, rejoicing in their ruthless power carried fire and sword through Western Asia and all men trembled at the sight of their blue cloaked mail-clad warriors, and their bearded satraps with faces pitiless as demons cast captives into the glooming furnace. Assur and the gods of Asshur were the scourge of the nations irresistible as the forces of nature.

How short a time even as the earth's age is reckoned did this ruthless power hold a portion of the world in thrall, for a longer time than their empire lived have their cities been mounds of earth, the Assyrian nation perished in flaming ruin and their gods with them. So King Thothmes III carried Egyptian arms to lands almost unknown to his people, for he knew neither fear nor defeat.

Amid the defiles of Lebanon, when the Egyptian army feared disaster and officers counselled retreat, the dauntless Pharaoh firm in his belief in the protection of his country's gods exclaimed, "As Ra loveth me, I will go against them and overthrow them." Then, when a crushing victory crowned his arms, and the Pharaoh returning in triumph sailed up the Nile with five Asiatic kings hanging heads downwards from the royal galley, a sacrifice destined for his god Amen Ra, he

must indeed have felt himself a divinity, a builder for eternity, and Amen Ra, the everlasting sun, a visible omnipotent deity a god above all gods.

Are a nation's gods but the phantom projection of their own hopes and desires? Is nothing of absolute value in the infinite chiliocosms? How certain must all sun-worshippers of the past have been of the truth of their faiths? Was not the sun the visible source of warmth, life and joy to the earth? But modern astronomy has shown that our sun, that respondent centre of the universe and god of gods is but one of many suns, and by no means the greatest; he may perish utterly and the universe live on, in relation to the infinite the life of the sun is even as that of the summer insect.

The most intrepid sceptic could hardly have denied that the conquests of Thothmes were visible proofs of divine destiny and of the omnipotence of Ra, yet, viewed in the light of our larger knowledge how fallacious was such assumption.

Imprisoned in samsara, an orbit too vast for them to realize, living beings repeat to infinity their pitious strivings and pursue phantoms that ever illude them. The universe has no object, otherwise it would have attained it in infinite past; it is mere self-existence and self-repetition. The full sense of this thought has never been realized by the human mind, and if it were it would freeze every effort with a sense of utter futility and the knowledge that the greatest human achievement must vanish, like wind driven clouds. Such is the vision of samsara, a crushing infinity vast, sinister and oppressive, while the human mind struggles beneath it like a tiny butterfly.

Is the destiny of the universe so hopeless? Must we resign ourselves to an infinite, blind inane and cruel destiny, an everlasting aimless samsara? Look closer, and you behold life, despite its infinite past ever experimenting, ever seeking, ever as a blind elephant in a jungle gropes his way feeling and investigating with his proboscis every branch, every twig. Can that huge blind elephant—the universe find aught by his endless search?

At this Wesak season I behold amid the roaring sea of samsara an island of peace. In India I behold a Tree standing, fairer than the sunlight clothed in living green. Its leaves of incomparable verdure stained by the breath of devas, rustle with message of peace, and allay minds tormented by passion with thoughts of calm deeper than the rest of a summer evening, when the watery moon scattering the dew diamonds nourishes all herbs. Beneath the Tree of Wisdom stands the Diamond Throne firm and unshakeable ; even as is written in the Mahayana Brahma Jala Sutra, Sakya Muni Buddha, at the Bodhimandala, seated on a royal diamond throne, resplendent and beautiful.

The form of the Buddha is like pure gold, from his glorified body proceed six coloured rays, a stream of light brighter than silver, fairer than the lily, a ray of gold piercing this universe of countless million world systems, changing the trees of the sacred Mandala to the seven precious substances, a tranquil glow of most delicate rose mingles with rays of imperial purple and resplendent ruby. Beings whose forms are of radiant light gather from infinite worlds and assemble to do homage to the great Being ; it is a concourse of chiliocosms.

What is this Buddha? Why does the universe honour Him? He is the One, become divine, brahmabhuto, become the supreme cosmic norm, dharmabhuto. For these are names tantamount to Buddha. Belonging to the Norm and again, belonging to the highest and again one with the Norm and again, one with the highest. (Agañña Suttānta, Digha Nikaya)

This universe is cosmic, i.e., it is subject to the law of cause and effect ; more than this, it is cosmic in its very nature, it is dhammata, but living beings do not realize this, and until the Dhamma principle is consciously realized the universe is an imperfect manifestation of its own nature. Life is bhava, becoming, anatta, no static unchanging ego, but a complex of living ever pulsating forces, anicca, non-substan-

tial ; the hardest rock is but a congeries of whirling electrons whose movements are too swift for the human senses to detect, hence men think of the universe, as static and unchanging like a mountain peak giving birth to nothing new.

In the spiritual evolution of the Bodhisatta we have an explanation and epitome of the universe, the consummation of the true norm type, the winning of immortality, amata-dhatu, the attainment of Nirvana which is lokuttara, beyond the worlds, deliverance from the whirl of samsara. Consider the lotus flower. The seed germinates in foul mud and darkness comparable to the evil state of the lowest planes of life, filthy with passions and black with ignorance. Yet life strive, and the lotus plant forces its way from mud and slime to the purer element of water where the gloom is dimly lighted by rays half obscured amid the aqueous environment. At length the plant emerges into the rarer element of air, and the flower touched by the golden sun rays expands in beauty exhaling sweet perfume. Even so is life, from the slime and darkness of matter it wins its way to planes even rarer and more etherealized, until at length like the opening lotus flower breathing forth its perfume in the golden light of morning, life attains to the cosmic universal state of Bodhi.

Three periods there are in the evolution of Bodhisattas, the Era of Resolution, the Era of Expression, the Era of Nomination. In the first the Bodhisatta forms the resolve to become Buddha, in the second he expresses to a Buddha his intention ; in the third he receives from a Buddha the assurance (Vyakaranam) that he will attain the glorious state of Buddha.

Now our Buddha Gotama began his career as Boddhisatta in a world infinitely remote.

Brahmadeva surveyed ten thousand worlds and beheld the future Buddha Gotama a being who by his Karma was capable of entering upon the first stage of Bodhisatta, viz., the Era of Resolution. The future Bodhisatta was then a merchant renowned for his virtuous life and filial piety. Ship-

wrecked on a sea voyage, he struggled ashore amid the roaring tempest bearing his mother on his shoulder. Moved by the suggestion of Brahma he glanced back at the great ocean with its storm lashed waters and made the resolution, may I become a Buddha and save all beings from the great ocean of samsara which throws up sorrow as its foam, rushing with the dreadful onflow of death. Never will I enter into final rest alone, but ever and ever will I strive for the deliverance of all beings.

Worlds flow down the river of time evolving with all their teeming life, waxing old and passing away in dissolution, and the Bodhisatta passing through innumerable worlds served countless Buddhas. Some worlds we read in the scriptures are failures, life does not reach the norm type, no Buddha, no World Ruling Monarch appears to enlighten the universal darkness. In the Era of Expression the Bodhisatta was born into the world system of Sakya Muni Purana Gotama Buddha, as the world ruling monarch Lankattara.

Travelling one day in his airship King Lankattara felt himself slowly but gently descending to the earth thereto compelled by the spiritual power of Sakya Muni Purana Gotama who had at that moment attained enlightenment beneath his Bodhi Tree. Bowing down with clasped hands the king made his aspiration "Lord, may I be reborn of the same parents, have the same wife and retinue of followers as of old, until I reach the sublime state of Buddha. The Buddha assured him his aspiration would be filled, but the time was not yet ripe for his consecration as one destined to the sublime state of Samma Sambuddha.

Now let us reflect a moment on this pranidhanam of King Lankattara ; that old ties, sundered by death might be reunited in future births. This aspiration, dear to all Buddhist hearts was uttered before our world existed ! The world system in which King Lankattara lived existed far back in the night of time in the dimness of infinite ages and endless worlds ; but King Lankattara, become in our world the Buddha

Gotama, has rolled back the reel of long dead worlds, bridged time and space and linked the distant past with the present. Worlds may perish, but life goes on and Bodhisattas by will power and their merit go onward immortal, as Shinran Shenin the Japanese saint finely expresses it. "Go forward, valiant heroes, seeking the Law, though the worlds fall in flaming ruin."

It is the unique glory of Indian thought to hold a cosmic view of life and not to limit the mighty drama to one small world.

The Bodhisatta continued his course through past ages and countless worlds, serving innumerable Buddhas, until in the Era of Nomination he was born as Sumedha in the time of Dipankara Buddha. Struck by the impermanence of all things, Sumedha distributed his inherited wealth in alms, and betook himself to the life of an ascetic. He was in a state of ecstasy at the moment, when Dipankara Buddha attained enlightenment, so he knew nothing of it ; and when he entered the city he saw all the citizens engaged in clearing the road and preparing for a festival. Hearing that Dipankara Buddha was about to visit the city, Sumedha asked that he might be given a stretch of road to sweep that he might thereby gain merit. The citizens assented, and as Sumedha gladly undertook the task, Dipankara Buddha approached, and Sumedha flung himself at His feet in adoration. And now might Sumedha have entered the great Nirvana, escaping the sorrows of rebirth, but the grief and agony of the universe rent his heart, he exclaimed :—

"Why should I valorous man
The ocean strive to cross alone
Omniscience first will I attain
Then men and gods convey across."

Dipankara Buddha then gave him the assurance of final victory, vyakaranam, or consecration as a future Buddha saying, "in one hundred thousand kalpas and four immensities

you shall be the Buddha Gotama, the fourth Buddha of the Bhadra Kalpa."

Through unnumbered lives and worlds the Bodhisatta performed acts of untiring kindness, the Lesser sacrifice, *i.e.*, of property, the Greater sacrifice, *i.e.*, of limbs, the Supreme sacrifice, *i.e.*, of life. In the words of the Jinalankara "He gave more blood than there is water in the ocean ; He gave as offering His own flesh exceeding the earth in quantity, His heads with its crested hair surpassing Mohunt Meru in size, and His eyes exceeding in number the stars in the sky."

And this has always been the spirit of true Buddhists. Fa Hian the great Chinese traveller records in his Fo Kwo Ki, or records of the Buddhist Kingdoms that ten days before a religious festival the king of Ceylon sent a herald through the streets of the capital to proclaim, by sound of drum "Bodhisatta during three Asankheya Kalpas underwent every kind of austerity, he spared himself no personal sufferings ; he left his country, wife, and child ; moreover he tore out his eyes to bestow them on another, he mangled his flesh to deliver a dove, he sacrificed his head in alms, he gave his body to a famishing tiger, he grudged not his marrow or brain. Thus he endured every sort of agony for the sake of all flesh. Moreover, when he became perfect Buddha, he lived in the world forty-nine years preaching the Law and teaching and converting men. He gave rest to the wretched, he saved the lost..... Let all persons ecclesiastical and lay within the kingdom, who wish to lay up a stock of merit, prepare and smooth the roads, adorn the highways, let them scatter flowers and burn incense."

By such labours does the Bodhisatta, whose mind is pure compassion strive through countless births for the welfare of all beings refusing the rewards of virtue and preferring to remain in samsara, now incarnating as deva, anon as a human king ruling in righteousness. Again as a teacher, even descending to the plane of beasts, of ghosts, and of the hells on his mission of mercy. Ten virtues must be fulfilled *viz.*,

Dana, or giving, even to the extent of surrendering life, Sila morality, Nekhamma or perpetual virtuous practice, Panna or wisdom, to be learned from any source, Viriya or unflagging energy, never deviating from the right course, Khanti or patience bearing with the good and evil deeds of men, Saccha or Truth ; Adhitthana, unshakable determination in the intention to fulfil all the Bodhisatta virtues ; Metta or universal goodwill ; Upekkha or equanimity. The Bodhisatta is not indifferent—to cultivate indifference one needs nothing but a hard heart and a dull brain—but a man with upekkha is full of compassion, just as a good doctor at the bedside of a patient may feel the deepest sympathy, only he must keep his mind balanced ; he must beware of emotional sentimentalism if he would truly help his patient. Even so the Bodhisatta pervades the universe with feelings of love, but he keeps his emotions well under control, a most necessary discipline, for many religions which have started with the very best intentions have, owing to the lack of upekkha, run to terrible emotional excesses.

Lastly, we will consider the final birth of the Bodhisatta, which in a lesser orbit epitomizes the history of the universe even as does the record of the previous lives. In the awakening of the Bodhisatta by the four sights, the old man, the sick man, the corpse and the ascetic we have the type of humanity awakening to a sense of defect—of something wrong in the complex of life. In the terrible sufferings of the Bodhisatta producing austerities in search of wisdom we have the picture of humanity tearing with bleeding fingers at the bars of nescience which confine it from the freedom of knowledge and power.

The strivings of both the last and previous births are united in the glorious consummation of the Enlightenment beneath the Bodhi Tree, when the Buddha uttered this Gāthā of Victory :—

*Long have I wandered, long,
Bound by the chain of life*

*Through many births,
 Seeking thus long in vain,
 The builder of the house. And pain
 Is birth again, again.
 House-maker, thou art seen!
 No more a house thou'lt make.
 Thy ridge pole shattered
 From the things that make for birth my mind has passed.
 The end of craving has been reached at last.*

Let us consider this. Long have I wandered bound by the chain of birth. As we have remarked this universe is Dhammata or cosmic but so long as this universal principle is unrealized in all living beings, the universe is an imperfect manifestation of its own nature, and to find to declare and embody in himself this universal Dhamma is the work of the Bodhisatta. Therefore a Buddha is one become divine: "He the all wise God of Gods. (Thera Gatha) "Yea, all those seven Buddhas who were themselves the Body of the Law (ibid God more than God to thee for refuge I am fleeing. (Jataka) I am Brahma over Brahma. (Dhammapada Commentary).

Beings are bound by the chain of the Twelve Nidanas, viz., ignorance, whereby arises the idea of separation; thence contact, thence sensation, thence sankharas, or the various tendencies of a living being, thence viññanam or consciousness, and consciousness in this sense merely enables us to act on matter, as Bergson shows it acts across the flux of phenomena giving it an appearance of solidity, so that it conceals from us as much as it reveals hence it is absurd to think as materialism does that our ordinary viññanam can show us all things. It is not by viññanam but by His divine Buddha consciousness that a Buddha becomes all knowing. From this viññanam which gives a false view of solidity to the impermanent arise tanha or craving, which leads the life force to evolve name and form and thence the six senses for the gratification of tanha and from the six senses with their

delusive impression of the phenomenal arises upadana or grasping and sensual grasping in various directions determines rebirth which leads on to old age death and despair. Such is the whole embodiment of ill faring and because the Buddha has realised ill faring, its cause, and the way to its cessation He is the charioteer of men and devas, the Guide of those willing to be guided. In the fine words of the Mahayana Tathagata Avatamsaka Sutra :—

“Sentient beings are sinking in the sea of evil passions.
And their hearts tremble in folly and wickedness
The Tathagata full of love will save them,
Teaching them a life of holiness and purity,
Which he unfoldeth like a heavenly banner.”

We see then that the Buddhist view of life is dynamic, a philosophy so puzzling to any minds, for the viññanam evolved as an instrument of action in the plane of matter, readily thinks geometrically and statically, and yet the Buddhist view of suññata or void of permanence otherwise anicca in the objective and anatta in the subjective sphere is full of hope, for as Asvaghosha remarks, the cosmos has infinite potentialities, instead of all things being fixed for ever there is the prospect of boundless future development as well as boundless co-existences, which opens before us a new prospect as if we had acquired the power of comprehending a higher dimension of space. As Nagarjuna says, it is on account of suññata that everything becomes possible, without it nothing in the world would be possible. That is to say, if phenomenal existences were static and unchangeable, instead of being suññata or relative no growth no happening would be possible.

We should have a universe crystallized in the rigidity of death. This we repeat, is so often lost sight of by non-Buddhists ; thus Ananda Coomaraswamy, a Vedantist, blames the Buddha for rejecting the atman theory and the neuter Brahman, even suggesting that He shirked controversy with the best exponents of the atman theory and ignored the

doctrine of Brahman entirely. And all this in face of His relations with an atmanist, Alara Kalama! In the Buddha's time the atman theory had not been fully worked out, besides the true facts of the case are that the Buddha was acquainted with the Upanishads, and saw that the atman theory provides no sure deliverance from samsara, for it teaches that primarily we were all parts of the Great Soul and were thence emanated into samsara, (illusorily by an entitative Maya according to the Advaita Vadins, and by the conscious act of the Great Soul according to the Vishista Advaita Vadins) and Moksha means reunion with the Great Soul. But clearly if we fell into samsara when we were originally part of the Great Soul we have no sure guarantee that we shall not do so again when we have achieved re-union and there is a certain futility in the theory that the universe is emanated with no other purpose than to be re-absorbed and to end where it started.

The teaching of the Buddha is profounder. He is not leading back to a primary state but onward to a security the universe has never yet enjoyed and whence there shall be no fresh fall into samsara.

This great teaching is set forth in many figures in the sacred Book e.g. the Father calling his children out of the burning house, (Lotus of the Good Law.) the Vow of Amitabha Buddha (Sukhavati Vyuhā Sutra). In the latter scripture the Buddha relates to Ananda the genealogy of lives of eighty one Buddhas in a vast world infinitely remote in time space from our world ending in Lokeshvararaja Buddha, (in Japanese Sejizais Nyorai). Now among the disciples of this Buddha was Dharmakara Bodhisattva (called in Japanese Hozo Bosatsu). To this disciple the Buddha taught the perfections of a Pure Land or Buddha Kshetra for the space of ten million years as we reckon time for this was a very vast world.

Then Hozo Bosatsu concentrated all the perfections of excellences of eighty one hundred thousand nyutas of kotis

of Buddha in one Pure Land for the space of five antah Kalpas, so that He became Amitabha or Amitayus, (in Japanese Amida) the Buddha of Infinite Light. Lord of Sukhavati, the Western Paradise, the World of Highest Happiness. Amitabha means Infinite Ray and Amitayus Infinite Life, and the Western Paradise is a projection of the mind of the Buddha. In the opinion of the best Mahayana philosophers, it is simply an emblem of Buddhist perfection, the Eight Lakes are the Eight fold Path, the Four jewelled Banners of the flowery palace are the Four Truths, the jewel trees that dash in the wind and give forth the sounds dukkha, anatta, anicca, Great Compassion, Great Pity, symbolize the Buddha's teaching. Hence the Pure Land exists everywhere in the hearts of all true Buddhists throughout the universe. Monier Williams with the bigotry and dishonesty of a X'tian studying a "heathen" religion asserted that the later Buddhists, worried with the dreary hope of a Nirvana and its absolute annihilation of the soul, imagined for themselves a life of dreamy indolent bliss in heaven ; and this in face of the distinct statement of the Sukhavati Sutra that from each lotus flower proceed myriads of rays and from rays are born myriads of Buddhas with bodies like gold, who go to preach the Law in the innumerable worlds of the universe and also of the passage telling how beings born in the world Sukhavati are full of kindly thought, compassionate thought and useful thought, in giving protection to all things, they are like the banyan tree. We repeat, Sukhavati is the Kingdom of Righteousness which shall be universal, and is quite in accord with the Buddhist dynamic world view, for it is a growth something realized by effort, by good karma.

(See next number for the concluding portion.)

**LETTERS FROM MRS. MARY E. FOSTER TO THE
ANAGARIKA DHARMAPALA**

Clift Hotel,
Aug. 26th, 1924.

My dear Mr. Dharmapala,

Mrs. Foster has asked me to write you a little note. I know you will be pleased to hear she is very well, in fact I think at the present time, she looks better than she has for a long time, she is just full of vigour and she is so interested in all that goes on in the world, she is certainly a bright example to some of us younger ones, age does not count with her and it is difficult to realise her 80th birthday is so near.

Mrs. Foster is having a very pleasant time in San Francisco, her sister is staying here too. The climate at this time of the year is cool and invigorating in San Francisco.

Mrs. Foster trusts that your work is going on as well as possible, she also hopes that you and your mother are in the best of health. She sends you both her Aloha.

Yours truly,

H. H.

pp. Mary E. Foster.

I have asked Miss Hudson to write you a few lines. My Aloha nui to your mother and all that are near and dear to you.

I remain

Your sister and friend

Mary E. Foster.

Bank of California, San Francisco,
Sept. 5, 1924.

Mr. Anagarika Dharmapala,
4A College Square,
Calcutta, India.

Dear Sir,

Under instructions of Mrs. Mary E. Foster, Clift Hotel,

San Francisco, we hand you herewith our draft on New York for 1,000 dollars made in your favour.

Kindly acknowledge receipt.

Very truly yours,
Bank of California
Smith
Vice-president.

Clift Hotel, Sept. 26th, 1924.

Dear Mr. Dharmapala,

I am writing to you at Mrs. Foster's request to thank you for the two kind cablegrams she received from you on the occasion of her birthday. She feels very happy to know that so many people in different parts in India were able to celebrate her birthday and she sincerely hopes that everyone had a happy time too.

Mrs. Foster keeps well and she trusts that you and your mother are the same. The longer I know Mrs. Foster the more I marvel at her. She has such a love of humanity and she is always looking for the good of and the best in people, in that respect she and Mr. Lekenby were so much alike, they both so love truth.

Mrs. Foster sends her Aloha to you and your mother.

Yours Sincerely,
H. H.
pp. Mrs. Mary E. Foster.

Clift Hotel, San Francisco, Nov. 24th 1924.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to write you a few lines to let you know how she is, you will be pleased to hear she is well, she is still staying in San Francisco, where her sister also is staying, the time passes along pleasantly, the weather is usually good in San Francisco, so Mrs. Foster gets out motoring, or walking

every day, it would take a very bad day to keep her in if she had an engagement to go out.

She oftens talks about you and your work in India and she hopes that everything is going on to your entire satisfaction. It is sometime since Mrs. Foster had a letter from you, she trusts that your mother keeps well and that you yourself are in good health. She sends her Aloha.

Yours Sincerely,

H. H.

pp. Mrs. Mary E. Foster.

Clift Hotel S. F., Nov. 25th, 1924.

My dear friend and brother,

I hope when these few lines reaches you you are better. You will be surprised to know that I am still in San Francisco. I found it impossible to live in Honolulu, I have found home too lonesome, my sister has returned. I have lost sisters, nephews and neices and dear friends by death, so I am back again in San Francisco. I have one sister in San Francisco. We are together, and there is one in Chicago. I cannot make up my mind to return to Honolulu. I have been away from home for four years and six months. I wish I did not have owned the place where I have called home. All around me, are the Jans. Last year my sister and myself spent our X'mas down in Honolulu, but this year my sister has made San Francisco her home and we will be in San Francisco. X'mas is always a bad day for me. It brings up all sad memory of the time when the dear ones were with us. I have the account of your work and how you remember my birthday. How can I thank you. You have kept your word. You give me all the honours. No let us both enjoy the work. What could I do without you. True I gave you the money, but to carry on the work-that is the main thing.

Please give my aloha nui to all that helped you in this work.

Many many aloha nui. Please remember me to your mother. Hoping you are improving in health.

I remain, your sister,

Mrs. Mary E. Foster.

Clift Hotel, Jan'y 12th, 1925.

Dear Mr. Dharmapala,

At the request for Mrs. Mary E. Foster I am writing to inform you that she has just received the report of the 10th anniversary of the Foster Robinson Memorial Hospital. It gives her much pleasure to read from the report that the hospital is making such progress and it causes her much joy and happiness to hear that the hospital is giving so much benefit to the poor and needy of Colombo and she trusts that blessings will continue on all your great work in India.

Mrs. Foster continues to enjoy good health, recently she had occasion to consult a doctor who reported her condition is wonderful, she is still the same dear lady we all love. Ever bent on doing acts of kindness and sympathy to those who need a friend. Mrs. Foster hopes you are better again and that you are conserving your strength. She also wishes to be remembered to your mother.

Yours sincerely,

H. H.

pp. Mrs. Mary E. Foster.

I hope when this letter reaches you you will be enjoying good health. I am enjoying the best of health. I send you my aloha nui. Please write to me soon. Send your letter to the Clift Hotel.

I remain, your sister,

Mrs. Mary E. Foster.

Feb. 17, 1925.

My dear Mr. Dharmapala,

Mrs. Foster has just received your letter dated Jan'y 12th with much pleasure. She is glad to hear that you are improv-

ing after your accident and she hopes by this time that your mother has got rid of that troublesome excema. Mrs. Foster keeps well and she is always very much interested in everything you tell her about your work in India. She has the picture of the faculty of the Foster Memorial Hospital framed and hung up in her room in the Clift Hotel. She thinks it is very kind of the Mayor of Colombo to rename the lane Foster in honour of her.

Sincerely yours,

H. H.

pp. Mrs. Mary E. Foster.

Clift Hotel, Feb. 17, 1925.

My dear friend and brother,

I thank you for the present you sent me. I have it framed and I never look at it, but my thought goes out to you. You are very thankful and you show to me that your whole soul is in your work. I am thankful also that I have a friend that understands me. Never for one moment think that I am not grateful for all the kind words that you write about me. You give me too much praise. I pray that your health may be better, every day, and your work grows and that you will be spared to enjoy it for many many years. My health is good, I enjoy everything that is worthwhile, that is, I enjoy going to the Movies, I can keep wide awake. Often it is after eleven P.M. before we return to our Hotel.

Remember me to your mother.

Your friend,

Mary E. Foster.

503 Warrington Apts,

775 Post St., San Francisco,

Jany. 9th, 1926.

My dear Mr. Dharmapala,

Mrs. Foster wishes me to write you a few lines. She was glad to have your cable and know that you had arrived safely. She also wants to thank you for your letters with regard to

Abhedananda. Mrs. Foster has turned over all M.S. to Mr. Porter to deal with. She states the temple is for the Buddhists and that she never gave Abhedananda any idea that he had any rights in it. To use her own words—she says “if I gave you a pair of shoes I dont tell another party he can use them too” However I think Mr. Porter will be able to settle the matter finally as regards Swami Abhedananda’s claims. You will be pleased to hear Mrs. Foster is well, the weather is pleasant so she is able to go out and about with comfort, she hopes you are taking care of yourself.

Last Sunday evening Mrs. Foster invited Mrs. Eaton and Mr. Hayes to supper and she enjoyed a very pleasant evening with them. Mrs. Foster says aloha nui and with kind regards and best wishes from myself.

Sincerely,
Hylda Hudson.

775 Post St., San Francisco, Calif.
Nov. 20th 1926.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to thank you for some recent letters and also for a copy of the Light of Asia which arrived safely 2 or 3 days ago. Mrs. Foster says you can take the money from the Foster Fund for the purpose you wrote to her about.

Mrs. Foster is sending you under separate cover 5 enlarged copies of that old photograph of her that she likes so much. I trust they may arrive in good condition.

The name in you address “Colpetty” is so hard to decipher that I have tried to copy it, so I hope the letter and photos reach you safely. Mrs. Foster is well and hopes you are the same, her sister has just returned to S.F. after a 7 months visit in the East.

The rainy season is upon us and I guess it was badly needed, but it is not so pleasant for getting about.

Mrs. Foster hopes you will find your mother and all your family in good health, she sends her aloha.

Sincerely,
Hylde Hudson.

The Warrington, 775 Post Street,
San Francisco, U.S.A.

Jany. 19th, 27.

Dear Mr. Dharmapala,

On Mrs. Foster's behalf I am writing to thank you for a letter recently received and some photographs sent from London, a portrait of yourself which Mr. Foster thinks is excellent and a group. You must be glad to escape the cold English winter and be once again in beautiful Ceylon. I hope you had a pleasant trip. Mrs. Foster hopes you found your mother and family well on your arrival.

Towards the end of November I wrote to you for Mrs. Foster and addressed the letter to Ceylon, and also at the same time mailed 6 copies of an enlarged photograph of Mr. Foster which she likes, I hope you received them safely.

Mrs. Foster is well and hopes you are the same, she sends her aloha.

Your Sincerely,
Hylde Hudson.

WAYSIDE JOTTINGS

By S. HALDAR.

There have been cases, wrote Archbishop Wately, where erroneous opinions have spread like epidemics, and have only with difficulty been eradicated. Early in the nineteenth century when English education was beginning to be introduced in India Hindu students, who had been brought up in the tradition of Guru-puja (unquestioning respect for the authority of preceptors) were very easily led by their English teachers, many of whom were zealous missionaries, to under-

value their own religion and to form exaggerated notions about the excellence of Christianity. Those were gala days for Christian propagandists. Ram Mohan Roy made a careful collection of some of the finest utterances of Jesus to be found in the New Testament* and published them in a book entitled "The Precepts of Jesus, the Guide to Peace and Happiness." In this work he extolled Jesus as "the Founder of Truth and of True Religion" while denouncing the "absurd and detestable" religion of the Hindus. He pointed to the Gospel of Jesus as being "the only way to God and heaven." Missionaries naturally lay great store by such testimonials from eminent heathen writers. In 1880 the Secretary to the Brahmo Missionary Conference wrote to Professor Max Müller: "We believe that in the Spirit of Christ, Asia and Europe shall be united in the fulness of time, and we rejoice to see that through God's grace India is drawing near to 'Him crucified'." Keshab Chunder Sen himself expressed the belief that "India can do nothing without the Bible."

But how does this great religious book, the Bible, stand at the present day? We find that the intellectual progress that has taken place in the West during the last fifty years has completely upset old ideas regarding that book. Dr. Goudge, the Regius Professor of Divinity, stated in the "Evening Standard" in August, 1924, that "educated Christians do not hold today the ideas of Scripture inspiration which they held then," *i.e.*, thirty years previously. The Bishop of Birmingham has said: "We are passing through an era when the rapid extension of knowledge has destroyed belief in the plenary inspiration of the Bible." Bishop Gore has stated in his "Orders and Unity": "The old Protestant orthodoxy

* Modern research has been made it perfectly clear that the moral precepts recorded in the New Testament were largely derived from pre-Christian sources. Many of the good things to be found in the Sermon on the Mount were known to the people living along the Mediterranean littoral long before the birth of Jesus. The Golden Rule was known to the Greeks 600 years before Christ.

stood by the sole and final authority of the Bible as the infallible word of God. But it is exactly this position which modern knowledge is making more and more impossible." The better educated classes in the West have given the go-by to the Old Testament as the inspired Word of God. Dean Inge has frankly stated: "We have discharged two infallibilities—the Infallible Church and the Infallible Book." Proposals are on the tapis to bowdlerize the Old Testament by deleting the comminatory passages in the Psalms of David. John Wesley himself considered some of the Psalms as being quite unfit for Christian lips. Expurgated editions of the Bible have been recently issued in England for the use of children and for circulation abroad. Such tinkering was unthinkable in the good old days of orthodoxy.

Not a few educated men in India and Ceylon even at the present day cherish the same ideas about the Bible and Christianity which were held by their fathers. Thus, a well-known Bengali politician of the Nationalist school referred in a letter to a leading Indian paper, to the "Christ-like simplicity" of Mahatma Gandhi as if it was necessary to travel beyond the frontiers of India to find a model of simplicity. One frequently comes across, in the writings of Hindu writers such stereotyped expressions as "Christian fortitude" and "Christian resignation." Men of this stamp have, sitting as members of the Calcutta University Senate, loyally co-operated with Missionary Senators in making Bible-reading compulsory in the schools and colleges of Bengal. An American Unitarian missionary in Calcutta, Rev. C. H. A. Dall, said in the course of a public speech in 1874 that a disposition to accommodate and please all parties made the Bengali Hindus the politest people in the world. This was surely not meant as a left-handed compliment. The present writer, as a boy, knew the reverend gentleman and he has no doubt on that point. But it does strike him that in certain circumstances even that charming trait which Mr. Dall credited the Bengalis with, might assume an ugly look. It is indeed significant

that this trait has been dropped by our countrymen for good in the field of politics. That marks, perhaps, a step in advance.

A BUDDHIST PARABLE

BY T. L. VASWANI.

Yon hills of the Himalayas remind me, again and again, of the Buddha. Yon hills and forest. Buddha was a lover of mountains, rivers and forests. On hills or in forests did he spend periods of silence. They were periods of intense activity, periods of meditation, he would sit there with the birds near him. He loved them as his brothers. They loved and fell happy in his presence, so full was it of peaceful vibration. Buddha's presence breathed out benediction.

There comes to him one day a young man. Fair of face and full of grace. And clad in purple robes. He is a prince. He is in quest. Who will give him the light he seeks on life's problem? He has heard of Buddha—the prince of the Great Heart who left his palace and went into silence for seven long years and practised tapasya and triumphed over mara and won the Secret.

To Buddha in the Forest comes the young Prince. He prostrates himself before the Lord and says ;—"Master! A prince and heir to my father's throne am I. I come to thee, for thou art a Physician. Accept me as thy disciple!"

And Buddha is silent! The Master is the Brother of the poor and outcaste. What matter to him the princes clothed in purple robes?

The Prince speaks again.—"Master! Speak to me for I seek thee. Scriptures have I read and I have been careful in doing rites and ceremonies. Accept me as thy disciple!" And Buddha breaks his silence with a single simple word.—"No!"

Scripture-reading avails little. And empty rites can not fill the hunger of the soul,

The Prince gazes at the Blessed One and says.—“Master. What shall I do to be accepted as thy disciple?”

The Buddha's answer is brief,—“Strive! and thou shalt attain.” The Prince says.—“Master! I shall strive—and return! When may I see thee again?”

The Buddha says.—“After the rainy season is over!”

The month of the rainy season slowly passes away. The Prince is out again in search of the Buddha. He is sitting in a little mud-house. The Prince prostrates himself before the Buddha and says.—“Master! I have striven—and now return to be thy disciple!”

And Buddha smiles and asks.—“How hast thou striven?”

“Master!”—says the Prince, “I went back to the palace and I renounced rich foods and worldly pleasures and I kept far from my wife rebuking her for not obeying me more than once and I slept on the floor and I pinched my body and I woke up many a night and looked for the Light. The Light has not yet come!”

The Buddha said.—“I preach not asceticism. My doctrine is of the Middle Path. Go back! not yet mayst thou be my disciple!”

The Prince with tears in his eyes asks. “Master! wherein have I failed? Have I not striven hard?”

The Buddha with eyes radiant with compassion says “Your wife committed a “fault,” you say and you rebuked her more than once; you did not understand her; you were not patient with her. You strove hard but not in love. They who strive truly have no anger; in their hearts is compassion more copious than water in the sea. You tried to be pure. But purity is not enough. Purity must shine with the light of Love. Else purity may only lead to pride.”

Is not the story a beautiful parable? Purity is not enough. Purity must be illumined by love. Yesterday I saw yon Himalayan peaks touched with light. How lovely they looked! Purity is a peak; love is a light!

BUDDHIST MISSION IN ENGLAND

The annual Dhammacakka festival was held last Sunday at 41 Gloucester Road, Regent's Park, when the British Maha Bodhi Society celebrated the coming of the Ceylon Bhikkus to England. There was a large gathering present. Mr. A. L. Broughton in a short speech welcomed the Bhikkus to London. He explained to the gathering the object of their visit and hoped that every one present would lend a helping hand in furthering that object. They were also celebrating that day the second anniversary of the Society. He was pleased to tell them that the Society had made good progress and its prospects were bright.

Mr. Payne then addressed the gathering on the message of Buddha to the West.

PURPOSE OF THE MISSION.

Achariya Parawahera Vajiranana Thero replied to the welcome and said :—

“Allow me to thank you very much for the cordial reception you have accorded us this evening. This is the first time that an organised Buddhist mission has been sent to this country and we feel it great honour and privilege to be its first members.

On this historic occasion when you are all gathered to make your acquaintance with us, it would perhaps not be out of place if I state in brief the circumstances that have brought us here.

The Anagarika Dharmapala, Director-General of Mahabodhi Society, who had been in this country lately and had done great service to the cause of Buddhism both here and in our country, expressed his desire to send a number of Bhikkus to England to carry on Buddhist work systematically.

For this purpose there was held a public meeting at the Vidyodaya Oriental College of which we are teachers.

FOR THE BENEFIT OF THE MANY.

In the meeting we three were invited to undertake this noble work and we gladly accepted it remembering two of the most important sayings of our Master. The first one is "Go ye now, O disciples and wander forth for the benefit of the many for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the middle, in the spirit as well as in the letter and glorious in the end. There are beings whose eyes are scarcely covered with dust, if the doctrine is not preached to them they cannot attain salvation. Proclaim to them a life of holiness. They will understand the doctrine and accept it." This was addressed to His first sixty disciples.

The second one is "He who preaches the Dhamma (the truth) is the giver of immortality and "The gift of Truth excels all other gifts." Keeping before us these beautiful sayings of the Blessed One as our motto and ideal we started from Colombo on the 5th of last month on our journey. We have come here not so much to convert the English people as to preach to them the noble Dhamma taught by our Great Master, the Buddha, as we believe that West is in need of His compassionate doctrine.

THE MIDDLE PATH.

Buddhism teaches the doctrine of the middle path avoiding the two extremes of sensual pleasures on the one hand, self-mortification on the other, (you will find it in Dhammacakka) and it is therefore the most reasonable of all religions. When you make a thorough study of its scriptures you would be able to realise its truth.

Buddhism has no dogmas and it incites every one to examine its teachings. If you find them unreasonable and in

disagreement with truth reject them by all means. But if you find them reasonable and in accordance with the Truth accept them and live up to them.

Before I close I should like to mention here the programme of work we intend to carry on. As our knowledge of English is elementary, it will be our primary concern to learn the language thoroughly so that we may be of greater service to you.

PROGRAMME OF WORK.

As at present arranged, we intend holding 3 clases. (1) The purpose of the first one is to make a thorough and systematic study of Buddhism. We shall select a number of important books and study them along with the commentaries.

The second class will be for the study of Pali, the sacred language of the Buddhists without a knowledge of which it is difficult to grasp the spirits of the Master's sayings. It is a very sweet language spoken by the Blessed One Himself and I should think some of you would be glad to learn it.

The third class will be for the study of the Buddhist system of meditation and realisation.

Meditation is enjoined by the Blessed One on those who wish to realise the supreme Enlightenment of Nirvana. So it will be our purpose to teach the Buddhist method of meditation to those who wish to learn it. Apart from these three classes, there will be public lectures occasionally.

We invite you all to those classes as well as to the lectures. No charge will be made as this is a labour of love.

THE LAW OF RIGHTEOUSNESS.

Rev. Hegoda Nandasara next read a short address.

I have to appologise to you for reading my brief address. My knowledge of English is still very elementary and it would take sometime before I am able to address you in English.

Speaking for myself and my two brothers in the Order I thank you sincerely for the cordial welcome given us. As Vajiranana Thero has already spoken on the purpose of our mission it is unnecessary for me to repeat it.

We are assembled here this evening to celebrate the two-thousand five hundred and seventeenth anniversary of the preaching of the Dhammacakka Pawattana Sutta—the first great sermon of our Lord after his Enlightenment. In the early history of Buddhism this day was connected with many important events. We are today concerned with the most important of them all “the setting of the wheel of Righteousness.”

Two months after the Buddha attained enlightenment He set out in search of the Pancawaggiya Bhikkus—the five learned men who had been His companions during His six years of ascetic life prior to attain Buddhahood. In the deer park of city of Benares He met the Pancawaggiya Bhikkus and addressing them He preached this great sermon on which is built the whole structure of Buddhism.”

THE SERMON IN THE DEER PARK.

The following is the text of His sermon :—Thus have I heard. The Blessed One was once staying at Isipatana Monastery named Migadaya in Benares. Then the Blessed One called unto Him five Bhikkus and addressed them in this wise :—“O Bhikkus, the indulgence of the pleasures of Sense in which the laity is being absorbed, and which are the fruitful cause of woe and evil, and the unsound and ignominious practice of the aletics of torturing the body in order to emancipate themselves from misery, which is also productive of evil : these two should be abandoned by you who, having renounced all worldly cares, have entered upon the Holy Order of the Bhikkus.”

“The Tathagata (Buddha) having renounced the above-named sensual pleasures and the practice of torturing the body, embraced the Majjima Patipada or the middle course

which leads to the extermination of the evil tendencies to the realisation of the Four Noble Truths called sorrow, the cause of sorrow, the cessation of sorrow, and the method of attaining the cessation of sorrow, and to the attainment of Nirvana, dispels the darkness of ignorance and purifies the Eye of Wisdom."

THE MIDDLE COURSE.

"The Majjhima Patipada or the Middle Course which the Tathagata achieved, and which purifies the Eye of Wisdom and leads to the realization of the Four Noble Truths, is the Noble Eightfold Path, and the eight parts of this are:—1. Right Belief (Sammaditthi), 2. Right aims (Sammāsankappa), 3. Right Speech (Sammawacha), 4. Right action (Sammakammanta), 5. Right means of livelihood (Sammaajivo), 6. Right exertion (Sammavayamo), 7. Right remembrance and self-discipline (Sammāsati), 8. Right concentration of thought (Sammāsamadhi).

"O Bhikkus, The birth or the passing of man through one existence after another is sorrow ; decay or the decline of the natural grace of youth is sorrow ; disease which destroys and harasses the body is sorrow. Death itself is sorrow ; the association with those whom one dislikes is sorrow ; the separation from the beloved is sorrow ; the unattainment of one's desired object is sorrow ; in short, the very existence of the Skandhas is sorrow ; O, Bhikkus, this is the First Noble Truth called Sorrow."

THE CAUSE OF SORROW.

"The fierce desire for the pleasures of life, O Bhikkus, connected with the inclination to move from one life to another, is Second Noble Truth called the Cause of Sorrow. There are three kinds of Desires. These are: (1) Desire for the five sensual pleasures. (2) Desire for immortal life. (3) Desire that there should be no rebirth after one's death."

"The complete absence of any longing for the Three-fold Desires abovenamed, the total extermination of those Desires ;

the turning away from those Desires altogether ; the complete freedom from them, and the absence of any love for them ; O, Bhikkhus, this is the Third Truth called Cessation of Sorrow."

"The Fourth Truth O, Bhikkhus, is the method of attaining the Cessation of Sorrow. This is the Noble Eightfold Path which destroys all sorrow, and leads to the Eternal Peace (Nibbana) ; and the steps upon this Noble Eightfold Path are the belownamed :—

(1) Right Belief ; (2) Right Aims ; (3) Right Speech ; (4) Right Action ; (5) Right Means of Livelihood ; (6) Right Exertion ; (7) Right Remembrance ; (8) Right Concentration of Thought."

AT THE FOOT OF THE BO TREE.

"There dawned upon me, O, Bhikkhus, at the foot of the Sacred Bo Tree that mental eye, the understanding, the wisdom, the science and the intention whereby I beheld for the first time, the Noble Truth called Sorrow. I perceived by these five means that this Noble Truth called Sorrow should be fully grasped and understood and that I had grasped and observed this Noble Truth."

"By means of this mental eye, understanding, wisdom, science, and intuition, I beheld, for the first time, the Noble Truth called the Cause of Sorrow. I perceived the necessity of completely abandoning Cause of Sorrow (desires) and realised the fact that I had altogether abandoned Cause of Sorrow."

"O, Bhikkhus, by these five means I saw, for the first time, the Noble Truth called Cessation of Sorrow. I saw the necessity of attaining Cessation of Sorrow and realised the fact that I had attained this Cessation of Sorrow."

"By these five means. O, Bhikkhus, I beheld, for the first time, the Noble Eightfold Path. I perceived the necessity of following the Noble Eightfold Path, and saw that I had pursued this Noble Path."

"O, Bhikkhus, so long as the knowledge of these Four Noble Truths—which I now beheld in twelve wayes each in three fold aspects—did not completely dawn upon me, so long have I abstained from proclaiming throughout the world of Gods, Maras and Brahmas, and among beings consisting of priests, Brahmins, gods and men, that I attained the perfect Enlightenment (Sammāsambodhi)."

FOUR NOBLE TRUTHS.

"But, O, Bhikkhus, no sooner had the knowledge of these Four Noble Truths dawned upon me in twelve ways, each in threefold aspects, than I proclaimed throughout the world of gods, Maras and Brahmas and among men including Sramanas and Brahmins that I had attained the Perfect Enlightenment (Sammāsambodhi). I achieved the Omniscient Wisdom. The gates of Arahatsip are open to me ; this is my last birth ; I shall have no more births."

With these the Blessed One ended His discourse. The five Bhikkhus, having heard the exposition of the law by the Blessed One concerning the Four Noble Truths, became greatly delighted at it. At the conclusion of this Sutta, the Venerable Kondanna having destroyed all passions, and having avoided the path of evil, obtained a full comprehension of the Four Noble Truth. If there had been any longings for life's pleasures, which are the cause of lengthening this chain of existence, all such passions were completely destroyed.

The above, friends, is the English translation of the Sutta (discourse) preached by the Blessed One on this day two thousand five hundred and seventeen years ago. Learn, therefore, this law of the middle path. It is the surest and the safest path in which one can travel in order to destroy all evil passions and attain the Eternal Bliss (Nirvana).

I think, friends, the best way in which we can celebrate this sacred event is by endeavouring to follow this middle path.

IMPRESSIONS OF LONDON.

"NOT SUCH A WONDERFUL PLACE."

I made a friendly call on the Bhikkhus the other day and I asked them how the strangeness of London impressed them. Vajiranana Thero replied and said "London is not such a wonderful place. It is too busy and too unwieldy—the people seem to be too fond of amusement—it has reached the extreme in all material things." He was struck however by the kindness and hospitality of the English people. "They are an ordered race and everything is done as near to perfection as possible. The way they regulate traffic is nothing short of marvellous. Their streets are very clean. Everyone in this country seems to mind his own business. It is a sense of reservation which appears to be selfish but is not."

Conversation next turned on the purpose of their mission. "We are very hopeful," said he. "Our meetings have been well-attended and the people are interested and enthusiastic. We have already received a few letters from Englishmen expressing a desire to be converted. A certain gentleman has written to our Secretary to put him in touch with someone who would convert his whole family. 'I have always admired the ideals of the Buddhist faith,' wrote this gentleman. I asked the Bhikkhus, if they had visited any place of interest in London. "We hate crowds to gaze on us," they replied in chorus. "We like to live quietly and in seclusion and accomplish the mission on which we have been sent."—*The Ceylon Morning Leader*.

Next Number.

LIFE AND WORKS OF THE
LATE DR. PAUL DAHLKE

SPECIALLY WRITTEN FOR THE

Maha Bodhi

will appear in our next issue

BRITISH MAHA-BODHI SOCIETY

At a meeting held at the British Maha Bodhi Society Headquarters at 41, Gloucester Road, Regents Park, London, last Sunday the 15th instant the following resolutions were moved by Mr. Daya Hewavitarne and seconded by Mr. B. L. Broughton M.A.

(1) That three classes be formed ; one for the study of Pali, the language in which the Scriptures are written, one for the study of Buddhism and one for Meditation.

(2) That these classes are to be conducted by the Ven. Parawahera Vajiranana, Ven. Hegoda Nandasra and Ven. Dehigaspe Pannasara.

(3) That these classes should be fixed for Sundays, Tuesdays and Thursdays.

The following Time-Table was then fixed.

Sunday, 9-10 a.m. Morning service.

5-30—6 p.m. Meditation (study class).

6—7 p.m. Meditation (study class).

Tuesday, 8—9 p.m. Pali (study class).

Thursday 8—9 p.m. Buddhism (study class).

Upasatha Daya (Full Moon)—Observing Atasil or the Eight Precepts and Bana preaching.

Mr. Francis Payne moved that circulars be sent to all the members of the old Buddhist Society of Great Britain and Ireland requesting them to support the British Maha Bodhi Society and was seconded by Mr. B. L. Broughton.

Mr. Neil Hewavitrane very kindly promised to pay all expenses incurred on this account.

UNIVERSAL RELIGIOUS PEACE CONFERENCE

A Committee meeting was held at the Savoy Hotel on Wednesday the 18th July at 2 p.m. to discuss the plans for the above conference to be held at Geneva on the 12th, and 14th September 1928.

Dr. Henry A. Atkinson presided and about thirty representing the various living religions of the world were present.

Mr. Daya Hewavitarne, Gen. Secretary of the British Maha Bodhi Society, who represented the Buddhist Mission in England said :—

It gives me great pleasure to be among you to-day to hear and discuss the vital question of World Peace.

I think the hour has come when all who believe in the Brotherhood of man should work together to bring peace and abolish war for ever. This conference will be of immense help in awakening the spiritual consciousness of the world towards the realisation of Peace and Goodwill among mankind.

As Manager of the Buddhist Mission in England, I am deeply interested in the project. You will be aware how much the lectures on Buddhism in different parts of the Western World has done to spread knowledge of the spiritual life and ideals of these movements. Since Buddha, the King of Peace, is ignored by a large portion of the modern world, I doubt that much can be done in a practical way to minimize war and the factors making for war. But precisely because of this situation the general purpose of this conference deserves all encouragement.

I wish you all success and thank you for giving me the honour of being here to-day.

INSTITUTE OF BUDDHIST CULTURE, RUSSIA

The Academy of Science has founded an institute for the study of Buddhist culture in Tibet, Mongolia, China, India and Japan.

The institute is now compiling the world's first encyclopædia of Buddhism.

An international congress for the study of Buddhism will be convened in Leningrad in the Summer.

THIRTY-SIX YEARS AGO

NOTES AND NEWS

(From the Maha-Bodhi of September, 1892.)

Buddhism in France.—Joseph Renach writing in the *Atheneum* of July 2, 1892, says: "Thanks to the continuous efforts of M. de Rosny, and ardent and passionate convert, Buddhism is at the present time held in honour among us, and counts numbers of sincere followers of a religion that declares in all seriousness that it will shortly take its place as a universal power. To this passion we are indebted for a perfect avalanche of works in Buddhism."

One of the objects of the Maha Bodhi Society being to disseminate the ethical teachings of the Tathagata among the people of India, it is necessary to translate the Sutras into the different vernaculars and publish them. Such books as the *Dhammapada* and *Sutta Nipata* are the best to be put into the hands of enquiring minds; and I am glad to announce that already these have been translated and only await publication. Thanks of the Buddhist community are due to the enlightened Bengali gentlemen, Mr. Haridas Sastri, M.A., Director of Public Instruction of Jeypore State, and

Mr. Mahendranath Mookherjee of Govindpore, Manbhoom, for translating the Dhammapada from Pali into Sanskrit and the Dhammapada and Sutta Nipata into Bengali.

BUDDHISM IN ARAKAN.

Buddhism appeared in our country during the life time of our Lord Gautama Buddha, and it is believed that the famous image of the Lord now at Mandalay was moulded after his visit to the Arakanese King Sri Raja. There is no historical evidence to support this, and ought therefore to be taken for what is worth. But Buddhism was firmly established as a state religion after the third convocation when the Great Arahat Moggaliputtatissa sent Maha Dhamma Rakkhita Arahat with four companions to Arakan, then known as Maha Rattha. Arakan was then a powerful kingdom, and it remained so for several centuries later. In the 12th century the Arakanese kingdom as far as the river Hooghly and Brahmaputra and Silhet in the North. The decline of the Arakanese kingdom was contemporaneous with the fall of the Mogul Empire in India. Tradition says that the Arakanese are decendents of a colony of Kshattriyas who came to Arakan about thirty centuries ago from India. Since its introduction Buddhism has always remained as the national religion.

KAUNG HLA PHRU.

LETTERS TO THE EDITOR

Sir,

May I voice my heartfelt and warm sympathy for Mr. van Denst's opportune call for the spreading the Dhamma in Java? Surely it is high time to sow the seed of the Dhamma in the soil. What a blessing would be to the teeming mass if the Rev. Anagarika Dharmapala could lend his helping hand by only sparing say one or two Bhikkhus for the above purpose.

I wish to corroborate Mr. van Denst's opinion that Java needs the Dhamma and I should add that not only Java but the neighbourhoods also need it greatly.

The Lord's name has been known in these countries for centuries ago and it is a great pity that they are not aware of the tenets of Him. If circumstances do not permit the Rev. A.D. to send the Bhikkhus to Java, will then every reader of this journal endeavour his or her utmost to materialize Mr. van Denst's spiritual cry?

I believe wholeheartedly in the teaching of the Lord, the most sublime one—the only safest place where to rest without the slightest fear.

Yours faithfully,
Kwee Siem Kiang.

Dear Sir,

Under the auspices of the Bharatiya Baudha Sangha, Lucknow, the following six lectures on the life of Lord Buddha and his teachings were delivered at Buddha Temple, Latouche Road on 2nd, 3rd and 4th May 1928. On the thrice sacred, full moon day of Vaisakha on 4th May, 40 orphans were fed, and free copies of Dhammapada in Hindi and Urdu distributed to the audience that gathered to hear the lectures. All the six lectures were very well attended by the public of Lucknow—Ladies and Gentlemen desirous of having a copy of Dhammapada in Hindi can have it by sending one anna postage stamp to the Hon'ry Secretary, Bharatiya Baudha Sangha, Buddha Temple, Latouche Road, Lucknow. May 2nd. Lecture in Hindustani on "Buddha and Buddhism by Rev. Shiva Charan Lal, B.A., L.L.B. (Author, Life and Teachings of Buddha).

Lectures in Hindustani on "Buddhism in Daily Life" by Rev. Beni Prasad Bhatwagee, M.A.L.T. May 3rd. Lecture in Hindustani on "Three Refuges and five Moral Precepts" by Mr. Ganga Charan Lal. May 4th. Lecture in English on

"Four Aryan Truths by Mr. S. C. Sen M.A. Principal, Shia College.

Lecture in English on "Lord Buddha" by Mr. K. A. Subramaniya Aiyer M.A. (Head of the Department of Sanskrit, Lucknow University).

Ganga Charan Lal,
Hony. Secretary,
Bharatiya Buddha Sangha.

CORRESPONDENCE

PROPOSED SANGHAVASA AT SARNATH.

Maha Bodhi Society
4A College Square
Calcutta 11 July 1928.

The Superintendent, Archaeological Survey
Hindu and Buddhist Monuments
Northern Circle, Lahore

Sir,

With reference to your letter dated the 19th October, 1927, and bearing No. 199/1749 I have the honour to state that the information given you in my letter dated the 10 October, 1927, as regards the purchase of the land is correct.

The proposed Sanghavasa will be erected just to the south of the present Maha Bodhi Free School on the spot where the old foundation stone for the Vihara is now standing, and will be about 15 feet away from the road. I visited Sarnath last month and inspected the place so that I might be able to give you first hand information. Your plan is herewith returned.

I am glad to be able to inform you that the foundation of our new Vihara has come up to the ground level and the construction work is going on. I shall be thankful to you if

you sanction the proposed Sanghavasa enabling us to start work early.

Soliciting an early reply.

I am Sir
Your most obedient servant
P. P. SIRIWARDHANA
Hony. Secretary

REPLY

Lahore 3rd August 1928.

Sir,

With reference to your letter dated the 11th July, 1928 I have the honour to state that the Maha Bodhi Society is permitted to construct the proposed Sanghavasa on the plot now occupied by a mango grove to the South of the Buddhist Free School at Sarnath, the plan of which was supplied to me with your letter dated the 27th July, 1927. The Director General of the Archaeology in India has, however, suggested for the consideration and adoption by the Society if they think it fit that it would be more appropriate if the proposed Sanghavasa conformed to the traditional type of such buildings viz. that of a Chatuhsala like the one at Saheth Maheth, illustrated in plate II of the Annual Report pt. II. of the Archaeological Survey of India for 1910-11. If the Society have no funds for the construction of the entire building at once, they might start by building only one wing and subsequently add the others according to their needs for expansion.

I have the honour to be,

Sir,

Your most obedient servant
MADHO SARUP VATS
Offg. Superintendent.

THE BUDDHIST HOUSE, GERMANY.

Das Buddhistische Haus Berlin-Frohnau,
Den 1, August 1928.

The Hon. Secretary, Maha Bodhi Society Calcutta.

Dear Sir,

We received your kind letter dated June 20th and thank you heartily for your words of sympathy. The untimely death of our highly esteemed leader and teacher Dr. Dahlke is an irreparable loss for all of us in consequence of which the future existence of his foundation the Buddhist House is endangered.

According to your wish we enclose a detailed sketch of Dr. Dahlke's life for publication in your journal. Unfortunately we are not able to send you a photo, since according to the rules of the Buddhist House no member, Dr. Dahlke not excepted, is allowed to have his photo taken to have it published ; we also do not possess Dr. Dahlke's photograph.

We also add a copy of our "appeal" which we send to persons whom we believe to take an interest in the preservation of the Buddhist House. We should be very obliged to you if it should be possible for you also to publish this appeal for help.

Yours very faithfully
Manager

THE APPEAL

To all those who honour and appreciate Dr. Dahlke's great work for Buddhism and to all those whom he has helped either as a teacher or as a physician.

A few months ago our most revered leader and teacher Dr. Dahlke passed away from the sphere of his activities, the Buddhist House in Berlin-Frohnau. The founder of the Buddhist House spent to the last the whole of his energy in the service of the cause of Buddhism and until he died he

consecrated his eminent medical knowledge to the welfare of mankind. These superhuman exertions completely ruined his constitution, worn out and exhausted as it was, before the founder of the Buddhist House could carry out the plans necessary to insure the continued existence of his life-work.

If the Buddhist students, Dr. Dahlke's disciples, living there should not be able to purchase the House from its owners, the members of the Dahlke family, we must face the fact that the most important part of the House will be handed over to strangers. This would make it impossible for us to continue our Buddhist work.

Anybody who realises the immense cultural importance of the Buddhist teaching, who is aware of the fact that in our days humanity is more than ever in need of Buddhism to overcome the shallowness of materialism, sensuality and depravity, as well as the ideal of spiritualism which is owed entirely to illusion, anybody who views things as they are will be ready without hesitation to do his utmost to help in the support of Dr. Dahlke's establishment the Buddhist House.

Though he was unwilling to take this step, the manager was forced by the difficulty of the position of the House to make an appeal for help.

Let everybody give according to his means. Any amount is welcome ; but it should be remembered that the help can only be effective if everyone contributes his real share to the support of the House.

*Help us to support Dr. Dahlke's establishment, help us to
serve the Buddhist cause !*

Please address contributions to "Hausordner Fischer,
Berlin-Frohnau Buddhistisches Haus (Germany)."

The manager

Berlin-Frohnau, July 1928.

THE MAHA BODHI LECTURES

The following lectures were delivered at the Sri Dharma-rajika Caitya Vihara Hall during the last month.

Dr. Bhupendranath Datta on "The Social struggles in the Buddhist period."

Saugata Sugata Kanti on "Life of a house holder."

Mr. S. C. Mookherjee on "Buddhist Revival. What does it mean."

Mr. J. van Manan on "Meaning of Dukkha in Buddhism."

Dr. Bhupendranath Datta on "Buddha and Ancient India Society."

NOTES AND NEWS

BUDDHISM IN AMERICA.

Miss C. H. Maman of Baltimore writes, "I very much liked the Wesak Issue of the Journal. It is very good. Buddhism as I understand it seems to me to be the highest form of intellectual and ethical thought that I know of." If we are to judge the popularity of Buddhism in America by individual opinion the Maha Bodhi Society of America is justified in securing the services of Mr. J. Vijayatunga of Colombo to help its Secretary, Mr. Kira, as a preacher of Dhamma. Mr. Vijayatunga has already sailed for New York to take up work under the Maha Bodhi society there and we sincerely hope that his stay in America will enhance the cause of the Dhamma in the New World.

HEALTH OF THE ANAGARIKA.

It is a matter of anxiety and concern to all of us that our leader the Ven. Anagarika Dharmapala is still in sickbed at Colombo forbidden by his Doctors to do any work till he is completely recovered. There is consolation in the thought that he is in the best of medical hands and under the loving care of his beloved mother and brother. To a great worker of the

stamp of the Ven. Dharmapala being confined to bed through ill-health must naturally be a source of uneasiness. We fervently hope that he may soon be restored to normal health.

THE BUDDHIST FUTURE IN CHINA

The anti-religious movement in young China has a great meaning for Buddhism and sounds a clarion call to its votaries to adjust it to new circumstances and situation. It has, of course, nothing to fear from the modern destructive criticism and from the attacks of the leaders of the Chinese Hsin Chao. It is a religion without God or gods, personal theological subtleties, and without any *ex cathedra* of morals. It is a system of positive philosophy and natural ethics, and is devoid of those primordial elements which form the edifice of a recognized religion.—*The Young East*.

A BUDDHIST CONFERENCE.

We understand that leading Buddhists of Calcutta are taking steps to hold a Buddhist Conference in the Indian National Congress week in December. A meeting of the Indian Buddhists will shortly be held in the Maha Bodhi Society Hall to draw up a tangible programme for the conference and to consider what resolutions are to be brought forward for discussion. It is needless to say that there are very many important questions for the Buddhist world to decide for the advancement of our religion. The ever-important Buddha Gaya problem, the recent proposal to hold an All-World Buddhist Congress and the propagation of the Dhamma in the Western countries will naturally claim the most serious attention of the Conference. We request all Indian Buddhists to help the Conference by attending it in large numbers.

THE "STEADY DECLINE."

Thus the Rt. Sir W. Joynson Hicks, the Secretary of State for Home Affairs:—

"There is a most alarming decline in the number of candidates for ordination, so much so that the editor of "Crockford" (Clerical Directory) tells us that in a few years it

will be impossible for the Church to carry on unless this decline is not arrested. There is a steady decline in the number of the candidates for confirmation and of Sunday school scholars, and everywhere there is the cry that *people are ceasing to attend the Church.*"

We refrain from comments.

FOSTER DAY CELEBRATIONS.

We have great pleasure to announce that Professor Radhakrishnan, the President of the Post Graduate Department of the Calcutta University has kindly consented to preside over the Foster Day Celebrations to be held here on the 21st instant.

FROM THE LIBRARY TABLE

INDIA AND KOREA.

From China, Buddhism naturally entered Korea. As early as 374 A. D. two monks A-tao and Shun-tao, both foreigners, were invited from North China to the capital of Koryo (modern Pien-yang). In 384 A.D. certain Matananda (a curious Indian name) was welcome by the court of the Paikchai (middle Korea) and was backed by a fresh batch of Indian and Chinese missionaries. Towards the middle of the 5th century Buddhist propaganda advanced to the south and ascetic called the "Black Foreigner" preached the doctrine of the Tri-ratna (triple gem), after having been famous by curing with his wonderful science a princess of the Silla kingdom which recognised Buddhism officially in 528.

INDIA AND JAPAN.

The small country of Korea had the unique privilege of presenting to Japan one of its greatest civilising agencies—continental Buddhism. Chinese learning had penetrated Japan as early as the 5th century A. D.; but it was Korea that made the first official presentation in 538 A.D. of a gilt statue of Buddha, some beautiful banners and sacred texts to the Japanese court, as a sign of homage and friendship. The accompanying message from Korea was also noble, declaring that "Buddha dharma the most excellent of all laws which brings immeasur-

able benefit to its believers.....had been accepted in all lands laying between India and Korea."

(Greater India Society Bulletin No. 1 pages 30, 31
by Dr. Kalidas Nag)

THE FIRST INSCRIPTION IN SANSKRIT OF THE REIGN OF JAYA
VARMAN I IN WHICH BUDDHISM IS MENTIONED IN CAMBODIA.

"Vivitorious is the king Cri Jayavarman to whom the fickle goddess of fortune, Lakshmi is firmly attached...skilful in the task of protecting the world, he is proclaimed by sages to be the thousand-eyed god (Indra) in person. While he protected the world, conquered with large strides (by his predecessors?), there lived in his kingdom two excellent bhiksus, sons of the same mother. Both were receptacles of virtue, knowledge, mildness, patience, compassion, self control and prudence, and were named Ratna Bhanu and Ratna Simha. The son of the daughter of the sister of these brothers of stainless reputation was the auspicious Cuthakirti devoted to pious actions. To him is bequeathed, according to the uninterrupted mode of succession in the family and also by the command of the king, all that his elders (had acquired) by their merits." Then follows the date in symbolic words 586 c. e. (664 A. D.).

Dr. Chatterji's Indian influence in Cambodia, p. 55.

BUDDHISM AS UNDERSTOOD IN EARLY TIME IN CAMBODIA.

The first stanza of the second inscription* is specially interesting as the poet Ramabhagavata gives here a definition of Buddhism which he knows is something new and orthodox:—"Let the Buddha give you the Bodhi, by whom has been taught well the philosophy denying the existence of the individual soul and teaching the cult of the universal soul though (the two teaching the cult of the universal soul though (the two teachings seem to be) contradictory." The third stanza is addressed to Prajnaparamita:—"May Prajnaparamita preserve you from sin, O excellent people, she who, like the full moon, represents the fulness of the omniscience of the Buddha, pure as the rays of the moon."

Dr. Chatterji's Indian influence in Cambodia, p. 156.

* Journ. Asiat. Sept. Octob. 1908, p. 230.

FINANCIAL

MULAGANDHA KUTHI VIHARA.

Previously acknowledged Rs. 44,432-14-7. Collected by H. K. Barua, Myitckyina. U Kyin, Treasury officer, Rs. 3. U Maung Maung Headquarters Assistant, Re. 1. U Tha Baw, Township Officer, Re. 1. U Kin Akunwun Re. 1. U Thein Suptd. of Land Records, Re. 1. U San Nyein Hony. Magistrate, Re. 1. U Tha Lu, Hony. Magistrate, Rs. 2. Sya U Head Master Vernacular School, Re. 1. U Toke, Goldsmith, Rs. 8. U. Pe Myothugyi, Re. 1. U Tun Yin, Clerk D. C.'s Office, Re. 1. Mr. Dhan Shahi D. C.'s Office Re. 1. U Po Myo, Head Judicial Clerk, Re. 1. U. Ba Kyu, Accountant, Rs. 2. U. Tun Shin Assistant Accountant, Re. 1. U. Aung Din, D. C.'s Clerk, Re. 1. U. Zaw Yaw Clerk, T. O.'s Office, As. 8. U Ba Pe, Crime Clerk, Re. 1. U Toe Aung, Typist, As. 8. U Chit, Head Clerk, Forest Office Re. 1. U Ngoon, As. 8. U Lu Maung, Head Clerk, S. L. R. Office, Re. 1. U Ba Soe, Secretary, Town Committee, Re. 1-5. U Tun Bwin, Head Clerk, M. P. Hospital, Re. 1. Mr. R. R. Barua, P. W. D., As. 8. Mr. J. R. Mutsuddhi, As. 8. Mr. N. C. Barua, Civil Hospital, As. 8. U Myit, Clerk, Post Office, As. 8. Mr. S. K. Mutsuddhi, Petition writer, As. 8. Mah Su, Myoma Re. 1. U Tun Tha, Clerk, P. O., As. 8. Mr. M. M. Barua, Clerk, Triangle, Rs. 2. Ma U, Mrs. A. C. Mukherjee, Post Office, Rs. 3. Total Rs. 35-5. Less Rs. 1-12. Total Rs. 33-9. Collected by Ko Ba Din :—Mg Ba Din, Accounts Dept. B. O. C. Nyaunghla, Rs. 5. Mg Thaw, Re. 1. Mg Ba Sein, Re. 1. Mr. A. De Silva, Rs. 3. Mg Hlaw, Re. 1. Mg Khin, As. 8. Mg Khaing, Re. 1. Chit Tha, Re. 1. Ba Sin, Re. 1. Ba On, Re. 1. Mg Thein Re. 1. Mg Gyi, General Depat., Re. 1. On Nyun Re. 1. Mg Pike, Re. 1. Ba Tin, Re. 1. Ba Tun,

Rs. 2. Ba wan, Finlay Fleming Co., As. 8. Mg Than, As. 12. R. Narayan, Re. 1. Mg Maung Geological Dept., Re. 1. Mg Han, F. F. & Co., Re. 1. Mg Khin Mg. Acct. Dept., Re. 1. Mg T Tun Aung Cost Dept, As. 12. Mg Thaung, Pe, As. 8. Mrs. S. Hewavitarne, Colombo, Rs. 250. Less As. 10 for Bank charges=Rs. 249-6. S. N. Barua Esq., Rs. 5. Total Rs. 44,750-13-7.

GAYA DHARMASALA.

Previously acknowledged Rs. 2,433-7-0. B. Lama Contractor, N. Assam, Rs. 108. Collected by Sugata Kanti:—Mg Nyun, Rs. 5-4. La Sado, Rs. 2. Mg Tin and Mg Hunt, Rs. 2. Mg Ba Chit, Rs. 6. U Ba Hmyin, Rs. 2. My Lun Pe, Re. 1. Mrs. Simon Hewavitarne, Colombo, Rs. 250. Less As. 10 for Bank charges=Rs. 249-6. A. Maithreewaradhana, F. M. S. Rs. 10. M. Abraham De Silva, Rs. 3-5. Benode Lal Barua, Chittagong Re. 1. Grand Total Rs. 2,823-6-0.

LONDON VIHARA.

H. D. R. Perera, Kenya Colony, £1=Rs. 13-4. A. Maithreewaradhana, Rs. 10.

London M. B. S.—Rev. U. Pandita, Rs. 30.

These amounts are being forwarded to London through the London Vihara Committee, Colombo.

DHAMMACAKKA DAY AT SARNATH.

RECEIPTS.		EXPENDITURE.	
M. B. S. Calcutta ...	50 0	Decorations, Candle-sticks,	
Mrs. Alma Senda ...	10 0	etc. ...	13 1
Mr. Jeta Lal ...	5 0	Alms to Bhikkus, etc. ...	13 8
Mr. Devanarain ...	5 0	Tent hire ...	7 0
Mr. Sugata Kanti ...	1 0	Music ...	20 4
Balance from last year ...	4 0	Photograph ...	14 0
		Refreshments ...	5 0
	75 0	Cooly hire ...	5 4
Expenditure over receipts ...	10 5	Travelling expenses etc. ...	7 4
TOTAL ...	85 5	... TOTAL ...	85 5

A sum of Rs. 68/- was received from M. B. S., Calcutta to meet the cost of printing Dhammacakka Sutta in Hindi.

K. SIRINIVASA THERA

Benares, August 1928.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मा' आदि कल्लायणं मज्झे कल्लायणं
परियोसान कल्लायणं सार्थं सव्यञ्जनं केवलपरिपुण्यं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]

OCTOBER,

B. E. 2472
C. E. 1928

[No. 10.

SELF-CONQUEST

(BY MISS CORALIE HAMAN)

If strangers now should speak against me, friends,
Against the Order, or against the Law,
And say :—"This man has clutched with greedy claw,
And for vast errors makes no great amends."
You should not then for that feel hurt and grief.
Nor bear them malice, nor know wrath, ill-will ;
You should be tranquil, resolute, and still,
And so their questioning will find relief.
For if you feel these things, how can you tell
If this their speech be good, or wrongly spoken?
You should not, for a trifle, be heart-broken ;
How could you know if things be ill or well?
If what is false is said, then you should say :—
"It is not so with us who walk the Way."

But also if outsiders speak in praise
 Of me or of the Order or the Law,
 And say ;—"Now surely there is found no flaw
 In this man's life, in all his words and ways."
 Do not then let your heart be lifted high,
 And be not filled with pleasure, be not glad—
 In both of these no conquest can be had,
 Over yourselves,—your freedom will pass by.
 But say :—"My friends, now only this is true ;
 It is the fact : it is amongst us so ;
 And this is just the thing we Buddhists know ;
 For reasons, such we are, all through and through."
 Self-Conquest be the aim throughout your lives ;
 For this alone the worthy Bhikkhu strives.

A ROMANCE IN THE HISTORY OF CHARITABLE GIFTS

At the request of the Chairman of the Congress of Religions in connection with the Chicago World's Fair held in September 1893, the Anagarika Dharmapala attended the Congress on behalf of the Buddhists of Ceylon and took a prominent part in the deliberations thereof.

The greatest of all gifts is the gift of the Dhamma, says our Lord Buddha. For 45 years He preached the Dhamma to gods and men, and He exhorted His disciples to go forth to every part of the world and preach the Dhamma. Buddha, the Tathāgata, came to save the world by His love and Wisdom. He showed the way to eternal happiness where *tanha*, *māna* and *drishti* find no place. The noblest of all gifts the Bhikkhus of ancient India gave to the civilized races of Asia. With the exception of Greece and Rome all Europe was in a state of savage barbarism, and the modern religions which had their birth in Arabia and Palestine had not been born yet.

The religion of the Lord Buddha exists today in various forms in many countries in Asia. At one time it was the religion of India, Afghanistan, Gandahar, Turkestan, and to judge by the signs it is evident that two hundred years after the Nirvana of the Lord, it had penetrated to Egypt and certain parts of Greece. The holy stone which is sacred to Moslems at Mecca and the existing customs observed by the pilgrims that enter the sanctuary, evidently are the vestiges of Buddhist influence. They are pre-Islamic.

About 700 years ago Buddhism in India was destroyed by the invading Moslems. For seven hundred years India was a kind of forbidden land for the Buddhists. It was only after the British advent that investigations into the forgotten landmarks of Buddhism in India were started, and the first historic interpretation of the noble religion was given to the European world by Burnouf. Since then a great change has taken place in the world of scholars, who study Buddhism from different angles. Let us hope that the day will again come when Buddhism will have a permanent place in the hearts of those who are working for the regeneration of the motherland.

The Anagārika Dharmapala came as a pilgrim to the holy site at Buddhagaya in January 22nd, and he having seen the neglected condition of the holy spot resolved to have the place rescued from desecration, and from that moment he began to work strenuously to have his cherished desire consummated. There were Buddhists who had forgotten the historic supremacy of the hallowed site, there were others who showed indifference, and there was a few who wished to rescue the spot from unsympathetic guardianship.

The king of Burma wished to have the Temple restored, and steps were taken in 1877 by his government to open negotiations with the Government of India. It was decided that the Government of Burma should be allowed to undertake the restoration of the historic site and the Burmese workmen began work who did the work unscientifically which prompted the Government of India to interfere on archæo-

logical grounds and with the consent of the King of Burma the restoration was undertaken by the Government of Bengal. There were a few resident Burmese Buddhist monks at Buddhagaya who were guests of the King of Burma, whose duty was to look after the worship of the holy Bodhi Tree. They were there until the rupture of diplomatic relations between the Government of India and King Thibaw.

After their departure the holy site again fell into decay. When in June 1890 the Collector of Gaya visited Buddhagaya he found the Temple gradually falling into decay without any kind of supervision since 1884. There were neither Buddhists nor Hindus taking any kind of interest in the conservation of the holy spot. The nearest supervisor was the Hindu Saivite mahant who owns the math, and the Collector approached him with the request that he should look after the spiritual interest of the Temple, and the Government would look after physical side of the question. Buddhists were ignored quite naturally and the Temple went under the supervision of the two parties.

Six months later the Anagarika visited the site, and he was assured by the custodian and the Superintendent of the P. W. D. that the Government was the owner of the Temple, and he was given permission to occupy the so-called Burmese resthouse.

Had the Buddhists were unanimous in their desire to take charge of the Temple, the Government of India would have found a way to respect the wishes of the Buddhist world. There was no unanimity among the representatives who came to Buddhagaya. The Maha Bodhi Society alone had to work. The Saivite mahant was rich in material resources, while the Maha Bodhi Society had to depend on the Buddhists of Burma, Ceylon and other countries. In India proper there was not one Buddhist, and once in a year a few pilgrims came from Burma or Arakan or Tibet to worship the hallowed spot.

In May 1892 the Maha Bodhi Journal was started as a vehicle of communication between the society and the outside

world. The first number of the Journal was sent to European Oriental scholars, and it so happened that a copy reached the hands of the Chairman of the Chicago Congress of Religions, who opened correspondence with the General Secretary Dharmapala, which resulted in the latter being invited to attend the Congress. The Congress sessions terminated and Dharmapala left the United States for Ceylon and India *via* Honolulu and Japan. He embarked on board the S.S. *Oceanic* which arrived at the harbour of Honolulu on the 17th October. On the 18th a few ladies with the late Mr. Marques came on board to greet the Buddhist delegate. Among the ladies there was one who took interest in the answer given to her question, and this lady in September 21, 1902 pledged to herself to help the Anagarika Dharmapala. The Buddhist world is grateful to her for the phenomenal help she is continuing to give the Anagarika. Since 1902 an annual donation of three thousand rupees was forwarded from Honolulu to the Anagarika for the continuance of the work, which was economically spent for educational work of the Maha Bodhi Society. In June 1913 the Anagarika visited Honolulu to personally thank Mrs. Mary Foster for her unsolicited contributions. She was so pleased with the visit that when leaving Honolulu she presented him with a draft for £4000 with the request that a charitable dispensary be opened in memory of her late husband and parents. The Anagarika had a property in Colombo valued a lac of rupees which he thought would suit the purpose. The sum of rupees ten thousand was spent in putting up a new building and in repairs, and in 1914 the Free Dispensary was opened giving free medicines daily to about 200 patients of all creeds and races. Later on the dispensary was made into a free hospital with ten beds endowed by the gracious lady.

During the war the Government of India Educational Department wished to know whether the Maha Bodhi society would like to receive a Relic of the Lord Buddha for which they would have to build a vihara in Calcutta and

wished to know the amount they could spend over it. The Anagarika who was then an internee in Calcutta replied that the sum of Rs. 50,000 was the amount that the society could spend for the Vihara. The Dharmarajika Vihara was erected at a cost of a lac of rupees, and the avasa attached thereto cost 23,000 rupees. The gracious lady contributed the larger part and to her generosity the erection of the Vihara is due. With wonderful foresight in 1920 she sent U. S. A. Government Bonds worth 50,000 dollars and the interest is helping us to carry on the Indian work. In 1915 the sum of Rs. 17,000 was received to build a vihara at Sarnath, Benares. As the great war broke out the work could not be started, and the money was deposited in the Bank of Benares. The interest of 50,000 dollars was not sufficient to meet the expenses of the growing society and any appeal to the Buddhists falls on deaf years. In anxiety the Anagarika was cogitating as to the future. How is the work to go on with the interest of fifty thousand dollars, and there is none else but Mrs. Foster who could help us through the Anagarika. Two months later came another instalment of U. S. A. Bonds for 100,000 dollars. It was a wonderful case of telepathy.

In 1925 November the Anagarika visited Mrs. Foster in San Francisco and was cordially received. He told her that he is going to start Buddhist work in England and that he is getting Rs. 1,000 per month from his family inheritance and for two years he asked Mrs. Foster's help at 300 dollars per month. She gladly consented, and the Buddhist Mission in England was started in July, 1926.

Mr. G. R. S. Mead, Editor of the *Quest*, after having heard the Anagarika in London about the benefactions of Mrs. Foster said "it is a romance of unparalleled generosity."

The Anagarika is right in calling Mrs. Mary Elizabeth Foster "Queen of the Empire of Righteousness."

FOSTER DAY CELEBRATION

One of the most pleasant functions that the Indian M. B. S. is privileged to hold annually is the Birthday Celebration of our gracious Patroness Mrs. Mary E. Foster of Honolulu, "than whom," as Mr. Justice Mukherji remarked, "there is no greater and sincerer friend of the cause of Buddhism."

Sri Dharmarajika Caitya Vihara Hall and Foster Building offered a gay appearance on the 21st September, when the 84th Birthday of Mrs. Mary E. Foster was celebrated under the Chairmanship of Hon. Mr. Justice M. N. Mukerji, the President of the Maha-Bodhi Society. The Hall was decorated with Buddhist flags and the life-size photograph of Mrs. Foster bedecked with flowers placed in the central niche of the Hall was the object of loving admiration by all those who attended the function.

The public meeting was presided over by the President of the Society and was largely attended. Among those present were:—Hon. Mr. M. N. Mukherji, Messrs. S. C. Mookerjee, C. C. Bose, Dr. B. M. Barua, Dr. B. R. Chatterjee, Mr. Anu Ghosh, Miss Jyotirmaya Ganguli, M.A., Miss Lakshmi Kuti Ammal, M.A. and Miss Mukherji.

Proceedings began with the taking of Panca Sila which was followed by a song rendered with music by Mr. Anadhi Nath Dastidar.

After a few preliminary remarks by the President by way of apology for not being able to stick to the original arrangement i.e., that Professor Radha Krishnan would preside as was announced, Mr. S. C. Mookherjee welcomed the guests; and in doing so he gave an account of many sided activities of the Maha-Bodhi Society now being carried on with the help of princely donations of Mrs. Foster. Free Dispensary and Hospital in Colombo, Kandy Foster Buddhist Seminary, the Education Department of the M. B. S., the Indian and London Buddhist Mission work—were all maintained with the splendid aid given by her.

Dr. B. R. Chatterji speaking next referred to Buddhist women—during the life time of our Lord—who helped the Shāsana, and he said in the same way this great lady has come forward to support a noble cause.

Mr. C. C. Bose dwelt upon the sterling qualities of Mrs. Foster and drew a happy comparison between Mrs. Foster and the great Buddhist Upasika Visakha of old.

Miss J. Ganguli in a graceful speech referred to the wars which played great havoc in the homes so lovingly prepared by womens' ministering hands and the cry of women within the silent sanctum of their hearts for the future Buddha to come. Miss Ganguli feelingly said:—"We have heard a former speaker speak of Anagarika Dharmapala and how he had carried the message of the bringer of World-peace to distant lands. Before the advent of such a teacher his path becomes prepared by others and his advent is heralded by great and good men. Dharmapala acted as the herald and his message was heard by a woman—whose birthday we have come to celebrate today. It is but in the fitness of things that it should be so. So we find today that a woman preparing the way for the great World Teacher to come. And I, from this distant land send her my greetings along with yours to-day and while wishing her everything good I mix my voice with yours and say "Oh, thou true woman, revered and blessed, may thou, by thy loving example before us teach us to be like unto thee so that our united efforts and will bring to this world the peace and good will which it so fervently craves."

The Chairman in bringing the proceedings to a close paid a glowing tribute to the noble lady without whose help and encouragement it would have been impossible for Ven. Anagarika Dharmapala to accomplish so much though Anagarika himself had done a great deal for the cause of Buddhism "Ladies and gentlemen" said the Chairman "I wish to quote from a letter of Mrs. Foster to Anagarika to show you the noble mindedness of this lady. She writes "I have the account of your work and how you remember my

birthday. You have kept your word. You give me all the honours. No, let us both enjoy the work. What could I do without you. True I gave you the money, but to carry on the work, that is the main thing" compare this with the mentality of our wealthy men who after giving 5/- enquire soon if their names have been published." He said that he sincerely hoped that they would be fortunate to celebrate this event for many years to come and wished Mrs. Foster a long life of happiness and usefulness. Finally the Chairman referred to the indifferent health of our leader the Ven. Dharmapala and wished he may soon recover. Then the meeting ended with a song which was greatly appreciated. The guests were then entertained to light refreshments.

AFTER THE MEETING.

The public meeting over a section of the gathering went to the Shrine Room and offered flowers and candles were lighted and wished Mrs. Foster long life. On the following Sunday a dana was given to the Bhikkhus.

AT SARNATH.

Rev. K. Srinivasa of Sarnath Vihara informs us that the Foster Day celebration was a great success. During the day refreshments and food were given to over a hundred school children and poor people and a dāna to the Bhikkhus. In the night the Dhamek Sthupa bore a grand site when hundreds of candles were lighted round it and flowers of various colours were offered in wishing Mrs. Foster long life. Mrs. Alma Senda of Benares was mainly responsible for the success of the function.

IN PREPARATION FOR THE NEXT ISSUE.

"LIFE OF VENERABLE ANURUDDHA" by Miss Jayasundara of Ceylon.

"EARLY DAYS OF ANAGARIKA DHARMAPALA IN CALCUTTA" by Rai Bahadur Jadunath Majumdar, M.A. B.L., M. L. C. of Jessore.

THE DIAMOND THRONE

BY B. L. BROUGHTON, M.A., (OXON)

(PRESIDENT, BRITISH MAHA BODHI SOCIETY)

(Continued from the last issue)

Renan in his work on Marcus Aurelius remarks, "heaven (meaning thereby rather Nirvana or the highest perfection,) does not exist ; in a decillion of ages it may exist, progress may advance so far as to awaken the absolute consciousness of the universe." Amida Buddha said, "at the end of the kalpas heaven (or rather the highest perfection) shall exist." So He made forty eight vows which comprise the full intentions of all the Buddhas for the enlightenment of the totality of living beings, hence Amida is not so much a historic person as the symbol of the influence of all the Buddhas (who are themselves one in the Dharma Kaya) on the minds of living beings ; for the Buddha has three aspects, Trikaya, (literally three bodies) viz. Nirmana Kaya, the individual manifestations of Buddha as Kassapa, Gotama, etc., the Sambhoga Kaya, or Body of Glory, signifying the influence of Buddha on the minds of others. Hence the Amitayus Dhyana Sutra says, every Buddha Tathagata is one whose body is the cosmic principle (Dharmadhatu Kaya) so that He can enter the minds of any beings. Consequently, when you have perceived Buddha it is indeed that mind of yours that possesses those thirty two signs of perfection and eighty minor marks of excellence. In fine, it is your mind that becomes Buddha, nay, it is your mind that is Buddha. The ocean of true and universal knowledge of all the Buddhas derives its source from one's own mind and thought."

The Dharmakaya means the universal and eternal Dhamma of which the Buddha is the manifestation. The Trikaya exists in each and all of us ; thus our individual persons are

Nirmana Kaya, our influence upon others Sambhoga Kaya, and as we are each and all parts of the cosmic whole we have a Dharmakaya.

We see now the significance of the Diamond Throne emblem of the unshakeable embodiment of Dhamma, a Great Being who is Dhammabhuto, become the cosmic law ; an all wise Devata Deva, God of Gods, but not a potter god who made the universe out of nothing and created the manifold evils of life for our good ; as if perfection could produce imperfection !—The Buddha is the Eye of the Universe the leader of suffering life to knowledge, happiness, immortality. Imperfections in the universe are exactly what a Buddhist would expect to find, life is Dhammata, having the quality of law, but is not as a whole enlightened to it, it is the Buddha, the True Friend who gives life's true significance, and without whom the universe is an aimless round of change ever seeking but never finding.

But that the Dhamma should be realized by a Buddha is not sufficient, living beings must share His Enlightenment, as He told a Brahmin in reply to his question as to whether any disciples, bhikkhus or layfolk attained to the perfection their Master had won ; not a few, not one or ten, or a hundred, but thousands ; if it were not so, the Teaching would be to that extent imperfect. (Majjhima Nikaya) "Warriors, warriors, Lord we call ourselves. In what way then are we warriors? We wage war, o disciples ; therefore are we called warriors. Wherefore Lord, do we wage war? For lofty virtue, for high endeavour, for sublime wisdom—for these things do we wage war ; therefore are we called warriors. (Anguttara Nikaya). In the Lotus of the Good Law, the Buddha is also compared to a warrior being who leads his army to victory over the hosts of Mara ; and bestows on his faithful soldiers the precious crown jewel Perfect Enlightenment. The Buddha is indeed a king and is to have the whole universe as his kingdom ; no earthly government has any claim to obedience save in so far as it helps to realize the eternal Buddha Dhamma and to

establish the Kingdom of Righteousness on earth, for, as Nichiren wrote, "when the law of the empire is in full accord with the Buddha's Law, then will return the golden age of the great beings of old.

Let us now consider our relations to Buddha. He is to be thought of as a good and great friend, an ever present monitor, such has ever been the experience of Buddhist saints. Thus Nichiren writes :—

"Ah pity t'is we cannot see the Buddha face to face ;

Yet He is present always everywhere.

Perchance then, as a vision He will come to us.

In the quiet morning hour when no man stirs."

Again, a great Chinese bhikkhu declared: "Every night I sleep with Buddha ; every morning I rise with Him ; He is with me in going out and coming in, and in all my doings."

This brings us to the all important question of Nirvana. Earlier European writers spoke of the dreary hope of annihilation, quite regardless of the fact that the only things that are annihilated in Nirvana are ignorance, lust and hate—three things that no sane person would desire to keep alive.

To such persons as Malunkya-putta and Vacchagotta the Buddha refused to give any information as to the state of the arahant after death. Is he annihilated?

The Teacher has not declared it. Does he survive? Again the Teacher has not declared it. In the Samyutta Nikaya the Buddha is asked by Vacchagotta, does the Self exist? The Teacher was silent. Again Vacchagotta asked, then the self does not exist? And again the Teacher was silent. Asked afterwards by Ananda as to the reason for His silence, the Buddha said "If I had replied, "The Self exists", that would have been to side with the eternalists. If I had replied, "the Self does not exist", that would have been to side with the annihilationists. Again to have replied, "the self exists", would not have been consistent with my knowledge that all things are impermanent. "Everything is" (*sassata vada*), is not apposite ; "nothing is", (*uccheda vada*) is not

apposite, the Buddha teaches a third alternative ; the process of becoming *Sassata vada* and *Uccheda vada*, eternalism and annihilationism are the positive and negative poles of the same static world view, and it is one into which our intellect naturally falls, for we habitually think geometrically, since our *vinnanam* was evolved to enable us to act on matter.

This dynamic view was exactly what *Vacchagotta* was incapable of grasping, and the Buddha perceived this, and so remained silent rather than give him a false impression which he would afterwards have to unlearn. In the grasping of such lofty concepts the human is sorely hampered by language, so difficult is it to express dynamic philosophy in any tongue.

We now begin to get some idea of the difficulties that beset us whom we try to conceive the ultimate *Anupadishesa* *Nirvana*. In our present state three dimensions of space are the normal and obvious, but if we tried to explain our three dimensional plane to the most intelligent of beings possessed only of a two dimensional consciousness we could do no more than prove to him the mathematical possibility of three dimensions, it would be impossible for him to visualize it, and he would not have the remotest concept of our simplest movements.

In the same way we are incapable of grasping a fourth or higher dimensions, although we realize their mathematical possibility, and modern science with its doctrine of relativity (which is simply an application of the Buddhist *Suñña*) tends more and more to show that our three dimensional consciousness limits our view to small portion of the universe, and that outside our space lies infinite planes.

The higher space hypothesis is very helpful to explain many things such as the existence of Mount Meru, the apparitional descent of devas into our world, all of which are, as inexplicable to us as our simplest movements would be to beings on a two dimensional plane but as normal to adequate intelligences as the three dimensional plane is to us. To follow up the mathematical analogy, we may say that the

ultimate Nirvana is equivalent to X^m or infinity. To try to conceive it on our plane is impossible, it must not be thought of spatially ; the great Rishi Rohitassa by his iddhi or power launched himself into space in an effort to find the end of the universe, but though he flew through the void like a meteor for thousands of years, he came to no end thereto. Therefore it is by gaining the infinite consciousness that we win beyond samsara as we read in the Kenaddha Sutta.

Instead of asking where do the four great elements cease leaving no trace behind, you should have asked :

“Where do earth, water, fire and wind
And long and short and coarse and fine
Pure and impure, no footing find?
Where is it that both name and form
Die out, leaving no trace behind?
On that the answer is,
The intellect of Arahatsip,
The invisible, the endless,
Accessible from every side.

“Accessible from every side”, no longer confined by three dimensional consciousness, but pervading all things, infinite, in relation with the infinite, it transcends and pervades all things, just as each spatial dimension passes through all the dimensions below it. What, brethren is the Uncompounded? (asankhata). The destruction of hatred, lust, and delusion is the uncompounded. And what, brethren, is the way to the Uncompounded? It is mindfulness relating to the sphere of body that is so called, “Thus, brethren, have I shown you the Uncompounded and the way going to it.” (Samyutta Nikaya IV).

We see that the three fetters keep us from the Uncompounded ; destroy these, and we are infinite and free, no longer confined to the relative and limited ; hence Nirvana, so far from being annihilation is the only true state, because boundless, whereas limitation in so far as it limits, detracts from

true being ; therefore the Buddha leading all beings to Nirvana, is truly "the Bestower of Immortality." (Samyutta Nikaya).

That which exists in part can be described, for it can be compared to other things, but that which exists truly cannot be described, for it can be compared with itself alone. In Hinduism; the supreme Brahman is described as neither sat nor asat, neither being nor non-being, and Plotinus calls the Ultimate that which is beyond being. Being implied an opposite non-being and is to that extent limited ; therefore to so define the ultimate Nirvana is to limit it and bring down to the category of relativity and with the exception of Nirvana which is everlasting, all things from their component nature are impermanent. (Mora Jataka).

As we have already seen the Buddha is one with the eternal, He enjoys the full plentitude of Nirvana from the moment He gains Enlightenment, though He still retains the Nirmana Kaya, or component form, just as a mind might bear a grain of dust along with it, without such dust either increasing or detracting from its existence or activity as wind. Thus, the Buddha bade Vakula not to heed His outward appearance, but the eternal cosmic principle which He embodied "He who sees Me, sees the Dhamma." The Buddha demonstrated this teaching to the Brahmin who sought to measure His stature by a bamboo rod, although the Brahmin added one rod to another, he could never ascertain the true height of the Buddha which always seemed overtop the rods. So likewise, when an asura was curious as to the Buddha's stature, the Master advanced His foot which seemed to extend to infinity. The significance of these episodes is, that the Nirmana Kaya is interconnected with the Dharmakaya, the Precious Diamond Body, the Infinite and Eternal Dhamma. The Mahayana school classifies Anupadishesha Nirvana into Apratishtita Nirvana,....."the not standing still Nirvana ; the influence of Buddha through the Dhamma, "All the Buddhas are continually working, and embrace all beings in

their compassion," wrote Dogen in the *Sho Bo Gen Zo*, or *Eye of the Right Law*.

Therefore, when we utter the confession, "Buddham Saranam Gacchami," we are making the aspiration to enter into communion and to awaken in ourselves the Heart of Buddha. Again to quote Dogen:—

"The merit resulting from taking refuge in Buddha Dharma and Sangha becomes perfect, when those who take refuge have spiritually entered into unity with the Three Gems. Though they may be born in the celestial world or mundane world hell, pretas or animals ; if they become spiritually with the Three Gems, their taking refuge in them cannot fail to become perfect.

When it is once accomplished it will grow, birth after birth in every realm and in every condition he may be in and after performing good works and accumulating merits, he will succeed in obtaining the supreme perfect knowledge of the Truth.

If after raising our minds towards Bodhi, we transmigrate through the six Jatis, the very act of rebirth will serve to fulfil our wish of accomplishing Enlightenment..... Though our qualifications for accomplishing Enlightenment are mature and complete, still we ought to unselfishly turn those good dispositions towards the fulfilment of Buddhahood and the attainment of the Way by all sentient beings. In some cases, Bodhisattva practise in that way through innumerable aeons and do not care to become Buddha but to save and benefit all beings. All Buddhas are one with Sakyamuni Buddha, who is in turn no other than the heart of each of us. For all Buddhas of the past, in the present or the future when they reach Buddhahood, are sure to become Sakyamuni, who is identical with the Buddha within our hearts.

We see from the foregoing how Buddha is one with the eternal Dhamma, and with the best in ourselves. He is Amitabha—Infinite Light, and Amitayus—Infinite Life, and Bestower of immortality. Buddha is incarnate in all good

deeds. He is present with the brave man who faces death or gives his life for another. He is the motive force of Bodhisattvas who desire to find the way to better and nobler living for their fellow beings. All beings are wandering through the round of samsara, ever seeking they know not what but finding little save dukha, sorrow. In response to conditions Buddha comes either through a Bodhisattva or as a fully enlightened Arahant. Buddha lives on in His Dhammakaya even after He has manifested death a good and great Friend, who leads us on and away through the forest of Ignorance, the swarup of Lust, the precipice of Hate to the Flowery Meadow of Nirvana (Samyutta Nikaya III). As much of us as is Buddha is immortal, changeless and everlasting, the rest is mere ephemeral sankhara of no more importance than the fallen leaves or the flying clouds.

Lastly let it be remembered the truth merely suggested in earlier discourses is clearly revealed in the Honmon or essential section of the Lotus of the Good Law ; all the Buddhas are One Mind, all reveal the same truth, all are themselves the Body of the Law, therefore we may speak of all Buddhas as One, whether we choose Gotama Buddha or Amitabha as our representative Buddha ; we have a vast unity growing under through the ages as more and more beings throughout the chiliocosms win their way to Enlightenment thereby becoming one with all Buddhas in the Body of the Law.

This then is the cosmic significance of the Buddha, and the Way to attain to all that He has gained is the Eightfold Path. Seated on the Diamond Throne brilliant with rays of light the crown of aeon lasting effort, divine, all knowing, the Buddha cast His glance full of boundless compassion upon living beings, and He, the Great Physician, diagnosed their case ; all component states are ill-faring. Having determined cure, He sought the cause—ignorance, lust and hate. Remove the cause, and the effect ceases, for the Buddha was the first scientist, the first to clearly enunciate the law of cause and effect, which is the foundation without which there can be no

rational thought. Lastly, the Buddha gives the course of treatment which will remove the cause of the malady ill-faring and give the patient health, to wit, the Eightfold Path ; e.g. Right Views, Right Purpose, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Recollectedness, Right Meditation.

Right Views are full conviction of the first three Truths, viz. ill-faring, its cause and its removal. Having convinced ourselves of these fundamental truths we must fix our purpose to eradicate ill-faring ; we must resolve to uproot passion, to put away ill-will and to live in a state of love with all. Having fixed our right purpose we must begin to practise, so Right Speech is our next stage ; we must avoid lying, malicious and foul speech, for such things lead to ignorance, lust, and hate, which are the sources of ill-faring. Having quitted the sins of the tongue and with the tongue produced virtue, we carry on our war against ill-faring on a still wider basis, in the stage of Right Conduct, that is, not to kill, not to steal, not to commit sexual impurity, not to lie, not to be drunken.

The necessity of these five prohibitions is obvious. Without them society would be impossible, and ignorance, lust and hate would exercise unlimited empire over the world. So far we have laid the foundation of Sila or morality, but we must now make it active and habitual ; therefore in Right Livelihood we have the active or dynamic equivalent of Right Purpose. The Buddhist in his daily life must not contravene the rules of sila and so promote the cause of his enemy, ill-faring. Therefore no Buddhist can be concerned in any swindle, for that would be to contravene the second Precept of pansil, nor may he be a butcher, a poisoner, a maker of deadly weapons, nor an abortion monger, for all these contravene the First Precept ; traffic in any kind of immorality is debarred by the Third Precept, while the First Precept precludes the sale of noxious and maddening drinks and drugs.

Right Effort, the sixth stage of the Path, is the active side of right conduct, for it is a thorough system of moral training,

we must thereby strive to destroy the bad qualities we possess and to prevent fresh faults to develop the good qualities we possess and to induce the growth of the virtues we lack. Thus we see by the principle of anatta we can completely change our personality, there is hope for the worst of sinners, for the gradual disappearance of vices through habitual inhibition and the ever increasing growth of virtues by assiduous cultivation will ever in the course of one life change a man beyond recognition. Let no man think lightly of good, saying it will not come near me, even by falling drops the vase is filled, so a man becomes full of good, though he gathers it little by little," "He whose evil deeds are covered by good deeds brightens up the world like the moon freed from clouds." (Dhammapada). Thus far are we then advanced in conduct, and the two last stages of the path are purely psychological, viz., Right Recollectedness and Right Contemplation. By Right Recollectedness we habitually guard what we have won by following the previous sections of the Path, and Right Contemplation renders the mind keen and vigorous. Thus in the First Jhana we have attention applied and sustained, in the Second Jhana attention is sustained but no longer applied, in the Third Jhana attention is no longer conscious but sustained and there is a feeling of ease and equanimity ; in the Fourth Jhana, the pleasure-pain stage is transcended, there is complete calm and identification of subject and object, as when are deeply engrossed in any subject, we lose for the time self-consciousness and are identified with our subject. Thus are we prepared for those further transcendent contemplations, the Four Viharas, the contemplation of infinite space, infinite reason, sunna and the ultimate which transcends the idea of sunna is to be reached only when we have won the state of Arahan. But the Four Truths are within the grasp of all ; simply ill-faring, and the ending of ill-faring. The Eightfold Path is the only necessary road to all the transcendental attainments of the Buddhas ; it is the essence of Dhamma, it was delivered by the Buddha in His first discourse at Benares, the Foundation

of the Kingdom of Righteousness, and was deemed by the Master sufficient instruction for the first Buddhist missionaries to go forth and teach, for immediately after He sent them saying, 'Go, ye Bhikkhus, for the happiness and welfare of men and devas, out of pity for the world, proclaim a religious life full and complete.' And the message they carried was the Four Truths, for this alone had they heard, all the numerous discourses that make up the Buddhist Canon had not yet been delivered.

To sum up. We have shown that Buddhism teaches a dynamic view of the universe, and can alone admit "nature red in tooth and claw," and yet uphold a lofty idealism and irradiate the universe with infinite hope.

The Bodhisattva ideal is the purest, most unselfish conceivable, it epitomizes the history of the universe. The Diamond Throne, which gives the title to our article is the eternal symbol of the triumph over sorrow and mortality, the Norm and that which gives meaning to the universe. In Buddhism we have no potter god creating the universe for his own "glory," and using it for his own pleasure. The Buddha is become divine (Brahmabhuto) but having won this exalted state He leads all beings onward beyond the world of samsara ; even for the worst of evil doers He has nothing save compassion "alas, those precious beings through evil in thought word and deed have departed, on an ill-faring journey, to the world of niraya." Evil doers punish themselves while all the time Buddha is sorry for them, and only awaiting the time when He can approach them and "lead them out from valleys of despair.

Buddhism, (and here, we must include Indian religion generally) is the only system with a cosmology adequate to the universe revealed by modern science ; the semitic religions with their geocentric narrowness become meaningless in the light of modern astronomy. Very amusing it is to a Buddhist to hear a scientist like Sir Oliver Lodge and a X'tian cleric like Dr. Barnes causing surprise and some alarm among their

hearers by affirming the probability of infinite worlds inhabited by rational beings in some cases superior to the ordinary standard of terrestrial humanity. The existence of such worlds has of course been clearly stated in the Buddhist scriptures and is a truism to the youngest Samanera in Buddhahood.

Lastly we have seen that the Four Truths which are the practical fundamentals of Buddha Dhamma are plain and simple, as most great things are, and clearly confirmed by the experience and the moral sense of humanity.

We will conclude by quoting the "stanza of Eternity from the Honmon section of the Lotus of the Good Law, wherein the Buddha reveals His essential Nature since He attained Buddhahood.

Aeons have passed, the number of which
Is beyond all measure, hundreds and thousands
Of millions of billions, and unmeasureable.
During this time I have constantly been preaching truths,
And leading innumerable beings to maturity,
Taking them on the way of the Buddhas ;
Thus, innumerable aeons have passed, ever in the
same way.

For the sake of awakening all beings
I manifest the Great Decease by way of tactfulness
And yet in reality I never vanish
But reveal truths by being eternally present.
I am the Father of the world.
The One who cures all ills and averts disasters.
Since I see the mass of men infatuated
I appear to die, although I am really living.
For if they saw me perpetually abiding among them,
They might grow slack,
Because careless, and being attached to the five passions
Finally fall into the woeful resorts.
I am ever watching to see whether all beings
Are faithful to the Way or not ;
And I preach to them various aspects of truth ;

According to their capacities and for the sake of their
salvation

Thus, my constant solicitude is,
How can all beings
Be led to the incomparable Way
And ere long attain Buddhahood.

(concluded.)

LIFE AND WORKS OF THE LATE DR. PAUL DAHLKE

(Specially written for the Maha-Bodhi)

Dr. Paul Dahlke was born on January 25th, 1865, in Osterode in East Prussia. While still a child, at home, he came to know the serious sides of life. His father was an official and a large family was brought up on a very modest income, so that, even then, restraint and self-denial were part of the daily life, as was usual in the families of Prussian officials.

After some years in the Preparatory School Paul Dahlke attended the Gymnasium in Frankfurt-on-Main. On the completion of his education there, he dedicated himself to the study of medicine, so that immediately after taking his public examination, he could devote himself to homoeopathy: he knew instinctively that his talent was most suited to this way of healing.

Dr. Dahlke was one of those doctors who are not medical men: that is, he did not merely practise medical knowledge. But he was a real healer, as is expressed by the German word "Arzt" (a doctor) from the Greek "archiatros," supreme healer. So it came about that while still a very young man, the doctor met with exceptional success, and his reputation soon reached far beyond the sphere of his work, Berlin.

But Dr. Dahlke's genius was far too vital and too near to actuality to confine its activities to his medical work alone. It drove him beyond the boundaries of everyday life into the

realm of thought which lay outside his professional duties. Of great importance in his unusual ability as a doctor was his clear sense of actuality, with which few individuals have been so generously endowed. It was, moreover, through this sense that Dr. Dahlke felt himself more and more attracted to the tenets of Buddhism after he had been interested at first only in a superficial way in the religious theories and doctrines of the East. He received the first impulse from the writings of Schopenhauer, but thanks to his untiring enquiries and investigation, he soon developed far above these.

We cannot do better than to repeat here the words with which Dr. Dahlke himself described his introduction to Buddhism, and its effect on him.

"It was not in the shape of a strong emotional shock, or of some decisive event that Buddhism entered my life. Slowly, imperceptible, like the seed in the ground, did it take root and grow when, in 1898, I began my first long voyage, I had already known Buddhism for some years, but, in spite of this, not India, but the South Seas were the object of my ardent desire. Tahiti and Oweih, as they are described in Chamisso's writings attracted me more than all the wisdom of India: and when, in June 1898, I landed at Apia, on the Island of Samoa, it appeared to me as the final consummation of my life.

After about a year I returned home again, and the Buddhist teaching must have been developing silently in me, unperceived: for already when in the following year I set out once more upon my travels, it was with the avowed aim of India: and not alone India but Buddhism.

In the spring of 1900 I reached Colombo, and had the great good fortune to find directly good teachers who could instruct me in Buddhism and introduce me into it. Sri Sumangala of Maligakanda-Vihara, a suburb of Colombo, was already an old man, but his intellect was still astonishingly keen: his first collaborator was *Thera Nyanissara* who later, on the death of Sri Sumangala stepped up into his position, and who is now, unfortunately, also dead. Then came the

young *Suriyagoda Sumangala* of Sri Vardhanārāma (Colpetty) with whom I have ever since kept up a close friendship: finally, the Pandit Wagiswara, who, at that time, was living at Payagala on the South Coast, as a teacher. To him I owe most of my first views of Buddhism, for it was he who could best adapt himself to Western perceptions. He had also a thorough grasp of English, and among the monks, this was the case with *Suriyagoda Sumangala* alone.

It was, then, in 1900 that I made my official entry into Buddhism and its doctrine. Since that time I have been constantly travelling backwards and forwards between India and my native Germany: generally ill, sometimes owing to the climate, and sometimes to my own fault: for the most part dissatisfied with these restless wanderings, and yet ever drawn back again to India."

The material result of the development in the Dhamma was a series of writings whose real value lay in the fact that they made Buddhist thought accessible to the European and to his perceptions. The following are the most important: "The Book of Genius," "Buddhism and Science," "Buddhism as a Religion and as an Ethical Code," "Buddhism and its place in the mental life of Mankind," "Therapeutics and Philosophy" and as a final work, "Buddhism as the doctrine of Actuality and a Rule of Life." He also wrote narratives on these subjects "Buddhist Stories," "From the realm of Buddha," "The Book Pubbenivasa."

Most of these books have been translated into English, and Dutch and Japanese translations have also been made.

There are always with us some men of exceptional energy with a clear knowledge of their goal wedded to the power of original, creative thought. To their ranks belong all so called "great men." But not one in the whole history of European thought has occupied such a position as belongs to Dr. Dahlke. He possessed not only an incredible store of energy, combined with a keen intellect, and the power of artistic and creative thought and feeling: but, and in this lay his special import-

ance, a clear sense of actuality which rose above all conventions. Together with the attributes mentioned above, the result of so exceptional a harmony was a tendency towards a purity of mind which did not shrink back from the most extreme consequences of his thoughts.

Up to the year 1914, Dr. Dahlke undertook numerous journeys into all countries ; he himself said, in jest : "I was like a comet, rushing through the world." The strongest attraction was always exercised over him by the homes of the oldest Buddhist culture, above all, Ceylon. Shortly before the outbreak of the Great War, Dr. Dahlke returned to Germany, and owing to the altered conditions of life consequent on the outbreak of war, he found himself confined to his native land. To take up once more the medical practice which some years before, he had finally abandoned, seemed to him the only way by which he could adapt himself to circumstances, and it soon became known in the circles of his old patients that Dr. Dahlke was once again to employ his great medical knowledge on behalf of the sufferers.

More and more there grew up in Dr. Dahlke the belief that the greatest need of the West was a true understanding of Buddhism. His earlier books had already served towards this end, so Dr. Dahlke now saw the necessity of producing real Buddhist translations in German. Although there was already a whole series of translations of the Pali texts in Germany, yet almost all, and especially the very well-known works of *Neumann* were tainted with an adulteration of alien thought. So he began the work of translating the *Dhammapada*, the *Digha-Nikaya* and a part of the *Majjhima-Nikaya*. These books were not only translations but at the same time textbooks in which the author, in detailed commentaries, gave the result of his twenty-five years' work in pursuit of Buddhist knowledge. At that time he also started his "New Buddhist Magazine," which, in a unique, and ever fresh and stimulating way showed how Buddhism as the most important and guiding

motive influence, and can influence the solution of all life's problems.

But a spirit so determined on the realisation of what he knew to be true, could not for long be satisfied by mere literary work for the Buddhist cause. He soon began the plan of a Buddhist House, which should be built as a gathering-place for all those who could no longer live in harmony with the Western religion in which they had been brought up, and who felt, moreover, that the path of materialism was not really worthy of mankind.

A few years after the end of the war, when the terrible troubles in Germany due to the Inflation were at their height, a favourable occasion offered itself for the acquisition of about nine acres of wooded land near Berlin, which afforded the opportunity for the realisation of his scheme. Dr. Dahlke sacrificed all his energies to the services of this great idea : to found a home for Buddhism in Germany.

The task was achieved very gradually, and the difficulties with which he had to contend may be estimated from the fact that owing to the Inflation almost all existing wealth had vanished, and the money for the construction of the house had first to be earned, day by day, by the hardest of work in his medical consultation hours. Yet, nevertheless—Dr. Dahlke was determined in his resolve, and was prepared to carry it through in spite of any circumstances. In August 1924 the Buddhist House was so far advanced that Dr. Dahlke, with a few of his disciples, was able to move into it. It was his intention that the House should be a Memorial to the doctrine, and new plans were constantly appearing which led to further additions to the preliminary design. Apart from the original house in which, besides the essential rooms stood the library, there grew up the Meeting-Hall, and in further additional buildings it is possible to provide for the accommodation of visitors : men and women who sought to find composure and instruction in the Buddhist sense. There was also constructed

a "Hermitage," as a place for meditation in the strict, monastic sense.

The Buddhist House was to be a place of inner purity : at least as far as this is possible in a compromise between the ideas of Brahmachariya and Western conditions. It could not be a cloister, for the necessary material conditions and attitude of mind were wanting there : so the House was to be half-way between a cloister and a dwelling-house. The five Silas as the basis of the conduct of life, and the striving of the individual after spiritual purity were to give its character to the Buddhist House. The difficulty of this in Western conditions can be fully appreciated only by those who live in those conditions. Here, where the fight for life, and the struggle for existence have taken incredibly brutal forms, and which, since the Great War, have been assuming ever greater proportions, it is like the struggle of a small boat against the mountainous waves of a stormy sea.

It cannot, then, be wondered that in the course of the last few years Dr. Dahlke's strength was entirely consumed in his work for the Buddhist cause. Dr. Dahlke often spoke of the faulty constitution of his heart, and said that without the great calm which he owed to Buddhism, he would long since have been forced to give up his work. About a year ago he was afflicted with a severe cold which he was unable to master. But still were his thoughts ever on the great cause of Buddhism, and on schemes, which gave him, already seriously ill, again and again the force to endure dangerous physical crisis. The plans for the foundation of a Vihara on the Island of Sylt on the North Sea, and new literary schemes occupied him incessantly. Death has prevented the development of these plans. His strength even did not suffice to secure in some measure for the future such of the work as was then completed. At the beginning of this year his strength began to fail more and more, and at the end of February Dr. Dahlke passed away from the scene of his labours.

It is at present difficult to estimate the importance of

Dr. Dahlke and of his work on the development of Buddhism in Europe and, so, on the future of Europe. But at the moment it is, above all, important to maintain the Buddhist House to the full realisation of his aims: and that is possible only if friends are to be found who are ready to support, in some concrete fashion, the work founded by Dr. Dahlke.

WHAT IS BUDDHISM ?

Buddhism is the English name for the great Religion of Ancient India known as the Buddhasàsana. The teachings of the Lord Buddha are known under the name of DHAMMA. The Lord BUDDHA was born 2551 years ago at Kapilavastu, the capital of the small kingdom of the Sakyas. The Prince who became the supremely enlightened Teacher of Gods and men, was known as Siddhartha. His father was the Raja of the Sakya country. In his 29th year the Prince Siddhartha left his kingdom and went in search of Teachers who would show him the way to eternal happiness, where there is no birth, no death, no illness, no old age, no lamentation, despair, disappointment, worry, anxiety, and other ills. He found no satisfaction in the mere enjoyment of luxuries in the palace, and as it was then the custom to practise bodily mortification to get the final release from sin, the Prince went through the severest mortification for six years in the forest of Uruvela, near Gaya. Having failed to secure enlightenment and wisdom by bodily mortification, he abandoned the ascetic method and adopted the middle path, which was his own discovery, and within a very short period, some say within seven days, he became the possessor of supreme wisdom and the ten kinds of transcendental knowledge, that he called himself the BUDDHA. For forty-five years He continued preaching the Middle Path of Right Knowledge, Right Desires, Right

Speech, Right Deeds, Right way of earning livelihood, Right Endeavour, Right training of Consciousness and Right Concentration. He was the first to preach against cruelty to animals, against animal sacrifices, against hedonism, against cruelty to children, against war, against the manufacture of destructive weapons, slavery, against alcoholism, against dealing in poisons, against slaughter of animals, etc. He was the first to teach the principles of Evolution, of the law of Causality, of Psychic relativity, of the changeability of all cosmic organisms, of the foolishness of relying on others to go to heaven. He taught the common people the way to happiness and to take precautions against the risks of fire, floods, robbers and the tyranny of kings. He taught that between man and man there is no difference, and the differentiation lies in the profession and character. The Aristocratic caste distinction, which was organised by the Brahmans, He repudiated as unjust. It was the ethic of spiritualised democracy that He enunciated. Happiness could be realised here not by sacrificing to the gods, and praying to get possessions, but in ceaseless activity in doing good, in helping the sick, in feeding the helpless, in founding hospitals for the sick, both animals and men, in giving pure water to drink, in distributing clothes, food, flowers, scents, perfumes, vehicles, to the poor and in building houses for their dwelling, and in teaching the law of righteousness. Love to all, both men and animals was the ethic that the Blessed One emphasised. He said that there is no place for an anthropomorphic creator in the cosmic process where millions of habitable worlds are found in starry spaces. A God who creates fools, cripples, the blind, the dumb, the deaf, the insane, the epileptic, could not be a wise creator ; such a creator has no place in a country where sensible people dwell.

The Lord Buddha was a scientist full of compassion for all. His great religion at one time prevailed in all Asia, but since the advent of barbarian religions it declined, and to-day

it is found in China, Japan, Ceylon, Burma, Siam, Tibet, Cambodia, Korea.

THE ANAGARIKA DHARMAPALA,
Director-General of the Buddhist
Mission in England.

BUDDHISTIC REVIVAL, WHAT DOES IT MEAN ?

*(A lecture delivered at the Vihara Hall by Mr. S. C. Mookerjee,
Bar-at-Law.)*

1. "Buddhistic Revival" is a great World movement fraught with infinite possibilities for the good of humanity for the good of India as a whole. To what it may ultimately lead to in a practical material form—we are getting only occasional glimpses of, for speculation and hope. It is essentially a cultural movement. To what extent it has advanced I shall presently tell you. What shape it is likely to take I shall not hesitate to disclose before you.

2. It being a cultural movement, it has progressed on parallel lines with the advancement of learning in the world with the discoveries in Science—with the discovery of the glorious remains of Buddhism in India, in Central Asia, in Turkistan, in Torfan, in Indo-China possessions of France, in Java, Sumatra and other emerald islands of grace and charm and beauty untold which stud the Indian Ocean—with the discovery of the working of the living faith and religion of the Great Master in the Free Buddhistic countries of Eastern and South Eastern Asia, Burma and Ceylon—with the discovery of an immense mass of Buddhist scriptural literature in Pali and Sanskrit of both Hinayan and Mahayana schools which is being slowly translated in the state libraries of Paris, Berlin and Leningrad.

3. In Germany the late Dr. Paul Dahlke has opened an ideal Buddhistic Home for imparting training in Brahmacharya

i.e., the training of ones passions and appetite and learning the art of meditation and the widening of one's love to all sentient beings—to be selfless—these being the preliminary steps for acquiring true culture.

4. In Bolshevik Russia of to-day, Christianity which in Europe has ever linked herself to Imperialistic Power, is discouraged and preference is given to Buddhism for its loftier Humanitarian spirit. To bring to Russia all the Buddhistic culture from all the Buddhistic countries in Asia a great institution has been inaugurated at Leningrad. Siberia owing to its proximity to China and Japan is all Buddhistic and the Siberian peasant movement has affected the peasants in European Russia with the result as stated above. The Central Government there is moving in response to the general feeling of the masses.

5. In this connection it is but fitting that I should mention that our Leader Revd. Anagarika Dharmapala has established a Buddhist Vihara at No. 41, Gloucester Road, Regents Park in the heart of London for revealing to the people there our Buddhistic Culture and Religion. He was actuated to do this by the thought that hitherto certain benefits to India, Ceylon and Burma have flown from England: these countries contributing nothing in return except money which has gone in enriching a few and in war munition, leaving the British mass population—the working and unemployed classes—in a distressed condition with reference to their future outlook on life an outlook which has certainly not brightened under Protestant Christianity the State Religion of England, though the Great European War terminated some 9½ years ago.

6. The war had revealed the weakness, the helplessness of Christianity as a religious system in stemming the surging tide of hatred and jealousy and cupidity which ruled the hearts of one group of Christian powers against another group of Christian powers—each praying for the destruction of the other. It disclosed as nothing else could have done that as a religious system Christianity had failed in its moral purpose.

7. This led the Revd. Anagarika to think of offering to the British public the healing balm of Buddhism. It is a bold and experimental step in the Revivalist movement which is going on apace in Europe and America where too we have our Maha Bodhi Society working in very able hands.

8. The present American movement inviting England, France Germany and Japan to unite in treaty for the abolition of War is a cultural movement of the highest order and may the blessings of Lord Buddha rest on this movement and the respective states or powers which are going to be united by means of this treaty. When completed it would be an act of supreme merit in the Buddhistic sense. The thought of it takes us back to the meritorious deeds of Emperor Asoka. Abolition of War from India rightly made him the greatest monarch who ever ruled in this world.

9. As the combined treaty between America and the aforesaid states would bring their act up to the high level of Asoka's Act in abolishing War does it not prove that since Asoka's time the World civilisation had been rotating on a much lower plane of culture.

10. This effort, to climb from a lower cultural level on the part of America and the aforesaid states to that of the Asokan high level, I beg to attribute to the spread of general knowledge with reference to Buddhism and Emperor Asoka amongst the educated classes of those communities in whose hands repose the power to shape the future destiny of the world.

11. As India and Ceylon, more Ceylon than India, are actually contributing towards achieving a cultural step of world-wide importance of having a warless world—by the establishment of the London Vihara through their representative the Revd. Anagarika now lying in sick bed in Ceylon must not India's helpful contribution be much more than it has been in view of India's great wealth and resources in men and women workers for the conversion of Great Britain into Buddhism.

12. In view of the World situation as hereinbefore mentioned 'Buddhistic Revival' as a cultural movement would fail of its high purpose if through want of funds and workers the British people in England are not enlightened and strengthened with the spiritual balm of Buddhism. No country in the World is likely to benefit more than India upon this being achieved. I shall presently deal with that branch of the subject.

13. How to convert the British people to Buddhism? Before the population of that Island was converted to Christianity, Druidism flourished there. From the Roman Church band after band of missionaries of diverse sects such as the Benediction monks, The Black Friers, The White Friers, The Lollards and others whose names I forget, established themselves there and regarding themselves as the sons of the soil of England, they began by learning Anglo Saxon at the outset and then took to preaching the Gospels and converting the masses in villages. High and learned emissaries from Rome were persistent in paying adequate homage to the ruling kings with Royal Benedictions from the spiritual monarch of Europe namely the Pope himself. Generations of missionary effort succeeded in converting the High and the Low alike. Christianity triumphed in the end.

14. If to-day Buddhism is to triumph in England in the end, a greater missionary organisation is to be started not only in India, Ceylon and Burma but throughout the free Buddhistic countries. That peaceful penetration should be effected in a vaster, firmer and more affluent scale with plenty of crores behind it. Such vast sums it is not possible for Revd. Anagarika to expend. As it is he has already expended a vast portion of his private fortune in the project.

15. When the Revd. Dharmapala went to England in 1926 and started this London Vihara project many of his friends here shook their heads. But now in view of the Americo-European situation as hereinbefore mentioned will those friends not admit that he was right in his venture and

if he was right in planting the Buddhistic flag on British soil must not India and Buddhistic Asia back the project up?

16. Recently he has sent there three learned Bhikkhus to do the work of preaching at the Vihara there after learning English. Our dear Bro. Devapriya has gone with them to complete his education as it is intended that he should play an important part, when he is matured, in this revivalist movement.

17. One swallow does not make summer. In this big task before us of carrying on this project of British conversion should not a committee of eminently representative Hindus and Bhddhists from India, Ceylon and Burma proceed to each of the free Buddhistic countries to explain matters to them for their sympathy, co-operation and support. Such a mission for inviting federated work can not but be productive of great benefit all round.

18. Can you doubt that a gentle diplomatic persuasion from the free Buddhistic countries who have a religious stake at Buddha Gaya and Sarnath to the court at St. James, that the vexed question of Buddhistic control of the worship in Maha-Bodhi temple at Buddha Gaya as also of the Temple itself would not be decided in favour of the Buddhists or that ample funds would not be forth-coming from the Indian Government for the establishment of the Buddhist University at Sarnath for imparting to the peoples of this country their own lofty world embracing Humanitarian Culture?

19. 'Buddhistic Revival' in India is so much dependent upon a good Buddhistic University. Lessons in Yoga, in meditation, in true Brahmacharya, in philosophy both Western and Eastern and the Buddhistic and Hindu scriptures would be taught to young men and women by adepts and masters. These young men and women would be trained as well in preaching. Village by village would be assigned to them by turns to do the task of teaching the 3 Rs. (Reading Writing and Arithmetic) to children in villages for 3 years. For the next 3 years they being relieved of their task by fresh

bands of young men and women—would go about—preaching the Ethics of Buddhism and doing social work from village to village. In the seventh year let this band of young men and women continue their work of preaching in English villages and doing social work there for 3 years. After 9 years of strenuous work they must have one or two years of travel in Europe, America and the free Buddhistic countries of Asia. Upon their return to the University at Sarnath they would be assigned some suitable work according to their merits. A vast field of life long employment in useful cultural work is thus opened out to the young men and women of this country.

20. In the above project not more than one per cent. of the men and women power in the country would be expended. Upon the worker coming back after 10 of 11 years should they be desirous of being house-holders by getting married the Sarnath University should not stand in the way. On the contrary it should help them by equally providing them with suitable jobs for their support.

21. Whether the English people are fully converted to Buddhism or not through our Vihara in London and the preaching project in English villages and social work the sweetness and healing balm of Buddhism should have penetrated, it may be taken for granted, every home in that Island in the course of say 20 years of strenuous work.

22. The reflex action of the humanitarian spirit thus inculcated would redound throughout the British Empire.

War is on the eve of being abolished. That being accomplished 65 per cent. of Indian Revenues which go annually for the upkeep of the military organisation in India would be made available for the good of the people of India in opening out to them facilities for Agricultural, Chemical and Industrial education as well as in effecting Sanitary improvements for checking Malaria, Kalazar, Cholera and other devastating diseases.

23. Buddhistic Revival, in the way I have foreshadowed

it, would be helpful for India's mass population in making them life up their heads as free citizens of a free state though under the British suzerainty which must shine on as the—beneficent sun holding the scales of justice evenly between all the communities in India big and small. These must work out their respective destinies as loyal citizens of the—British Crown enjoying equal rights and privileges, discharging equal responsibilities irrespective of colour, caste or creed.

24. From the Buddhistic Revival movement which if properly looked at is the Indian Renaissance movement, I hope to see inaugurated "United States of Free and Federated India" as the outcome of our 170 years of tutelage under the great freedom-loving Anglo Saxon Race whether they become Buddhists or remain Christians.

25. The sacred books of Buddhism have been made accessible to the world by the indefatigable zeal and industry of scholars like Burnouf, Hodgson, Begandet, Buhler, Fonraux, Senart, Weber, Fausball, Alexander C'soma, Wasseljew, Rhys Davids, Maxmuller, Childers, Oldenberg, Schefner, Eitel, Beal, Spense Hardy, Edmond Holmes, the late prof. Paul Dahlke, Dr. Grimm, the late Henry Clerk Warren of America, Dr. Anderson and Professor Lorenzo of Italy and Paul Carus.

26. But to my mind the greatest Book which popularised Buddhism before the English knowing public of the world was the "Light of Asia" by Sir Edwin Arnold. Had I not had the opportunity of reading that book I should not have known anything about Lord Buddha or his sweet all—merciful religion or anything about the in-born culture of my own race—the height and depth of sacrifice which an Indian was capable of making. Because I have read that book I feel I possess in my heart the key-note which will make me ever responsive to the cry of my own race. And what the cry is of my own race, is it not the cry of all humanity—all the world over?

27. However despised you and I may be to-day by being

born Indians by the outside world, nevertheless it soothes us to feel that we are of the same mother-land India as Lord Buddha the most spiritually minded man that ever trod the earth. He is so close to us that we feel ennobled by the thought that He is like our elder brother, our friend, our guide in sorrow, sickness, and mental darkness—our companion, our ideal. That book, the *Light of Asia* makes you feel that nearness.

28. Buddha unlike Christ or Sri Krishna never falls into the temptation of attributing God-head unto himself. He is human from birth to death. He only claimed for himself that he was the discoverer of Nirvana the true path-way for escape from sorrow, sickness, old age and death. He does not want you to have any faith in him. To doubt, to question, not to accept any body's "Ipse Dixit" as truth is the human birth right. It is the very essence of the human faculty of understanding of human reasoning declared Buddha and invited all he came in contact with to examine the truth of his discovery and what he had achieved in life it was open to another man or woman to achieve also.

29. It is this unostentatious humanity in Lord Buddha which makes me love him. And I hope you too will not fail to read that book "The Light of Asia" or "Amitaba" in Bengali by Poet Nobin Sen and will not fail to bestow on him your heart felt love and do something in your life by your work in furtherance of the cause of the 'Buddhist Revival Movement' in India.

30. Remember social work always precedes the political. If you want political justice you must be socially just and equitable. And so you must be just also with regard to the education and up bringing of your women folk. Their tender girl-hood must be strengthened by education and prolonged for the good of the generations to come after you ; as they are to be the sacred mothers of the Heroes, the Saints, the the Brahmacharis. The Buddhas are yet to be born on this sacred soil of India for India's uplift.

31. I hope, I have been able to make you see the Buddhistic Revival movement from another angle of view than merely archaeological, literary, numismatic or pictorial. To open museums of Buddhistic finds for American and European and Indian tourists and sight seers however interesting those may be they cannot by themselves be regarded as a part of the "Buddhistic Revival Movement" without the life giving energising cultural movement for the welfare and up-lift of my down trodden motherland and my brothers—a movement worth while to live for and work for and die for.

BUDDHIST MISSION IN ENGLAND

(BY A BRITISHER)

The first Buddhist mission to England consisting of Parawahera Vajiranāna Thera, Hegoda Nandasara Thera and Dehigaspe Panñāsāra Thera, all of them distinguished teachers of the Vidyodaya Oriental College, Colombo, arrived in London on the 25th June last. They were most cordially welcomed at the Victoria Station by a representative Buddhist gathering. The arrival of the mission has aroused keen interest in Buddhism and inquires as to the object and programme of work are pouring in from all quarters. Newspapers have given great prominence to the mission by inserting the photographs of the three bhikkhus whose yellow robes, indicating simplicity and purity, are a marked contrast to the last fashions of the English people. Appreciative accounts and interviews have also appeared in several papers and as time goes on the organisers will have the satisfaction of realising the immediate objects of the mission.

A few days after the arrival of the Bhikkhus, they were agreeably surprised with a letter from a resident of Suffolk requesting them to convert him together with his family to Buddhism. This is a very encouraging piece of news to the

Buddhist world and particularly to those who are helping the cause of Buddhism in Europe. This is only the beginning and more conversions will soon follow.

On the 8th of this month a public meeting was held under the auspices of the British Maha Bodhi Society to accord a formal welcome to the Buddhist mission. A large number of Buddhists and sympathisers from different parts of England attended the meeting ; and they all evinced a keen interest in the programme of work announced at the close of the meeting. The programme is as follows :—

Sunday :—(1) Public lecture on Buddhism by one of the Bhikkhus and general discussion on the subject by members.

Tuesday :—Pāli class open to all interested in Buddhism.

Thursday :—Class on Buddhism open to all interested in Buddhism (Select Books).

Sunday :—(2) Meditation class open to members only.

Full-moon day :—Observance of the eight precepts by the lay Buddhists and sermon by the Bhikkhus.

In addition to the above programme it is also proposed to hold a social function at least once a month to be followed by short addresses by well known authorities on Buddhism.

In connection with the programme of work above-mentioned it is necessary to point out that the large room set apart for meetings is no longer able to accommodate all the visitors. The secretary is, therefore, compelled to hold most of the meetings on the lawn but this cannot be always done as the weather in England is most uncertain. A hall to seat at least 150 people is the pressing need of the hour ; but this cannot be had until and unless the proposed Vihāra is constructed. It is, therefore, to be hoped that Buddhists will co-operate with the Maha Bodhi Society in raising the necessary funds to commence work.

The readers' attention is also drawn to the fact that funds are necessary to defray the current expenditure which is on the increase owing to the rapid growth of the activities of the

Society. England is an expensive place and if the work is to grow in usefulness it must be backed with funds. The cause is a noble one and all true Buddhists will certainly contribute their quota mostly gladly as "The Gift of Truth excells all others gifts."

Contributions should be sent to The Treasurer, British Maha Bodhi Society, 41, Gloucester Road, Regents Park, London N. W. 1.

FOSTER BUDDHIST SEMINARY, KANDY, CEYLON

The Secretary of the above institution writes:—

Since the appointment of the Passara Buddha Rakkita Thero as the Principal of the Seminary it has made very satisfactory progress in all its branches.

The ten young Samaneras, who are under training receive at the hands of the Resident Teachers (all Bhikkhus) and the other visiting teachers very careful attention. They work according to a rigid time table.

The curriculum includes:—Sinhalese, Pali, Sanskrit, English, Mathematics, Physiology and Hygiene, History, Geography and the first principles of Elementary science. Once a week they are given lectures on Comparative Religion. Two associations—one in English and the other in Sinhalese are formed for them to improve the art of speaking. One Samanera, T. Dhammaruchi Tissa is sitting this December for the Cambridge Junior Examination.

Meditation and Bhavana are practised by them twice a day.

A three days' Parittana ceremony will be held at the Seminary beginning from the 19th till the 21st in celebration of the birth day of Mrs. Mary Foster after whom the Seminary is named.

CANDLES BURN FOR CAUCASIANS WHO TURN TO FAITH OF BUDDHA

**EIGHT HONOLULU RESIDENTS JOIN FOLLOWERS AT CEREMONY IN
HONGWANJI TEMPLE LAST NIGHT ; 'HAOLE' PRIEST IS SPEAKER
AS INCENSE BURNS ; URGES MAN'S BROTHERHOOD.**

Broad steps, gradually becoming narrow, led to the temple entrance.

Worshippers in kimonos, dungarees, holokus ; visitors, and some devotees, in conventional "haole" dress climbed toward the doorway. Hundreds last night entered Hongwanji temple, Upper Fort St., where, before the gilded altar, eight Honolulu residents of Caucasian extraction, joined the followers of Buddha.

"Tonight, in this temple, we light for you these candles," the "haole" priest spoke. He spoke clearly, the English words cleanly chiselled. Nine candles burned, one for each of those newly born into the Buddhist faith, one for Buddha and enlightenment. Nasal tones of a hidden organ poked fingers of sound through silence. Young people in the choir sang a hymn. Two little "haole" girls, with angelic faces and long blond manes tied with gleaming satin ribbons, led the singing.

Incense perfume filtered through the crowd in the temple. Familiar words came from the lips of the "haole" priest, who again addressed the congregation. He preached the brotherhood of man, of love, the key that would open the door of understanding. Members of the congregation were urged to defend their faith. Whether Buddhism should take its place as a living force in the territory of Hawaii or be forgotten—it was for them to decide.

Another hymn and then the Japanese priest, in flowing kimono, rose. Old Japanese women, with hands folded and held together with strings of crystal, bowed their heads and mumbled words of a ritual. The priest spoke in Japanese. The sermon was long. Then the service was over. Again the

pipe-organ sounds mingled with incense. Worshippers scuffled out into the Maxfield Parrish night.

A lack of solemnity, such as it is understood by followers of the Christian faith, characterized the service at Hongwanji temple last night. Pews, hard as any elsewhere, designed to serve the spirit and chastise the flesh, were filled with Orientals, clad, for the most part, in kimonos and obis. At 7-30 p.m. the temple had been practically filled and the congregation increased as the service hour approached. Women and men appeared divided into opposite sides of the temple.

Conversation in audible tones continued even after the first organ sounds. Old Japanese women smiled and gossiped. But before the service, devout members clasped their hands through their loops of crystal. With heads bowed, they acknowledged Buddha, breaking contact with the world, entering the "Great Buddha Heart of Compassion."

Rear pews were filled with "haole" visitors. One woman—American—conversed with an usher in Japanese. Down another aisle a handsome youth, apparently of East Indian extraction, showed visitors to their seats. Here again was the "melting pot" of Hawaii. Some came in search of enlightenment, others were prompted by curiosity. There were brown faces and white in this old pageant of humanity in quest of—what?

Last night's service was marked by a message received from Buddhist headquarters at Kyoto, congratulating the new members of the faith.

Those who were received last night in the Buddhist church were Adolph Constable, George W. Wright, Carl Scheid, Mrs. Flora Maddock, Merlin McGrew, Miss Gloria Wall, Jullius Goldwater and Mrs. George W. Wright.

Sixty persons are studying Buddhism at Hongwanji temple under the leadership of the Rev. E. B. Hunt.

Bishop Yemo Imamura is the head of Hongwaji Buddhist Missions, Hawaii. (*Honolulu Star Bulletin*).

DESTINY

DESTINY is a very wonderful thing when you come to analyse it, it is DEDICATION, nothing more nor less. We must not confound it with fate, for it is not the same thing at all ; it is the actions of several lives culminating at last in the destined task set before us, the goal of all our former aspirations and endeavours.

It is not a course mapped out for us by some Supreme Being from the moment of our entering the human stream, for that *would* be fate, but a free-will offering and dedication of self to the accomplishing of a stupendous task, for the benefit of humanity at large.

So it was with our Lord Buddha ; a task which made Him oblivious of Himself and His creature comforts.

When we come to think of all the obstacles that were put in His way by the king, His father, to prevent the fulfilment of His Great Destiny, one cannot help but come to the conclusion that no ordinary human being could have escaped the alluring net that was cast around Him. It was the Divinity in Him that saw through the subterfuges, and pierced the Maya of His existence, making Him determined to end it once and for all.

And the wonderful compassion of His Renunciation, not only while on earth, but when He was freed from the Wheel of Birth ; instead of entering on His well-earned peace and rest, the Loving and Compassionate One stayed behind on the Buddhic Plane, voluntarily renouncing Nirvana for the whole of this earth's Manvantara, so that He could help in the evolution of the race and the enlightenment of mankind. Is there any one of us who would do the same, even for those we love most—I think not.

There is no parallel in the history of the human race of such a supreme sacrifice of self.

Is it not then our duty, out of very gratitude for what He

has brought into our lives, to try and repay Him, however inadequately.

I think we take too much for granted. We should ever hold His Great Renunciation before our eyes, and endeavour to follow in His Footsteps by renouncing something ourselves, as a dedication to His service. To map out a destiny for ourselves, so that He may look down on us and feel that He has not travailed in vain ; and always to remember, that in fulfilling our Destiny we attain Perfection.

May the Blessings of the Holy One rest upon us, and help us to *realise* our Destiny.

ELLEN MARGARET NASH.

BUDDHA'S APPELLATIONS

The following are some of the names used in Buddhist literature about Lord Buddha. Tathagata is of course a name very commonly used.

1. Sakya Sinha (Lion of Sakya Race).
2. Sakya Muni (Sage of Sakya Clan).
3. Saugata (Blessed One).
4. Sattā (Preacher).
5. Jinā (Conqueror).
6. Bhagawa (the Happy One).
7. Loknath (Lord of the World).
8. Sarvagña (Omniscient).
9. Dharma Raja (King of Justice and Righteousness).

SHEO NARAIN.

FROM THE LIBRARY TABLE

DHARMARAKSA

Without confining our attention to other Indo-Scythian monks of less importance who followed them, I pass over to a great name, that of Dharmaraksa, known to the Chinese as

Tchou Fa-hou. Dharmaraksa was born toward the middle of the 3rd century A.D. of an Indo-Scythian family settled in Touen-hoang. He received his education from an Indian. He then learnt 36 different languages and came into touch with different peoples and possessed a direct knowledge of Buddhism. A monk of rare genius, he was not contented with his lot at Touen-hoang. So he left for China, in 284 A.D. and worked there for the cause of Buddhism till 313 A.D. As a man of Touen-hoang he possessed a thorough knowledge of the Chinese language and translated more than two hundred Sankrit texts into Chinese of which 90 works still exist. Besides he organised a regular school of translators where, Chinese, Indo-Scythian Indians and others worked side by side for a common cause, viz., the propagation of Buddhism in China.

(Greater India Society Bulletin No. 2 page 21

BY DR. PRABODH CHANDRA BAGCHI.)

RAM MOHUN ROY ON CASTE

His publication of a translation of an ancient Buddhist work in Sanskrit *Bajra Suchi* by *Mrityun Joy Charya* indicates Ram Mohun Roy's keenness on the caste question. It was published by the reformer in 1827 with the original and its translation and it showed the futility of the Caste System. The object of printing a work of this character was evidently to prove that the attitude of the ancients were similar to the reform movement inaugurated by him. It gave him support from the past as well as connection with it and showed that his was not a destructive propaganda against the existing social organisation and subversive of the accepted beliefs of the people. It was only reviving what had been lost in course of time.—(*Modern Review*, Sept. 1928, p. 285).

GUNAVARMAN

In 423 A.D. Buddhism was preached in Java by the famous Gunavarman. He was a Kshatriya prince belonging to the royal family of Kashmir. When only 14 he convinced

his mother that hunting wild animals was improper. When he was 30 years of age the King of Kashmir died without issue and the ministers, knowing him to be the ablest member of the royal family, begged him to come out of his secluded religious life and accept the throne. To avoid their importunities Gunavarman left Kashmir. He reached Ceylon and was acknowledged there as one who had attained the highest stage of spiritual life. Then he went to Java. The night before his arrival the mother of the king of Java dreamt that a holy man, mounted on a flying cloud was coming to her country. When Gunavarman arrived the next morning the king's mother was converted by him to Buddhism. At her bidding, her son, the king of Java, also accepted the tenets of Buddhism. Shortly afterwards the kingdom was invaded by the army of a neighbouring prince. Gunavarman, on being asked by the king whether he should resist the enemy by force of arms, replied that it was the king's duty to defend his realm but at the same time he should not harbour in his mind any cruel thoughts. The enemy fled in disorder without any fighting. A monastery was erected by the king in honour of Gunavarman who, however, in his ardent desire to propagate the true faith left for China soon afterwards in a ship belonging to a Hindu merchant of the name of Nandi.

(Greater India Society Bulletin No. 3 page 24

BY DR. BIJAN RAJ CHATTERJEE)

LETTERS TO THE EDITOR

SINHALESE BUDDHIST ASSOCIATION

DARE-SALAM

The Editor

Maha-Bodhi Journal,

Sir,

I shall be pleased if you will kindly publish the following in the columns of your valuable journal:—

The first anniversary of the Sinhalese Buddhist Association

was celebrated at the Goan Institute on Sunday, the 5th August 1928. The Institute was decorated to suit the occasion and a large Buddhist Flag indicating the occasion was hung conspicuously at the entrance to the Hall. Representatives of different communities including amongst others Mr. J. Hean of Tanganyika Times, Mr. and Mrs. G. S. Thomas and Mr. and Mrs. E. Aldons honoured the Association by their presence.

Mr. S. Ariyagama, Secretary of the Reception Committee, speaking on behalf of the Association thanked the guests and proposed the Honourable Mr. S. N. Ghose, M.L.C., Barrister-at-law, to the Chair which was readily seconded by Mr. D. A. S. Nanayakkara, the Vice-President of the Association, who also dwelt on the relationship of Bengalees and Sinhalese which was lasting for over 2400 years, i.e., since the landing of Prince Vijaya and his 700 followers who were the ancestors of both the Bengalees and Sinhalese. The Honourable Mr. Ghose then occupied the Chair and was garlanded by Mr. G. H. P. P. Punyadeera, the President of the Association.

The Hony. Secretary, Mr. G. H. P. W. Gunapala, then read a number of telegrams and letters received from outstation members and communities who were invited and a report which consisted of a summary of the activities of the Association since its requesting him to preside over the anniversary meeting and read a letter which was received from Mr. A. E. L. Fernandes enclosing a donation of Shs. 25/. He said that it was gratifying to note non-Sinhalese non-Buddhist gentlemen helping a good cause and mentioning the revival of Buddhism in Bengal and added that he was proud to say that a good number of Bengalees took an important part in the work of the Maha Bodhi Society, Calcutta of which Mr. Justice M. N. Mukherji, M.A., B.L., was the President. The Honourable Mr. Ghose wished the Association every success in all their undertaking and expressed his regret that owing to a previous engagement he would not be able to attend the meeting until its end. A group photo of the guests with the

office-bearers and members of the Association was taken and the gathering was entertained to light refreshments.

The Honourable Mr. Ghose having left the meeting, Mr. D. A. S. Nanayakkara on behalf of the Association, required Mr. D. C. Maitra, M.A., B.L., to occupy the Chair. Mr. Nanayakkara then thanked the guests for their presence and explained to them that the task of building a Temple which the Association had undertaken was beyond its capacity and requested their co-operation in that task.

Mr. G. S. Thomas on behalf of the guests thanked the Association for very thoughtfully inviting them to join the Association in the celebration of their anniversary and spoke eulogising the work of the Association carried on by "Sinhalese Boys" and wished the Association every success in the great work they had undertaken. Mr. M. N. Parikh on behalf of the Arya Samaj, also wished the Association well and promised a donation of Shs. 25/-. The Chairman Mr. D. C. Maitra, on behalf of the guests also thanked the Association for giving them a very enjoyable evening and wished it every success.

The meeting terminated with a vote of thanks to the Chair proposed by Mr. Nanayakkara.

After the guests had departed the Association elected the following office-bearers for the ensuing year :—

Patrons :

Venerable K. Siri Sumangala Ratanasara, Maha Thera
Principal of Vidyodaya College, Colombo.

Srimat Anagarika H. Dharmapala, Director-General of
the Buddhist Mission in England.

President : Mr. G. H. P. P. Punyadeera.

Vice-President : Mr. D. A. S. Nanayakkara.

Hony. Secretary : Mr. G. H. P. W. Gunapala.

Hony. Asst. Secretary : Mr. G. G. H. W. De Silva.

Hony. Treasurer : Mr. R. P. Samson.

Hony. Asst. Treasurer : Mr. S. Ariyagama.

Hony. Manager : Mr. W. B. Almis.

Members :

Mr. M. J. Weerasena, Mr. K. William de Silva, Mr. K. A. P. Warnakulasuriya, Mr. N. A. Cooray, Mr. G. Hendrick, Mr. R. K. D. Jayawardana, Mr. D. D. Silva, Mr. D. G. A. Jameshamy.

Auditors :

Mr. B. Francis de Silva, Mr. L. H. C. Jayasooriya.

Yours faithfully,

G. H. P. W. GUNAPALA,

Hony. Secretary,

D.S.B.A.

THIRTY SIX YEARS AGO

(From the Maha Bodhi for October, 1892)

SIAM

Mr. Ernst M. Bowden, Author of "Imitation of Buddha" arrived in Siam and had interviews with the Princes Damrong, Chandradat and His Holiness Vajirañāna.

At the inaugural ceremony of the founding of the Pāli College at Bangkok, Mr. Jayawardana, a pupil of Silakkhandha Sthavira of Sailabimbārāma Vihāra and Dhamma Sena, a Sinhalese Bhikshu, both of Ceylon took part in the proceedings thereof and Pāli poems composed by them and dedicated to Prince Chandradat were read at the ceremony. Dhamma-sena Bhikshu will be appointed teacher of Sanskrit of the new College.

An English translation of the Vessantara Jātaka with an account of the grand festival held in connection with the admission of the Crown Prince into the order of Sangha will be issued shortly.

Another Pāli College will shortly be established at the Makutta Khattiyārāma temple, Bangkok.

It has been suggested to form a branch of the Maha Bodhi

Society in Bangkok. As so many of the noble men and chief priest of the city take an interest in the Buddha Gaya movement, it is hoped that Bangkok will have an active branch. His Holiness Vajirañāna may accept the office of president.

WORLD'S COLUMBIAN EXPOSITION

Chicago, U. S. A., July 19, 1892.

H. DHARMAPALA,

General Secretary, Maha Bodhi Society.

My Dear Sir,

The first number of the Journal of your Society has come to my hand, and has been read with great interest. I take pleasure in sending you a copy of my First Report, and also your appointment as a member of the advisory Council on Religious Congress. We greatly hope that your Society will be represented at the Parliament of Religions.

We shall be glad of any suggestion from you as to those who might best be invited to take part. We are receiving cordial letters from many lands. I shall be glad to receive from you a letter to be used in my Second Report. I will have the First Report and appointments on the Advisory Council sent to several of the distinguished men whose names appear on the first page of your Journal.

With cordial regards, I remain.

Yours fraternally,
JOHN HENRY BARROWS.
Chairman,
General Committee
on Religious Congresses.

NEWS AND NOTES

FOSTER DAY

A short account of the Foster Day celebrations in Calcutta is published elsewhere. Mrs. Foster, by her genuine willingness to participate in the peace-promoting and cultural movements, occupies such a prominent place in the modern Buddhist Renaissance that her birthday is celebrated in three great continents—Asia, Europe and America. Only a few living personages have the happiness of hearing that their birthdays are celebrated in such loving admiration as that of Mrs. Foster. As Miss Ganguli said she is preparing the way for the future Buddha. Her donations mark an epoch in the history of charitable gifts. We repeat the wishes given expression to in the Calcutta celebration that Mrs. Foster may enjoy everything good for many many years to come.

A GENEROUS OFFER.

Our good friend Pandit Sheo Narain, Advocate of Lahore and one of the vice-Presidents of the Maha Bodhi Society has kindly informed the Secretary of the Society that he has set apart a suite of rooms in one of the beautiful bungalows he owns in the hill station of Dalhousie for the use of Buddhists—both clergy and laity—during the summer season. We hope that our friends will gladly avail themselves of this generous offer. We take this opportunity to suggest that it would be very useful for the hill men if some friend of ours would volunteer to open up a small Buddhist centre there with the help of Pandit Sheo Narain, who, we have no doubt, would welcome the suggestion. Those who intend to spend the next summer vacation in Dalhousie will kindly apply through the Secretary, Maha Bodhi Society. We sincerely thank the Panditji on behalf of the Society for his splendid offer.

AN OASIS FOR ITALIAN BUDDHISTS

Bhikkhu Javana Tikkha (Italian) writes as follows :—"I am glad that you have the books that Professor de Lorenzo sent you. May I suggest that you send a return offering to the Professor. I know that the Professor wants a stone or bronze image of the Buddha. By sending an image to him you will delight the heart of a great Buddhist in a thoroughly Roman Catholic country like Italy. I gave him an alms bowl and it now occupies a very conspicuous place in his beautiful drawing room. Professor de Lorenzo is a beautiful oasis where Italian Buddhists turn for comfort, advice and consolation. If any man in this world deserves to receive a Buddha image as a gift, that man is Professor de Lorenzo. His faith for our Incomparable Master is extraordinary".

We trust that one of our many friends would undertake to send an image to the learned Professor.

A DISTINGUISHED VISITOR.

Among the many visitors who honoured the Society last month was M. Sylvan Levi who paid a visit to the Society Headquarters with Madam Levi. Both of them spent about half an hour in the Vihara and were greatly interested in what they saw. The great French savant offered with reverence a garland of flowers at the feet of the Master. He desired the Secretary to convey to the members of the Society and the Anagarika his sincere wishes for future success.

GIFT OF AN IMAGE.

We thankfully acknowledge on behalf of the Society, the gift of a very beautiful marble image by U. Sang Ming of Burma to be kept in the Zawtika Memorial Dharmasala in Gaya recently built by the Society. It is nothing but fitting that a Burmese had the honour of making the first gift to Dharmasala which is a memorial to a Burmese monk of great qualities—we mean the late Reverend Zawtika who toiled hard to offer rest to the weary pilgrims. We hope that this

gentleman will take up the task of collecting even a share of the cost of building it to enable the Society to settle the debt.

HEALTH OF THE ANAGARIKA.

We are happy to announce that the Ven. Anagarika Dharmapala is now slightly better and is expected to recover completely within a few months. He is still under medical treatment and is therefore unable to resume missionary work.

FINANCIAL

SARNATH MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 44,750-13-7. Collected by Ma Ba Tin, Bassien:—Mg Sein, Trader, As. 4. Ma Hlaw, Cultivator, As. 4. Ma Saw, Bazzar Seller, As. 8. Mg Shwe Phaw, Pleaders Clerk, As. 8. Mg Ka, Lawyer's Clerk, As. 4. Ma E. Mai, Bazzar Seller, As. 4. Mg Pyoo, Pleader's Clerk, As. 4. U. Tha Sang, Trader, As. 4. Mo Sein, Coolie, As. 4. Mi Nyin, Bazzar Seller, As. 4. Ko Mg Twe, Cooli, As. 4. Ma Pwa Chit, As. 4. Mg Shwe Pu, Bazar Seller Re. 1. Mg Hla Re. 1. Ma Mai Mya, Re. 1. Ma Thein Kin, As. 4. Ko Kyaw Myint, Clerk, I. S. Office, Re. 1. Ma Hta, Re. 1. Small contribution Rs. 1-11-9. Mg Ba Tin, Pleader, Re. 1. Ma Ah. Mar, Rs. 1-2. Ma Kin Kir, As. 9. Ma Hla C/o Daw Mi, As. 8. Daw Nyein & family Rs. 2. Ko Kyaw Zan, Retired Clerk, As. 8. Ko Huin, Pleader, Rs. 2. Ko Saing, Pleader, Rs. 2. Ko Ba Gyaw, Pleader's Clerk, Rs. 1. U. Pu, Pleader, Rs. 2. U Ba Tun, Pleader, Rs. 2. Ko On Thwin, Re. 1. Ko Mya Bu, Pleader, Rs. 5. Ko Aung Myaing, Rs. 2. Ko Ba Gale, Re. 1. Mg Myit, Re. 1. Mg On Pe, Re. 1. Mg Than Pe, Re. 1. Mg E. Thwin, Re. 1. Mg Hlaing Re. 1. Mg On Pe, Stenographer, Re. 1. Mg. E. Mg, Re. 1. Mg Sein U, Re. 1. Ko Aung Ba, Head Clark, Re. 1. Ko Maung Han, S. I. E., Re. 1. Ko Mg Mg, Clerk, Re. 1. Mg. Shin, Cashier

Wedaung, As. 8. Ko Po Min, Pleader, Re. 1. Ko Nge, Pleader, Re. 1. Mg On Pe, Pleader's Clerk, Re. 1. U Kyaw U, Pleader, Rs. 1. Ko Ba Tin & Ma Ah Mar, Re. 1. Ko Sein, Teacher, Rs. 3. Ko Ba Bwa, Head Clerk, Re 1. Mg Hla Gyaw, Re. 1. Ko Ah Hein, Pleader's Clerk, Re. 1. Ko Maung Kwin Re. 1. Ko Pwa, As. 8. Mg Ba Sa, As. 8. Ko Mg Tint & Ma Thein Tin Rs. 10. Total Rs. 72. Vithal S. Vyavaharkar upasaka, Bombay, Rs. 50. S. N. Barua Esq., Rs. 5. Collected by Tan Po Mya Dy. I. of Schools :—Tan Eng Swan, Rs. 5. Ma Pwa May, Rs. 5. Ma Kyin Thur, Rs. 5. Ma Nge, Rs. 5. Total Rs. 20. Miss Vivian Butler Burke, Dublin, Rs. 265-7-3. S. N. Barua, Rs. 5. S. N. Barua (Sept.) Rs. 5. Grand Total Rs. 45,173-4-10.

CEYLON COLLECTIONS

The following accounts have been kindly sent by the Ceylon Maha Bodhi Society :—

LONDON VIHARA.

	Rs. Cts.		Rs. Cts.
To Fixed Deposit A/c. ...	30000.00	By Collection to L. V.	
.. Cheque Book	1.50	Fund to	
Com. Galle Cheque .25		24/8/28	33705.35
-----	1.75	.. Bank Interest	
.. Charges A/c. Cheques		to 30/6/28	148.81
Drawn	1342.42	-----	33854.16
.. Dane A/c. Cheque ...	847.78	.. Dana A/c. to 6/9/28	847.78
.. Current Bank Balance	2509.99		
	-----		-----
Rs. 34701.94		Rs. 34701.94	
	-----		-----

E. S. JAYASINHA,
R. HEWAVITARNE,
Hony. Secretaries.
Colombo, 10th Sept., 1928.

W. E. BASTIAN,
Hony. Treasurer,
London Buddhist Vihara Fund.

SARNATH VIHARA.

Total Balance as per book	...	...	Rs. 524.32
Add. Remittances 30/7/23	...	Rs. 1111.72	
22/9/24	...	„ 2775.50	
2/10/25	...	„ 295.20	
Transferred to I. B. Benares	...	„ 5000.00	„ 9182.42
Total Collections	...	...	Rs. 9706.74

GAYA DHARMASALA

**NOW READY FOR PILGRIMS OF THE COMING
SEASON**

**But who will kindly help us to clear a debt of
Rs. 8,500/-**

INCURRED IN BUILDING IT?

All Communications to the Secretary—

M. B. SOCIETY

4 A, College Square, Calcutta

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेथ भिक्खवे धम्मं आदि कल्लयाणं मज्जे कल्लयाण
परियोसान कल्लयाणं सार्थं सव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्कासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]

NOVEMBER, B. E. 2472
C. E. 1928

[No. 11

FLOWERS

(BY MISS C. H. HAMAN.)

The flowers of the fields are lovely, fair—
But not so fair as human flowers could be
Were they at liberty, were they set free,—
Our children, friends, are flowers beyond compare ;
So plant them, love them, cherish them that there
No grief be found in them, no stain, and we
Shall open freedom's door with love's own key,
And start them on the Way to wisdom rare.
The world, my friends, is full of human flowers,
Or could be so—such only should we raise,
Not human weeds,—let not that task be ours—
But blessed children, full of health and praise,
Filled with great intellect, abounding powers,
Happy and joyous all their nights and days.

THE LIFE-STORY OF THE VENERABLE ANURUDDHA.

[By MISS L. D. JAYASUNDARA, CEYLON.]

In the religion of Gotama Buddha, pre-eminent among Bhikkhus endowed with the divine eye was the Elder Anuruddha. Barring only the brief interval occupied in taking meals the Elder, it is said, spent the whole of his time both night and day, in surveying the world of living beings by exercising his divine vision. He won such a pre-eminent position in the *Sāsana* among Bhikkhus who possessed the divine eye as a reward of devout aspirations spread over the vast period of a lakh of aeons. The story of his past career is as follows :—

It so happened, that in the backward and abyss of time, during the blessed dispensation of the Enlightened One Padumuttara, one evening a scion of a noble family chanced to accompany the devout laity, who congregated at the monastery to hear a discourse from the Master. He was then a prosperous house-holder, but little known to fame by name. This house-holder seated at the rear of the assembly listened to the entrancing words of the Exalted One, endowed with the Ten Powers. At the end of the sermon the Blessed One singled out a certain Bhikkhu and proclaimed him as the chief and pre-eminent among the brethren possessing the divine eye. This solemn reflection then occurred to the mind of this house-holder :—“The Bhikkhu who was thus exalted to the signal distinction must indeed be a noble personage. It is therefore meet, that I should aspire to win the same eminent office in the dispensation of a future Buddha.”

With this devout wish he made his way through the congregation into the presence of the Exalted One and reverently invited Him to accept his invitation for the meal on the morrow, escorted by His lakh of disciples. The house-holder accord-

ingly treated the Master and the Brotherhood with a sumptuous meal on the next day.

Moreover, the Master graciously yielded to the devout importunity of this pious house-holder in receiving his lavish hospitality for one full week. At the end of the week the house-holder offered the Master and the Order the gift of a valuable robe and bowing down in reverential adoration said thus :—"O Blessed Lord, all these gifts have I made, certainly not with a view to gain heavenly bliss or human happiness ; but with the sole intention of winning the pre-eminent position among Bhikkhus endowed with the divine eye, in the dispensation of a future Buddha, even as the Elder who was exalted to the same position by the Master only a week ago." The Master peered into the future and foresaw that the house-holder's vow would reach full realisation and declared thus : "Dear friend, in the future a lakh of aeons hence a Buddha by name Gotama will appear on earth. In the dispensation of that Blessed One thou shalt be known by the name of Anuruddha-Thera and shalt achieve the distinction of the chief among Bhikkhus possessing the divine eye." The Blessed One made this public proclamation, returned thanks for the hospitality and went back to the monastery. The house-holder thereafter continued his reverent attentions and good works during the life-time of that Blessed One. After the Parinibbāna of Padumuttara, the Blessed One, a golden stupa seven leagues in height was built to enshrine the sacred relics. The house-holder approached the assembled Order of the Brotherhood and enquired : "Rev. Sirs, what should be accomplished by an aspirant for the divine eye?" "Upasaka, he should make abundant gifts of lights." Accordingly, the house-holder caused to be made and set up around the shrine a thousand lamp-posts each holding a thousand lights and numerous other lamps containing a lesser number of lights, in varying degrees. The house-holder thus performed abundant acts of merit all the rest of his life, departed that life, and was reborn countless times in the world of *devas* and men during a lakh of aeons.

In due course, this house-holder once again received birth in the family of a house-holder at Benares in the life-time of Kassapa the Enlightened One. It came to pass that after the Pari-Nibbāna of the Buddha the pious followers built a stupa one league in height and enshrined the holy relics of the Tathāgata. The house-holder caused a large number of brass-lamps to be made with numerous wicks in each and set them up around the shrine. Moreover, he made a special brass lamp of particularly large size for himself containing a thousand wicks and filled all the lamps with pure cow-ghee. Then placing the lamp with a thousand lights on top of his head he paraded one whole night around the shrine, which was also a league in circumference. Having thus spent the whole of that life-time in performing great acts of merit, he was born again in the blissful heaven of the devas.

Departing from this heavenly abode, he was long ages after reborn once again in the self-same city of Benares in a destitute family and eked out a hard existence as a dependant of a millionaire—Sumana. The house-holder was called Annabhāra. The millionaire Sumana was in the habit of daily giving profuse largesse to the poor at his gate. One day it so happened, a Paccheke Buddha by name Uparittha arising on the seventh day from the ecstasy of blissful emancipation surveyed the world with a view to benefit some deserving person. Paccheke-Buddhas, it should be noted, very often take compassion upon the poor. His attention became ultimately rivetted upon Annabhāra, and he thought to himself thus: "At this time, Annabhāra is returning home from the jungle where he had gone to work." So the Paccheke-Buddha dressed himself and with bowl and outer-robe started from the mountain-peak called Gandhamādāna (a favourite haunt of hermits in the Himalayas) proceeded through the air and got down in his sight and took his stand at the door of Annabhāra's humble cottage. Annabhāra was pleasantly surprised at this strange visitor and seeing the empty bowl in the Sage's hands respectfully inquired: "Rev. Sir,

seekest thou food?" "Yea, friend," the Sage replied. "Pray, tarry a moment, Sir," rejoined the house-holder, repaired inside his house and asked his wife: "Dear, have you kept for me a share of food for my mid-day meal?" "Yes," she replied. The house-holder instantly went back, begged the Sage for the bowl and addressed his consort thus: "Dear, because of yore we had not given in charity, we are now reborn here in this state of destitution. Whenever we have a heart to give, we have not the where-with-all to give and when we have something to give we do not come across a suitable recipient for our gift. How fortunate it is, to-day we have met face to face the Paccheka-Buddha Uparittha, and there is my share of food, therefore this my meal I shall now offer to the Sage." When the husband made this announcement, the wife thinking to herself that she should second the proposal offered to partake of his act of great merit and joined the husband in handing over her own share of food also. So they filled the bowl with food and presented it to the Sage and vowed: "Rev. Sir, May we hereafter be never reborn in a state of poverty!" "May it be so, friends!" the Sage responded. Then the house-holder removed his upper robe and spread it on the ground as a seat for the Sage. The latter accordingly seated himself and partook of the meal, whilst engaged in the usual meditation on the nature of food. The house-holder thereafter offered water to drink and to wash the bowl. The Sage having finished the meal returned thanks reciting the following stanza: "May all thy wishes blossom even as the moon was as to full size!" With this benediction the Sage took his departure.

Then this strange event took place. The guardian-angel that was protecting the mansion of the millionaire Sumana, just then applauded three times exclaiming: "Verily, it was an excellent gift that was made to the Sage Uparittha.!" Hearing those words the millionaire asked the angel: "Why is this, have you not witnessed the numerous gifts I have so long made?" "It was not thine gifts I applauded, I was delighted at the gift of food given by Annabhāra to the Sage Uparittha,

hence I exclaimed Sādhu, Sādhu!" the angel replied. Sumana the millionaire thought thus: "This is indeed passing strange, all this time have I given gifts, but such gifts never were greeted with applause from my guardian-angel. But this my dependant Annabhāra was lucky in meeting a virtuous recipient for his solitary gift of alms-food which has earned the approval of the guardian-angel. So he devised a plan to become the owner of the great merit thus acquired by Annabhāra, who was at once sent for. When Annabhāra arrived the millionaire addressed him thus: "Did you today make a gift of alms to anyone?" "Yes Sir, I gave my share of food to the Sage Uparittha," the latter replied. Then the millionaire offered to bribe him with one gold coin, but failing to buy him over raised the figure to a thousand gold coins, in exchange for the great merit Annabhāra had acquired by his gift of alms—food. Failing in this proposal the millionaire attempted to make Annabhāra to share the merit of his gift with his master in return for a thousand gold coins. To this suggestion Annabhāra replied that he did not know if it was right to enter into such a bargain and agreed to consult the Sage Uparittha about the propriety of such a step. Then Annabhāra approached the Sage and said thus: "My Lord, the millionaire Sumana offers me a thousand gold coins and asks in return a share of the great merit I earned by that gift to thee, shall I give him or not?" "Wise man, I shall tell you a parable. If a lamp is lit in a house in a village consisting of a hundred house-holders and if the fellow-villagers immerse their lamp-wicks in their own oil and light them from the first lamp, will the light of the latter lamp be in any wise diminished?" When the Sage said this Annabhāra replied: "No Lord, the light of the first lamp would rather increase." "Likewise my good man, if a person having given even a spoon-full of sour-gruel or a hand-full of rice were to invite others, be it a hundred or a thousand individuals, to share the merit of his gift, such merit of his will thereby be multiplied unto him a hundred-fold or a thousand-fold. It is only one gift you gave me ; by sharing it with

Sumana the millionaire you are increasing it two-fold, one for you and the other for him."

(To be continued)

FREEDOM.

(BY ELLEN MARGARET NASH).

The first step we must take toward the attaining of this Freedom is to find the Path that leads to it. There is only the one Path, but many and devious are the ways leading to it, for we are all different, and have come along different schools of thought, not only in this life, but in others that are past.

Then the question arises, what are we to be freed from? The answer to this is: The Wheel of Rebirth, the bondage of the flesh. When we attain this Freedom, we pass out of the ordinary human stream and enter that of the Super-man, to which belong the Masters of the Wisdom and the Lord Buddha.

When the momentous occasion arrives, we find ourselves at the entrance to the Path, we have then to make our decision, we cannot advance one step of the Way until it is made—it is a dedication.

We enter the Path, and there we have a twofold task to perform, self-training and service. The raising of our lower consciousness to the level of the Higher, to the region where we contact the Masters and our own Great Master—the Ego, the Higher Self; and in serving humanity individually and collectively, for the Law is, that in serving others we help ourselves. It is through this Service and what we put into it that we rise to the Heights, and so attain Freedom. In other words, we have to work for it.

It is no easy task this, for we are tested all along the Way, to see if we are worthy custodians to whom the Mysteries can be intrusted. Of one thing be very sure, the Great Ones take good care not to 'cast Their Pearls before swine,'

It is here also that we have to finish paying our Karmic debts, so as to free us for the Higher Service ; debts that in an ordinary way would cover several lives. Troubles come crowding on us thick and fast and try our endurance to the breaking-point, and we must either win out, or die in the attempt. I think this is the one time in the course of many lives that the chela feels utterly deserted and alone, for it is part of the training that he should learn to fight his own battles, to enable him to stand alone and make his own decisions, in order to strengthen his character and fit him for the yet greater trials before him.

We must however take care not to fall into the grave error of thinking, that because we are not free, in a sense, that we have no free-will. If there were no free-will, there would be no personal responsibility and therefore no restraint, and Karma and Reincarnation would be most unjust. It would mean that we were made to suffer for actions over which we had no control, that some remote Being was ordering our lives, and we were but pawns in his hands. Such is far from being the case, the Law is just, we reap all the benefits of our good actions, and also the Karma of our bad ones. It is through our mistakes that we learn, and so advance.

Good and evil are undoubtedly both put in our way, and it is for us, our lower personalities, to accept or reject it ; we are given free-will in this matter, and we would do well to recognize this fact, and when the decision comes before us to take it as a test, and to try and choose the right, always remembering that the Law of Justice reigns supreme, and we are not tempted beyond our power of resistance—for that also would be an injustice.

And what do we gain when we reach this Freedom? We are freed from the Wheel of Rebirth ; having paid our Karmic debts, and have passed beyond the petty worries and annoyances of life. We have Power and Knowledge given us over the forces of nature, and the denizens of the astral worlds ; but only for the good of the race, and never for our own gain. We

are in actual communion with the Saints, and we can only then be said to Live, all else has been but Maya.

May we attain this Freedom, Lord, for it brings us a step nearer Thee.

WAS BUDDHISM A REBEL ?

BY T. L. VASWANI.

I do not regard Buddhism as a rebel of Hinduism. The Buddha came to revive the Religion of the Rishis. Like them he realised the spiritual value of communion with Nature. "Here are trees," he would say to his disciples at the end of his discourse, "go and think it out!" The Rishis were not ascetics: nor was the Buddha. His "Middle Path" avoided the extreme at once of asceticism and self-indulgence. Sujata offered him with *bhakti* milk and rice. Buddha was no dry ascetic. His heart blessed the maiden. In the words of Edwin Arnold, he said to her:—

Wiser than wisdom is thy simple love
grow thou, flower!
 Thou who hast worshipped me, I worship thee!
 Excellent heart! I learned unknowingly
 As the dove which flieth home, by love.

Like the Rishis Buddha recognised the value of *tapasya* but rejected the ascetic theory and the ascetic method; for wisdom is born of reason and restraint, not torture of the physical body. Speaking to a disciple Buddha referred to the rigorous ascetic practices of the early period of his quest and their fruitlessness, in the following words:—

I used to go about naked, heedless of convention.
 I had declined to beg my food. I refused food brought to me. Nor did I accept alms. I partook of nourishment once a day, then, once in two days, then once in 7 days.

I took the vow to keep standing. When I lay down to rest, it was with thorns upon my sides. The accumulated dust of years gathered on my body. I was in a woodland place,—in solitude and, seeing anybody, I fled from grove to grove, from thickest to thickest, from glen to glen, from hill to hill,—so that he might not know me, nor I him. I lived in a dark and dreadful wood,—a fearsome forest,—burning in summer sun, frozen in winter's cold. I sat naked far in the forest-depths. In a place of groves I laid me down upon a heap of cracking bones. Yet by this method, with all these painful practice, I did not attain to Knowledge and to Noble Wisdom I was not come.

The more one studies Hinduism and Buddhism the less do they, at their best, seem to stand apart. Hinduism, in the great periods, has been a dynamical religion emphasising the value at once of action and self-reliance. The message of the Buddha, as I have repeatedly submitted, is not a retreat from life but a call to noble living. "Play the man!", said Buddha. And again:—"Come, rouse thyself!" The Rishis sang in rapturous strains of ANANDA, Love-Joy as the Root Reality in union with which is the fulfilment of life. And Buddha, too, interprets *Nirvana* in terms of joy. "Nirvana," he says, "is the greatest Happiness." The value of *ahimsa* is emphasised by both Hinduism and Buddhism. Sacrifices of animals, rightly condemned by the Buddha, were no part of the Religion of the Rishis. In a Bengali poem, a king asks his guru as to what is the true religion and the guru says:—"My son! the highest act of religion is *ahimsa*!" Buddha dined with a courtesan Ambapali when Princes were eager to see him dine with them. So Sri Rama took partly eaten berries of Sabri, the untouchable, when forest sages were eager to see him accept their hospitality. The doctrines of karma and ego are common to Buddhism and Hinduism. The Gita says that actions are performed by *gunas* and that only he who is deluded by egoism thinks:—"I am the doer!" And Buddha asked his disciples "to get rid of what is not yours,"—to get

rid of form, sensation, perception, etc., "to get rid of *skandhas*" and the little "ego" they have built up. Nirvana is non-egoism. In the "Paramitas" the "Ten Perfections," Buddha emphasises the very virtues which he and the Rishis practised viz. :—(1) *Dana* i.e. charity culminating in a surrender of one's life ; (2) *Sila* i.e. observances of rules of purity ; (3) *Nekkhamma* i.e. renunciation of desires ; (4) *Pragna* i.e. acquiring wisdom from whatever source, high or low ; (5) *Virya* or courage and perseverance ; (6) *Kshanti* or forgiving patience ; (7) *Satya* or truthfulness ; (8) *Adhithana* i.e. impregnable resolve or the will-to-achieve ; (9) *Maitri* i.e. love to all and (10) *Upeksha* i.e. equanimity. The importance of self-restraint is recognised in Buddhist as in Hindu systems of culture. We read in the *Dhammapada* :—"Self is the lord of self : who else should be the Lord? With self well subdued, a man finds a lord such as few can find." Hindu ethics stresses *brahmacharya* : Buddhism stresses self-control. Both ask for strengthening of will-power. Both ask, also, for freeing the heart. An Upanishad declares that a man may not attain to the Supreme until the "knots of the heart" are cut asunder. And Buddha said :—"All good works are not worth a sixteenth part of the liberation of the heart through love. Love which sets free the hearts gives light and radiance."

One of the questions which has perplexed me is :—Why did this noble religion of the Buddha disappear from India? After 5 hundred years Buddhism declined in the land of its birth : why? Asoka the Apostle Emperor made Buddhism a power in India : yet half a century after Asoka's death Buddhism declined in North India : why? The Buddhist kings in Bengal did much for the Hindus : you may still hear songs in Dinajpur and Ramagpur about the beneficent activities of the Buddhist kings ; Buddhism declined in Bengal : why? Buddhism came to Burma later than Hinduism ; Buddhism has remained a force in the life of Burma for over 2 thousand years : Japan and China have built great civilisations on the basis, partly, of the Buddhist faith : its fate was different in

India ; why ? The gracious image of Buddha fascinated the Christian Church and the *Lalit Vistara* version of Buddha's life appeared as the story of "Barlaam and St. Josephat," Buddha being converted into St. Josephat and, then, given a place in the calendar of Christian saints : the Church of the Blessed One languished in India : why ? Buddha came with a message of spiritual freedom : Buddha spoke to women no less than men of "inferior" as of "superior" caste : Buddha taught them to place religion above creed, to realise that they were "heirs to Truth," to develop love for all creatures and serve suffering humanity : yet the religion of this apostle of sweetness and light went out of India : why ?

The question, as I said, has perplexed me. Modern science suggests that truth has a survival value : truth persists. The message of the Buddha has, I believe, persisted in India, has survived centuries but not in the form of an organised church. The message of the Buddha influenced the lives of millions in India and was taken up, assimilated by Hindu society ; out of the Buddhism of the Master and his great disciples came a new Hinduism. In a way Shankara himself fought for a new Hindu Church with the weapons of a metaphysic made out of Buddhist materials. Shankara's "*maya*," in a profound way, emerges out of Buddhist "*Sunyavada*." Hinduism grew strong by drinking in the essence of Buddhism.

Buddhism suffered from the Muslim invasion. Islam entered Europe with a Torch of Culture. It was the Islam of the simple, spiritual Khalifas of the early days. But as centuries sped, forces of degeneration appeared, also, in Islam. Islam came to India in the 7th century with fire and sword. Buddhists were made Muslims and, according to some, the present Muslim artisans and craftsmen in the N. W. of India are descendants of the old Buddhist artisans and craftsmen. An authority on Buddhism, Anagarika Dharmapala wrote in the '*Mahabodhi*' that Muslims from Arabia "with the sword and Koran in their hands devastated the countries lying between Persia and India. The civilisation (of India) that had stood

for two thousand years, met with.....a foe who recognised neither art, literature nor æsthetic beauty (?). Destruction was their slogan..... India lost the noble religion of the Buddha and the lay Buddhists were converted by force by the million to the Semitic religion of Arabia."

Whatever the causes which may account for the disappearance of Buddhism from India, one thing, to my mind, is clear : the message of the Buddha has a vital value for modern India and the modern world. I plead for a new study of the Master's message. It became the liberator of Asia and sent her out on a world-mission, initiating a new renaissance in Japan and giving a new life to India, China, Syria and Central Asia. In the modern era, his message inspired thinkers and sages like Schopenhauer, Comte, Emerson. India under Buddha's leadership became a bearer to the nations of a religion of humanity. The message of the Buddha is a witness to a new civilisation of *ahimsa*—the hope of a broken, bleeding humanity. And it is my faith that the message of this mighty prophet of the Ancient Wisdom is for the healing of the Nations.

BUDDHIST BELIEF IN GOD AND Mr. GANDHI

In a letter to The Anglo-American paper *Service* (London) from Mr. Gandhi the following passages occur.

- (1) "I claim in all humility to be a man of faith. I claim to be a man of prayer. Even if I was cut up to pieces I think God would give me strength not to deny Him but to assert that He is."
- (2) Mussulman Saints say "God is, and He alone. Christianity says the same thing, Idolatrous, as he is described to be, the Hindu says the same thing. And if I may speak of the Buddhist I say in all humility that even he says the same."

- (3) God embraces not only this globe of ours of which we know horribly little, but God embraces millions of such globes of which we cannot even have any conception. How can we, the little Crawling Creatures, so utterly hopeless as he has made us, possibly measure His greatness, His grace, His boundless love, His compassion? He allows even the man who insolently denies His existence to live and allows to wrangle about. He allows a man to cut the throat of his fellow-men, so forgiving, so divine is He.

Our Comments.

With regard to the first passage one would like to be enlightened if Mr. Gandhi ever experienced any efficacy in his prayer or even a response to it. One would further like to know if his "faith" is based on reason or on any so called revealed books.

With regard to the Second passage, it seems that he speaks with some hesitation when he says that a Buddhist says the same thing as a Hindu, a Christian and a Mussulman. Whether the notion about God is identical among Mussulmans Christians, Hindus and Buddhist, he uses very guarded language when he qualifies his assertion by saying "We have a different measuring and a different interpretation." It is too well known that the Buddha maintained absolute reticence about God and his attributes as believed by Indians in his time. From his dialogues it is clear however that he did not believe in an anthropomorphic divinity.

With regard to the third passage we notice a Buddhistic tinge in the first part of it in so far as he recognizes the hopelessness of an adequate conception of the stupendous economy regulating diverse universes. It is practically the same thing as Lord Buddha said

"Fathom not the fathomless"

but no Buddhist can subscribe to the latter part of the above passage in which God is described as "so forgiving and divine" when he "allows those who deny him to live and wrangle and allows a man to cut the throat of his fellow men."

SHEO NARAIN.

INITIATION CEREMONY.

HONGWANJI BUDDHIST TEMPLE, HAWAII.

Sunday July 8th 1928.

HYMN.....105. (in the hymn book)

TISARANA. (Three-fold Refuge) Chanted by
Officiant and people.

All standing.

Officiant.....Buddham Saranam Gacchami :

Answer.....Buddham Saranam Gacchami :

Officiant.....Dhammam Saranam Gacchami :

Answer.....Dhammam Saranam Gacchami :

Officiant.....Sangham Saranam Gacchami :

Answer.....Sangham Saranam Gacchami :

Congregation. SALUTATION : (Chanted by all)

To all the Buddhas of the ancient days ;

To all the Buddhas of all future time ;

We offer adoration ever more.

To all the Buddhas of the ancient days ;

To all the Buddhas of the present age ;

We offer adoration ever more.

For me there is no other refuge ;

The Buddha is my refuge

He the best ! He the best !

By the power of the truth

May I attain the glorious victory.

RESPONSIVE READING.

ALL

Officiant: Buddha our Lord hath found the
Way of Salvation.

Answer: And hath redeemed us from the
terror of death.

Officiant: He giveth courage to them that are
weak.

Answer: And comfort to the weary and
sorrow-laden.

Officiant: In His Law there is balm for the
wounded.

Answer: And bread for them that are hungry.

Officiant: There is hope for the despairing.

Answer: And Light for them that sit in dark-
ness.

Officiant: Trust in the Truth, ye that love the
Truth.

Answer: For the kingdom of Righteousness
is founded upon earth.

Officiant: Take refuge in the Buddha our
Lord!

Answer: For He hath found the Path.

HYMN.....62. (in hymn book)

ALL

Seated.

EXHORTATION. (to the candidates)

Officiant: Dear Candidates, you have come
together in this temple to dedicate
yourselves to the service of Him
who, through self-effort and re-
nunciation attained Enlightenment
and found for us the Path.

Before taking upon yourselves
membership in the Brotherhood,
listen well to the words of the
Blessed One who exhorts you to
avoid the ten evils,

1. Kill not, but have regard for life.
2. Steal not, but help every man to be master of the fruit of his labour.
3. Abstain from impurity in thought, word and deed.
4. Lie not, but be truthful. Speak the truth fearlessly and in a loving heart.
5. Invent not evil reports, neither do ye repeat them.
6. Swear not, but speak decently and with dignity.
7. Waste not the time in idle gossip, but speak to the purpose or keep silence.
8. Covet not, nor envy, but rejoice at the fortunes of other people.
9. Cherish no hatred, but embrace all beings with love.
10. Free your minds from ignorance and be anxious to learn the truth.

CANDIDATES Officiant: Have you chosen the Blessed
(only) One, the Lord Buddha to be
your guide?

STAND UP. Candidates: We have chosen Him to be our
guide and Teacher.

Officiant: As the Sun shineth upon the
earth, awakening into growth
and fruitfulness the seed that
lieth therein, so doth the Light
of Truth, Love and Wisdom,
manifested in our Lord Buddha
shed its glorious radiance into
activity the Buddha-seed within.
Come ye therefore and with
confidence and sincerity give
your hearts into His keeping.

that they may be received into His great Buddha-Heart of Compassion.

If you accept the Lord Buddha as your guide, if you acknowledge the Law as your rule of life, and if your purpose to remain faithful to the Brotherhood, then repeat with us this affirmation.

Candidates : (all together) To-night in this temple and in the presence of the Brotherhood here assembled, we affirm our allegiance to that ancient Wisdom of which we believe the Lord Buddha to have been the great exponent and we desire to be received into the Sangha.

Officiant : In the name of the Lord Buddha, we receive you into His Sangha. In witness of your dedication to His service do we offer this incense and as a symbol of the Light of His Holy Doctrine which shall guide to Nirvana, do we light for you these candle.

Here the Officiant and the Candidates take the three Refuge alternately.

Officiant : I take my refuge in the Buddha.

Candidates : I take my refuge in the Buddha.

Officiant : I take my refuge in the Law.

Candidates : I take my refuge in the Law.

Officiant : I take my refuge in the Brotherhood.

Candidates : I take my refuge in the Brotherhood.

Here one Candidate representing all offers incense.

HYMN 61. (in hymn book)

ALL READING FROM GOSPEL OF BUDDHA
.....Mr. H. M. Uyeda.

SEATED. HYMN 52 (in hymn book)
ASPIRATION.....Officiant.
SERMON (In Eng. Subject : "Brotherhood"
Rev. Shinkaku.

HYMN "Cherry Blossoms" (by Choir)

ADDRESS (in Japanese.....Rt. Revd.
Y. Imamura.

HYMN 78 (in hymn book)

ALL THOUGHT WAVES...(on page 8 in the hymn
book).

STANDING. BLESSING.

ALL Vesper Hymn By Choir (47 in Hymn Book).

SEATED.

(We are thankful to the Rev. Hunt for the proceedings of
this very interesting and simple ceremony.—ED.)

WHY WE ACCEPTED BUDDHISM

Since considerable publicity was given to the fact of our admittance into the Buddhist Brotherhood through the columns of your paper, will you please allow us an opportunity to make our position clear and correct certain wrong impressions that appear to have been created in the minds of those who are not well informed, as a result of the publication of the story of our initiation?

Although we were admitted to membership in the con-

gregation of the Hongwanji Temple and accepted into the Brotherhood by ordained priests, it was with the distinct understanding that we were not endorsing any particular creed or dogma, but were merely signifying our acceptance of the general principles of religion, ethics and philosophy that were given to the world through Prince Sidhartha, known as the Buddha, and taught in India over 2400 years ago.

The fact that we were admitted to the Brotherhood freely upon these conditions is the best evidence of the broad and tolerant spirit that characterises this religion, even in its sectarian aspects. It is a fact that though there are many different sects among the Buddhists there are no narrow lines of demarkation and no insistence upon the acceptance of certain creeds or dogmas as the condition of salvation.

The reason that we joined the Buddhist Brotherhood through the vehicle of the Hongwanji organization is that it is a representative Buddhist body authorized to take in new members, and there was no distinctively Caucasian organization in existence in the territory. It was for the purpose of forming the nucleus for such an English-speaking Buddhist body that we became regularly admitted members at the special service held at the Hongwanji Temple on July 8th.

The ceremony of initiation was wholly public, and we regarded it as simple, beautiful and symbolical. The obligation that we took was one that any right-thinking individual can readily endorse, if he knows the facts upon which it is based. It has the special merit of leaving us with our intellectual and spiritual liberty unimpaired.

It is time that western people understand that there is nothing alien or even characteristically oriental in the Buddhist philosophy of life. There is nothing that is incompatible with the highest ideals of western civilization, and much that would exert a redeeming influence upon the gross materialism of the age if it could be rightly applied. In England and on the continent of Europe there has been in recent years a reawaken-

ing of interest in Buddhism, and many lodges have been formed and temples built among the white populations.

Much has been made locally of the fact that we who joined the Buddhist Brotherhood here in Honolulu were Caucasians. In this connection it might be well to point out the fact that Buddhism is the only great religion that is distinctively Aryan, having originated in India, the starting point from which our own Indo-European branch of the Caucasian or white race spread westward into Europe. It is more directly and intimately the religion of our own race than any of the offshoots of Semitic origin that have been grafted with the paganism of the early Mediterranean tribes.

It is the intention of those of us who have started this English section at the Hongwanji Temple here in Hawaii to welcome all who feel the need of a religion or a philosophy of life that is based upon simple common sense and that is in full accord with all that modern science has to teach. We shall be glad to welcome those who wish to study Buddhism and learn more about the theory of existence that explains the fact of life without the necessity of resorting to miracles. We shall be glad to point out to those who are in earnest the Law that holds each individual responsible for his own acts under a universal relation of cause and effect, and to show the Path by means of which each one may finally attain to complete freedom and happiness.

In conclusion, we wish to express, through the medium of your paper, our sincere thanks to the Rt. Rev. Y. Imamura, to the Rev. Ernest Hunt, and to the Hongwanji congregation, for their uniform kindness and for the many courtesies shown us during the past year, while we were merely visitors and guests. We appreciate all that has been done for us and assure all those who have helped us that it is our sincere desire to co-operate in every way possible in spreading the teachings of Buddha in this territory. It is our hope that the English language section that we are starting may spread to all the islands and eventually include all the followers of

Buddha whose medium of expression is English, regardless of their race or color.—(*The Advertiser*).

THE CAUCASIAN BUDDHISTS.

ICONOGRAPHY OF BUDDHIST HINAYANA CAVES.

BY PROF. N. K. BHAGWAT, M.A.

(Continued from May-June Number.)

Hinayanist Buddhist caves of Western India.

Appendix A.

Brief notes, taken while inspecting them.

1. Caves of Karhāda (Satārā District):—

If any difference between the tastes of the antiquarian and the dilettant is to be seen, it would be done in the case of Karhāda Caves. Tourists go to see Karla Caves, the Ellora Caves, the Ajantā Frescoes, but very few people have cared to go to see Karhāda Caves. In fact, the people of Karhāda did not know the exact position of these Caves, and when I went there, I created interest among some of the enthusiastic young people there and they now can tell you much more of those Caves—their position, character, number and peculiarities. They are about thirty miles from Satārā and are situated in the hills to the Southwest of Karhāda, the nearest being about two and a half miles from the town, in the Northern face of one of the spurs of the Agāsiva hill, looking towards the valley of Koyanā. (2) The-most distant group is in the Southern-face of another spur of the South-west of the village of Jakhanavādi and from three to four miles from Karhāda. I and my friends had gone to the Jakhanavādi first and then ascended the hills and came to the group, overlooking the Koyanā valley. I could not see all the caves which are according to the Fergusson and Burgess 69 in number. The

Jakhanvādi group, that I first inspected and which consists of twenty three Caves, presented to me the characteristics of early caves—the absence of pillars in large halls, the smallness of many of the excavations, the frequency of stone benches for beds in the cells, the primitive form of Chaityas and the almost entire absence of sculpture. They appear of the the same age as those of Shelāravādi, Kudā and probably excavated before the Christian era. The Jakhanvādi group presented nothing new or of special interest. The rudely carved Chaitya, the Vihāras, the pokkharanies (water cisterns), the cells for the monks surrounding the Hall, all these are very simple and are of the same style as that of Junnara or Ellora Caves. My attention was drawn to Cave numbered five, which is a Chaitya Cave, facing South-west and is the plainest one. It has a semi-circular apex at the back and arched roof but no side aisles and has only a squared window over the door. At each side of the entrance is a pilaster one having Chakra or the wheel of the Law (the Buddhist Doctrine) and on the other Lion (Buddha himself). The authors of the "Cave Temples" hazard another conjecture—"Perhaps also a symbol of the Saṃgha" (Page 215). I have given, separately the illustrations of the symbols (appendix B. and illustrations L. & M.). Truly it is a Hīnayāna Cave. The symbols, in fact, are so graphic that they read like a sentence from the Majjhima Nikāya (Sihanāda Suttanta) "Brahma Chakkam Pavatteti Sihanādādam Nadati" (Sets in motion the best wheel and utters the lion roar). This symbolism to my mind bears testimony to the authenticity of Pāli Literature and it shows the first attempt at visualising such important sentences, which were afterwards followed more elaborately in Sculptures of Bahrut, Sānci and Amarāvati.

Cave No. 6 is, to my mind, another important Cave. It is a rectangular Chaitya about 16 ft. 10 ins. wide by 13 ft. 5 ins. deep. The Dāgaba is situated at the back nearly 7 ft. in diameter, in front of which an image of Vithobā, was carved by a Gosāvi. This is one of the many instances, where the temples and the viharas of the Hīnayāna Buddhism have been

appropriated or converted by Hinduism to serve its (latter's) ends.

The second group: (caves in the South East face of the Northern Spur) consists of about 19 caves. They have been found to be inaccessible, and my guide gave me to understand that the stones were slippery. The only cave that is important from my point of view is cave No: XXIV. It is a vihāra, facing E. N. E., 21 feet wide by 23 feet deep and 7 feet 10 inches high. The outside of this shows, on the south end wall of the verandah, near the roof, four small Chaitya archs with a belt of rail-pattern above and below, vide Appendix B. and Illustration (d). I tried to photograph that proof of the antiquity of Karhāda Caves but it was not a successful one. The style of this resembles the one of Cave (XIV) at Nāsik or Junnar (Manmodi-Chaitya Cave). This is the ornament that is generally found in the old Caves carved out before the Christian era and the presence of this furnishes with one more proof of the hoary antiquity of these Caves.

As regards the third group: (facing the Koyanā valley) it consists of nearly 22 Caves, and it also shows a condition of dilapidation. The Vaddars here rolled down big stones from the height of the mountain and many caves are thus closed or damage is done to them. Here one sees the only inscription of which many letters are traceable—"Lena deya Dhamma" (Religious gift of a cave). (Cave No. XLVII). The best proof of the ignorance of the people is the identification of a beautiful Stupa to the Ghusalana Deva (Churning God) "myth of the romance of Krishna." The Cave XLVIII contains an entire dāgaba. In front of this, against the right hand wall is the only figure sculpture—three human figures about 5 feet high,—the left one, a male, to his left a slightly smaller figure and above this latter a third, perhaps a female. The general appearance of this figure corresponds to some of the older figures at Kārla and on the capitals at Bedsā. Vide Appendix B. and Illustration (i). I believe the figure must be that of the person, who helped towards the creation of the

Dagaba and who, consequently, gets good Gati (state) in the heavens, as is attested by the flying figures.

Conclusion :—

Taking a general survey of the Karhāda caves one cannot but arrive at the following considerations :—(1) The doubtless Hīnayānist character of the caves—(2) The introduction of symbolism, presupposing literary evidence in Pāli. (3) Rail-pattern and characters of the inscriptions giving further proofs of the hoary antiquity of the caves and (4) How myths came to be associated with these caves, as the result of the ignorance of the people, or attempts to discredit the caves, as belonging to the rival Religion, e.g. the name Jakhanavādi i.e. Yakkhas are mythical and semi-divine beings and when the people could not understand that these caves were the habitations of Buddhist monks and (or) nuns, they associated them with the habitations of the Yakkha.

2. *Wai (Satārā District) :—*

Location : These caves, which are of the same age as those of Karhāda, are situated in the village of Lohāri and near Sultānapur, about four miles North from Wai. They form a group of eight excavations, running from South-East to North-West and facing South-West. Wai has been associated with Virātapuri and the doings of the Pandawas. There is a fort, which goes by the name of Pāndavagarah. The whole situation seems to be favouring the view that this part was at one time under the dominance of Buddhism and after the disappearance of Buddhism myths of the Pāndawas came to be associated with the different Buddhist centres. I am concerned, here, with the second of the eight excavations, which is a hole 31 feet by 29½ and 8½ feet high, with a bench along the left side and parts of the front and the back. In the back there is a Dāgaba. The capital of the dāgaba has been destroyed to convert it into a Lingam, 6 feet 4 inches high and 8 feet in diameter. It is now called Pālkobā or

Pālakeshwara and there is Jatrā or religious festival every year. To the left of the cave, there is another Vihāra, on the right hand wall of which, near the back, there are the remains of some human figures—two females standing and two males seated.

Conclusion :—(1) The importance of the Wai caves, to my mind, lies in the very gradual and effective process of absorption of Buddhism into Hinduism that was carried on after the former's decadence. (2) This absorption is more rapid and most effective in the case of Hīnayāna caves, which are simple in style, and wherein there is absence of any statue, or elaborate art.

(3) *Junnar Caves (Poona District)*: These caves are situated near Junnar, Junā Nagara (the ancient city). Indeed it enjoys a hoary antiquity. Round this old city, there are Buddhist caves in various directions, which number in all 57. They are, like Gudā, BHAJA, and Bedsā, remarkably devoid of figure, ornament or imagery, and thus essentially represent the Hīnayānist caves thus contrasting with the caves of Ellora, Ajantā or Aurangābāda. The Dāgaba, the chaitya window, with its latticed aperture and Buddhist rail pattern are seen as well. As regards their *age*, they all belong to the *first great division of Buddhist caves*. Some, like the Manmodi Chaitya, are decidedly before the Christian era, the other Chaitya on the Sulaimam Hill may be later i.e. after the Christian era. There are, further, *inscriptions*; that too determine the age, e.g. Virasanaka's inscription employs characters that show the inscription must have been inscribed about the Christian era or probably a little earlier. In the Scarp of Sivaneri Hill Fort, there is a small fragment of *frescoe-painting* just sufficient to show that it has been coloured in the same style as the Chaitya Cave on the other side of the hill. In the same group, the *Trisula* symbol.

In the *Tulja Lena Group* :—This distinctly shows how Buddhist caves were appropriated by Hindu gods and goddesses—the shrine of Tuljā Devi originally belongs to

Buddhism and was once Chaitya. The Dāgada is perfectly plain, but its capital has been hewn off to convert it into a Lingam. Over the front of one of the cells to the North East of this are left some Chaitya window ornamentations. There are Chatra over a Dagaba, on each side of which there is a Gandharva or Kinnara.

In the *Ganesh Pahāra* group :—in cave No. VII and to the West of the Chaitya Cave is the largest Vihāra cave, now known as the Ganesh Lena. The Hall is pretty large and the image of Ganapati is most probably hewn out of a Dāgaba. It has got all the characteristics of a Chaitya cave.

Conclusion :—(1) Their representative character (2) The perfection of the Chaitya cave. (3) Rail pattern and Dāgaba. (4) Symbols and imagery (5) appropriation by Hindu pantheon of Buddhist shrines—Shiva, Bhavāni, and Ganapati. (6) Inscriptional evidence points to their hoary antiquity.

4. *Shelāravādi (Poona District)*: On the Bombay and Poona road about two miles South of the small town of Talegaon Dābhādā, near the Railway and 20 miles North West from Poona, is the Garodi Hill, in which there are a few early Buddhist Hinayāna excavations. They are important, because there is one inscription by nature of Deyadhamma, Dhenkakata, recording a gift. Again the association of these caves with the Silāhāras, will be, no doubt, historically important. There is one cave wherein a Siva Lingam is installed. The presence of the Dāgaba can be detected by the presence of the capital attaching to the roof. Another importance of the Shelāravādi caves, lies in their imagery—animals like elephants, lions or tigers. Two other caves are associated with Seetā-Nhāni (bathing place of Sītā).

Conclusion :—(1) All the characteristics of the old caves are present here :—absence of figure, the presence of Dāgaba, Cisterns, Cells, with stone benches, verandah etc. (2) An Inscription, a greeting in the style of its letters with those of the Andhrabhṛitya is seen. (3) Removal of the Stupa and the installation of Siva Lingam are discoverable. (4) Imagery and

animals, Lota bases and capitals. Once centre of Hinayāna Buddhism.

5. & 6. *Kārlā and Bhājā* (Poona District):—

These caves, are generally widely known, and tourists require little descriptions in these notes. Bhājā is less known, because of its lack of interest to the tourist. Yet Bhājā caves—especially the Chaitya Cave of the Group No. 12 are most important. The Central cave of Bhājā is earlier than 200 B. C. There is no doubt as regards its representative character. The principal ornament of the Dāgaba is here to be found in its fulness. At some distance along the scarp is a large excavation, containing a group of 14 Chaityas or Dāgabas of various sizes. All have the Buddhist rail-pattern. It is very likely that these must have been the attempts made to enshrine the memory of Theras, and Arhats. The Borivally group: these are not Stupas and yet there are funeral mounds. Thus they show that at such establishments Cemeteries were attached,—and yet other caves give no such clue to warrant this assumption. Can it be decorative art? On coming to the question of sculpture:—

The Dāgaba is used ornamentally only. There are figures, both males and females. There are Dwārapālas elaborately decked.

To my mind, the Bas relief at end of verandah (Plate XCVIII) [Burgess and Ferguson Cave Temples] deserve some further light. To the right, there is a person, elaborately dressed, riding an elephant, and at his back a female figure. There are figures attending the elephant rider. Who is the person? What does the relief show? Again to the left there is a chariot drawn by six (?) horses. Three persons are riding a chariot, drawn by these horses. The horses are seen tramping under their feet, demons. No conclusive attempt has been made to interpret these reliefs. As for the first (to the right) can the person, that is seen riding an elephant, be Mara going against the Buddha to conquer him? Does he go to fight against Gotama to defeat him? Is the Māra attended by his

army? In the Sutta Nipāta, an account of the fight of Māra is given. If therefore, that most popular episode be represented there, it is very likely, it would be an object lesson given to those that see it. To the left I conjecture can it be seen Adicca the sun. Gotama was called Adicca Bandhu, the sun representing the Buddha and the demon as the demon of ignorance. Just as the sun removes darkness by destroying darkness, so Gotama (sun's name sake), tries to remove darkness and conquer Māra.

At Karla, I think several figures have their respective meanings. The cathedral Hall is superb and gorgeous. Outside the Hall the entrance to the right, while facing the Jātaka story of the antelope (Miga) is intended to be conveyed. The Stupa with its aisles bears comparison to others of its kind and represents Hinayānism, pure and simple. It is, however, more elaborate and later in date. The inscriptions, throw a flood of light, on the condition and geography. The name Sopāraka (Surpāraka) or modern town of Nālā Sopāra is suggestive enough. The reference to Sopārā gives the probable explanation of the name of Sopāraka.

Conclusion :—(1) Kārā and Bhājā are the most representative caves of Hinayānism in Western India, Bhājā being the best specimen of their art. (2) The date of Bhājā is certainly prior to the Christian era (3) Sculpture of a peculiar character, although quite in agreement with the primitive character of the caves, is found in both. (4) Crude attempts at visualising the episodes or stories from the Buddhist Literature and most probably Pāli—are noticeable in both. (5) Inscriptional evidence is found in both. (6) Human figures, animals, and symbols decorations and cisterns, peculiar to oldest caves of Hinayāna are discernible in both.

But

(a) Bhājā shows more simplicity of style while Kārā aims at more elaborate art and complexity of conception. (b) Bhājā represents the introduction of Buddhism in Mahārāstra, while Kārā presupposes its firm establishment and ramifications

throughout Mahārāstra (c) Bhājā represents the Dāgaba ornament, while Kārālā represents it in a more finished manner (d) Bhājā shows purely indigenous art, while Kārālā shows traces of foreign influence.

7. *Caves of Bedsa*:—These caves, which also are representative of the Hīnayāna School of Buddhism lie $5\frac{1}{2}$ miles in a straight line East of Bhājā and from the station of Kāmashet (G. I. P. R.) about eight miles in the interior. They are situated on the Supati Hills and are in a spur from the South side of the same range of hills as the Bhājā group. They are the smallest of the groups, consisting only of a Chaitya-cave and Vihāra with some Dāgabās, walls and cells.

Coming to the principal Chaitya cave (Vide: Appendix (B) and Illustration (P)), we are struck by the grandeur of the Hall. One is struck by the capital of pillars (Vide: Appendix (B) and Illustration (I)) which is according to Burgess represents the Persipolitan type. There is entire absence of any figure of Buddha and it is one of the most decisive proofs of the early and Hīnayāna character of the caves. The hall, though superb, is not so grand as that of Kārālā. The emblems of Buddhism, the Dharmacakra, shield, trisula, lotus are there discoverable. It is to be regretted that the whole has been white washed and therefore no trace of paintings is now seen. The figures on the Capital of Pillar in front of the cave of Bedsā are just like the figure—in point of headdress and other ornaments at Bhaja.

Conclusion:—Though small, these are one of the interesting groups of the Hīnayāna Sect and form a continuation of the same line of development of Buddhist Art, that is discoverable at Kārālā, Bhājā and Shelāravādī.

8, 9, 10. *Caves of Nasik, Ellora, and Kānheri* or Borivally—Although it is outside the scope of the work undertaken by me yet a visit of these caves was found to be a necessity in order to ascertain the characteristics of the Hīnayāna and the Mahāyāna caves. Although the caves of Ellora (Buddhist section—known as the Dheravādā) is essentially Mahāyāna, yet

many a time they show an intermediate stage. The Mahāyānists were not entirely ignorant of the splendour and yet simplicity of the old Chaitya-halls; and therefore, although the place of the Stupa was taken by the figure of the Buddha, yet they found it necessary to construct some of the Cave temples on the pattern of the Hīnayāna. Attention in this connection, may be attracted towards the splendid Cathedral Cave of Kānheri (Borivalli) (See: Appendix (B) and Illustration (e). In spite of the huge statues of the Buddha or the Dāgaba it is simply grand. Again the splendid Cathedral cave at Ellora, known as "Sutāra kā Zhopra" or the Vesakammā cave, is the only Chaitya cave and though not so magnificent as the great cave at Kārlā, it is still a splendid work. The facade of this cave is not the great horse-shoe window, like that of Kārlā or Bhājā, but it is cut up into three divisions. Again there is no trace of the wooden forms. The mythological sculptures are in a developed state, the headdresses of the figures are ornate and the architecture shows a marked departure. These considerations force on the reader the act that the Hīnayāna caves could be easily distinguished from the Mahāyāna by the entire absence of the Buddha Statue, by the simplicity of the style, by the horse-shoe pattern, by the plain Vihārās and cisterns, etc. A striking example of the stage when the Stupa must have given place to the statue is seen at Ajantā (Vide: Appendix (B) and Illustration (f). Here we discover the Stupa as present and yet in it is carved the Buddha Rupa, with the feet hanging down or rather rested on. As regarding the Nasik caves, which are seventeen in number, they represent both the schools of Buddhism. Originally however, it must have been the centre of the Hīnayāna Buddhism, as is, attested by the fact that there are no images, no representations of Buddha as the object of worship and none of the characteristics, which marked the introduction of the Mahāyāna philosophy. The cave No: XII is the only Chaitya cave of this group that belongs to a very much earlier date. Although no inscriptional proofs warrant

this assumption, yet the carving over the door and the pilasters with animal capitals on the facade and the insertion of the hooded-snake with the facades at Bedsā and Kārā will lead us to the conclusion that the cave in question must be very old. The study of the caves of Ellorā, Nāsik, and Kānheri, gave us the surer clue to determine the surer character of the Hīnayāna caves of Western India. Historically it has been proved that the Mahāyāna Sect came into prominence in or about 1 A.D. Their literature, philosophy and art were largely influenced by the older school of the Theravāda, which flourished from the 5 Cen. B.C. to the 3 Cen. B.C. At the Asokan times, Bhikkhus were sent to the different parts of India and one had come to the Mahārāstra. His name is given as "Maha-Dhammarakkhita" (Vide: Mahāvamsa Ch. XII Geiger's Edition). So, the Hīnayāna caves of Western India date from the 3 C. before the Christian Era. Pāli Literature, too helps us in distinguishing the Hīnayāna from the Mahāyāna. The Buddha, therein, has allowed only one object of worship. It is the Stupa. No other gods were known in those times to be forming the Buddhist pantheon. The architectural peculiarities like the Buddhist rail-pattern, horse-shoe arch, entire absence of sculpture or imagery or lastly the dominance of symbolism—all these points to the Hīnayāna character very easily.

It is on this line of thinking that I visited the important caves of Western India and the notes that I then wrote down, while inspecting them, have been embodied above. The notes are very short, because the information that was drawn from "The Cave Temples of India" and supplement to it has not been repeated here. My conclusions are not always such as the two scholars, Fergusson and Burgess, have arrived at. I believe my knowledge of Pāli Literature has been of great use to me in studying the iconography of the Buddhist Hinayanist caves of Western India that I have visited during the year under report.

BUDDHIST PLACES OF PILGRIMAGE II.

(Continued from the November number.)

BY DR. PAIRA MALL, M.D.

Leaving Bakhtiarpur (Behar Light Railway) at 1-50 p.m. we reached Bihar Kutchery at 3-35 the same afternoon, the distance being only 18 miles. We chose Bihar Kutchery to stay over-night as the train we were in, did not go as far as Rajgir, our destination. Bihar Kutchery has a beautiful new Dāk Bungalow where the khansama supplies all provisions and meals if required. We left Bihar kutchery at 9-45 a.m. reaching Rajgir Kund at 11-30, the distance being 15 miles, the cost of an intermediate class ticket being only Rs. 1-5 from Bakhtiarpur to Rajgir Kund.

At Rajgir we went straight to the Dāk Bungalow, but unfortunately it was full ; there being 3 families living in the Bungalow since several weeks as they had come to take waters for different ailments. Luckily the khansama had 2 tents, which he pitched for us. It was pretty uncomfortable in the tents, as there was no furniture of any sort except broken down charpois and a ramshackled old wooden platform, which became ultimately my bed.

Those who are interested in the History of the place, may profitably read articles on Rajagriha by Mr. Bhattacharya appeared in December and the January issues of this Magazine. The place has great many attractions for one interested in the history of religions.

Rajgir or Rajagriha is not sacred only to the Buddhist, but attracts many Jain and Hindu pilgrims and a Mela (fair) is held here every 3rd year. Leaving apart its great sanctity and the historical importance what appealed to me very strongly was its beautiful situation dry bracing air and above all its health giving waters. It has about 16 natural springs, the water being hot in most of the kunds, except the Ganga-jamna Kund.

There is no reason why in a few years hence a good Indian Spa Shiner not spring up in Rajagriha. The well-known Kunds are the Brahma, Suraj, Satdhara, Ram, Lachhman, Sita and the Makhдум Kund. The latter and the only one is in the possession of Mohammedans, where, wonderful miracles are alleged to have taken place.

Almost all the kunds are adorned with Hindu sculptures of gods and goddesses and wonderful tales are told of their origin and the merit attached by bathing in these Kunds.

Of all the Kunds, the Suraj Kund is the richest in the percentage of total solids it contains. Next to it comes the Brahma Kund and then the Sita and the Lachhman Kunds. Waters of all the Kunds are very soft and quite satisfactory for drinking and household purposes.

Temporary hardness ranges from 2.75 to 3.0 in 100,000 parts of the water and permanent hardness between 1.0 to 2.25.

Chlorine is only 0.9 in 100,000 parts and Nitrates about 0.01 to 0.03. There are no traces of Nitrates. The beneficial quality of the waters is due to the iron, which is present in all the springs of Rajagriha. Besides iron there are sulphates and traces of phosphates. Ignition has no effect. Any one suffering from anaemia and general break down should derive considerable benefit by 2 or 3 weeks stay at Rajagriha.

People go there for stomach, rheumatism, gout and anæmia and do get relief, as witnessed by good many of the intelligent classes who have occasionally visited the place. I would suggest readers who have time to visit this wonderful place themselves and add more knowledge to the very scanty information we have of the healing powers of the springs.

Other places of interest in Rajagriha are—the “Gridhra-kuta” a favourite resort of Lord Buddha, where He often went for rest and delivered sermons; the Sattapanni cave the mighty walls of ancient kingdom of Bimbisara, the Bhandar which is a cave at the foot of the Buihara hill.

Devadatta's cave, we should not miss to visit. Visitors will find accommodation in all of the Hindu Mandirs for

travellers. There is also a Burmese temple, where Buddhists may live for a few days. A Burmese priest is in charge. The temple and the adjoining rooms for travellers are well kept. One can find ordinary provisions in the few shops scattered about the place. The best season to visit Rajagriha is winter of course, say, from the month of November till the end of March. Those who wish to make a long stay for health may hire a room in the Dāk Bungalow by paying Rs. 30/- per month to the local board authorities in Patna. Application for such purposes should be made several weeks beforehand and written permission from the Board before starting for the place.

After two days delightful stay we visited Nalanda which is about 7 miles from Rajagriha a high way connecting the two places. It was a great university town in the early centuries and some wonderful finds have been found in excavations recently undertaken by the Archaeological Department. There were as many as 7000 students at certain period of its history. Great halls and monasteries adorned this town and some exquisite works of art have lately been dug up.

From Nalanda, we went back to Bakhtiarpur by train and then on to Patna.

Buddha-Gaya can be visited from a station called Bihar Sharif, which lies half way between Rajgir and Bakhtiarpur. There are frequent motor lorries running on short sections of the Road and the fares are moderate.

Buddha-Gaya and Gaya being on the main Road need no description. There is plenty of accommodation at Gaya, and in Buddha-Gaya, there are the Burmese rest house and a Dharmasala. From Gaya it is only a few hours journey by train to Benares and Sarnath. The main object of these two articles is to point out the way to those places of Buddhist pilgrimage which are difficult to get at and about which so little is known.

THIRTY SIX YEARS AGO

WHAT DOES DHARMA MEAN?

(From the Maha Bodhi of November, 1892.)

The doctrine that Buddha taught was neither a Fatalism, nor a teleological Dualism, nor a Buchnerian materialism. The Dharma which the Tathagata promulgated is thus defined by the great Arhat Upali, the Master of Vinaya, President of the Vinaya Section at the First Council held three months after the Nirvana of the Buddha at the Saptapāni Cave at the Webhāra Hill at Rajagriha: "It is a Dharma which follows all Dharmas, and yet all Dharmas descend into or follow that Dharma" Buddhism is a misnomer and the word Buddhist is equally so. The Buddha in response to Maha Pajāpati Gotami declared the Dharma in abstract as follows:—

"Of whatsoever doctrines thou shalt be conscious, Gotami, that they conduce to passion and not to peace, to pride and not to veneration, to wishing for much and not to wishing for little, to love of society and not to seclusion, to sloth and not to the exercise of zeal, to being hard to satisfy and not to content, verily mayest thou then, Gotami, bear in mind that that is not Dharma, that that is not Vinaya, that that is not the teaching of the Master. But of whatsoever doctrines thou shalt be conscious, Gotami, that they conduce to peace and not to passion, to veneration and not to pride, to wishing for little and not to wishing for much to seclusion and not to love of society, to the exercise of zeal and not to sloth, to content and not to sloth, to content and not to querulousness, verily mayest thou then bear in mind that that is Dharma, and that is Vinaya and that is the teaching of the Master" Culla Vagga X. 5 Rhys Davids.

GAYA DHARMASALA

NOW READY FOR PILGRIMS OF THE
COMING SEASON

But who will kindly help us to clear a debt of

Rs. 8,500/-

INCURRED IN BUILDING IT ?

RULES FOR OCCUPATION OF THE BUDDHIST REST HOUSE AT BUDDHA GAYA

1. The Buddhist Rest House at Bodh Gaya is available for all Buddhist Bhikkhus and travellers free of charge for one month after which the special sanction of the Chairman, District Board, Gaya, will have to be obtained in each case of stay for a long period.

2. The Buddhist Rest-House is also available for other bona fide travellers and visitors to the shrine, provided that the rooms are not required by the Buddhists. Such non-Buddhist travellers will be required to pay /8/ per head per diem.

3. Five rooms of the Rest-House will be reserved for the residence of the Bhikshus appointed by the Maha Bodhi Society. Besides these five rooms, two rooms must always be kept vacant for the use of Buddhists who may arrive at any hour of the day or night without warning, before any room is occupied by the non-Buddhist travellers.

4. No traveller can occupy the Rest-House for more than 10 days consecutively or for more than 15 days in any one month except with the special permission of the Chairman of the District Board.

5. All travellers occupying the Rest House must sign, in the Book, their names, designation, religion, dates of arrival and departure and note any amount paid to the Chaukidar in accordance with these rules, together with any remark they care to make.

6. Every person occupying the Rest-house is required to keep and leave it clean.

7. If travellers require servants for cooking their food, they will have to arrange with the Chaukidar, and pay for the same, but no traveller will be allowed to kill any animal or spill blood, within the compound.

8. If the rest house lamps are used by the occupants, the lamp Chimneys if broken either by wind, occupant's servants, Chaukidar, or any accident whatever must be paid for by the occupants. If this is objected to, the lamps are not to be used.

9. For the purpose of these rules, husband and wife and children shall be treated as one person, provided they occupy one and the same room.

E. E. FORRESTER,
Chairman Dist. Board, Gaya.

RULES FOR OCCUPATION OF THE GAYA DHARMASALA

1. This Dharmasala called the "Zawtika Buddhist Memorial Hall" is the property of the Maha Bodhi Society and is maintained by that body.

2. This Dharmasala is available for all bona fide Buddhist pilgrims.

3. No pilgrims can occupy the Dharmasala for more than seven days, and if any pilgrim desires to stay for a longer period he is requested to obtain the permission of the Secretary of the Maha Bodhi Society.

4. All pilgrims occupying the Dharmasala must sign in the Register their names and also write the dates of arrival and departure. They should also note any amount paid as donations.

5. Pilgrims are expected to prepare their own meals.

6. Every person occupying the Dharmasala is required to keep and leave it clean.

7. Receipts should be obtained from the person in charge of the Dharmasala for all monies paid to the funds of the Society.

Calcutta,
12 October, 1928.

By order,
P. P. SIRIWARDENE,
Hony. Secretary, M.B.S.

STUDENTS' BUDDHIST ASSOCIATION OF GREAT BRITAIN AND IRELAND

The first annual general meeting of the Students' Buddhist Association of Great Britain and Ireland was held at 41, Gloucester Road, Regent's Park, London, N. W. 1., on Sunday, September 2nd, at 4 p.m. Dr. N. Attygalle presided. There were present about fifty members and ten visitors, the Hon. Mr. D. B. Jayatilleke, M.A. (Oxon), M.L.C., of Ceylon being one of the latter.

After the adoption of the reports of the Secretary and the Treasurer the meeting proceeded to elect the office-bearers for the ensuing year. The following were elected :—

President :

Dr. N. Attygalle.

Vice-Presidents :

Dr. P. R. Thambugala and
Mr. Maung Shu Maung.

Hon. Treasurer :

Mr. D. R. Jayawardene.

Hon. Secretaries :

Dr. A. P. de Zoysa and
Mr. G. A. Dempster.

THE COMMITTEE.

The President, The Vice-Presidents, The Hon. Treasurer, The Hon. Secretaries; Mrs. C. F. Clark, Miss Kumari M. A. Weerasinha, Miss Doris E. Clark, Miss N. Hutton, Dr. E. M. Wijeyarana, Mr. C. F. Clark, Mr. K. K. Ho, Mr. Devapriya Walisinha, Mr. Daya Hevavitarne.

The following programme of work, for the session ending February 3rd 1929, was decided upon :—

October 7th, 1928.

Subject : "Maha Mangala Sutta" (Sermon on Blessing).

Speaker : Dr. A. P. de Zoysa.

November 4th, 1928.

Subject : "Buddhism and the modern world."

Speaker : Mr. G. A. Dempster.

December 2nd, 1928.

Subject : "Ananda."

Speaker : Dr. E. M. Wijeyarama.

December 16th, 1928.

The Annual Dinner.

January 6th, 1929.

Subject : "Brahmajāla Sutta."

Speaker : Mr. Devapriya Walisinha.

February 3rd, 1919.

Subject : "Asoka—the Buddhist Emperor of India."

Speaker : Mr. D. R. Jayawardene.

The meeting terminated with the passing of a vote of thanks to the Ven. the Anagarika Dharmapala and the President and members of the British Maha Bodhi Society for placing at the disposal of the Association the spacious quarters of the British Maha Bodhi Society.

FROM THE LIBRARY TABLE

CHILD MARRIAGE BILL.

Rai Saheb Harbildas Sarda's Bill on Child marriage limits the marriageable age of boys and girls to 18 and 14 respectively.

The object of the Bill is to protect the boys and girls from becoming victims to the pernicious custom of child marriage which condemns the girls to premature motherhood, premature deaths and enforced widow-hood.

AGE OF CONSENT BILL.

Dr. Gour's Bill deals with the Age of consent. At present the age of consent is 13 within marital relationship and 14 outside marital relationship. This is according to the amendment of 1925. Dr. Gour's new Bill is for raising the age of consent to 14 within marital relationship and 16 outside marital relationship.

Statistics of widows in British India 1921 (Census report).

Widows under 12 months ...	...	...	612
Widows between 1 and 2 years ...	...	...	498
Widows between 2 and 3 years ...	...	...	1,285
Widows between 3 and 4 years ...	...	...	2,863
Widows between 4 and 5 years ...	...	...	6,768
Widows under 5 years ...	...	...	12,011
Widows between 5 and 10 years ...	...	...	88,580
Widows between 10 to 15 years ...	...	...	233,533
Widows under 15 years ...	...	...	334,124

PARASITIC CULTURE.

"The intellectual culture of a country becomes decadent and parasitic when it is entirely dependent on other nations and when it ceases to make its own contributions for increasing the store of world's knowledge. The realization of this better truth came to me more than a third of a century ago finally resulting in the foundation of my Research Institute which I hope would someday become an International Centre of Science. I attempted to revive the ancient tradition of my country which for many centuries welcomed scholars from all parts of the world within the precincts of its ancient seats of learning at Nalanda and Taxila. This dream of mine has

now become more than fulfilled : for it has come to pass that some of the greatest leaders of science in the West are anxious to come and will shortly visit my Institute for learning the new methods of investigation in a branch of knowledge which had been originated in India. It was not in a day, but after years of uphill struggle that it became recognised that the world's advance of knowledge will be incomplete without India's active co-operation."—*Sir Jagadish Chandra Bose.*

WOMEN'S HOSPITAL, LAHORE.

Lala Lajpatrai's plan for women's tuberculosis hospital in the suburb of Lahore in memory of his mother for which he donated a lakh of rupees is gradually maturing completion. Besides his donation the Lala has collected Rs. 75,000 in cash from different provinces in India and had been promised another 2,00,000 and hopes to collect the balance of two lakhs before the end of the present year. Lala appointed trustees for the administration of the fund of the hospital and requested them to fulfil two conditions that the institution shall bear the name of his mother Shrimati Gulabdevi and that it shall be open to women of all classes with special preference of women of the depressed classes.

AMANULLA'S GIFT TO GERMANY.

As a token of appreciation for the hospitality extended to him in Germany, the King of Afghanistan has presented to the Berlin Museum of Ethnology a relief statue of Buddha, dating from A.D. 100, and to the Prussian State Library two ancient Persian illuminated manuscripts. Two boxes of coins have been sent to the numismatic section of the Kaiser Friedrich Museum, one containing ancient Afghan, Turkish, Arabian and Indian coins and the other containing current Afghan coins.—*Statesman*, 26 Aug. 1928.

LETTERS TO THE EDITOR.

Dear Sir,

There came into my possession about four years ago, two statues of the Lord Buddha, they were taken from a Buddhist Temple in Upper Burma during the Wunthu expedition, thirty or thirty-five years ago, I am not sure as to the exact date.

I feel very strongly that they should be returned to some Buddhist Temple. I hear there is one in Toronto, there are many Chinese resident here, and am making enquiries about it. I also heard that a Chinese Buddhist Monk of a very high order is attending the University here, this information unfortunately did not reach me until June, the University closes in May, and the students go back to their homes; the vacation is a long one of four months. I hope, however, to get in touch with him later on, and I know that the Theosophical Society would be very glad if he would consent to lecture to them on Buddhism.

Could you advise me as to the best book on the teachings of the Lord Buddha?

61, Elm Avenue,
Toronto, Ontario Canada.
July 18, 1928.

Yours very sincerely,
ELLEN MARGARET NASH.

(For beginners we would suggest Dr. Paul Carws' "Gospel of Buddha."—ED.).

BUDDHIST CONFERENCE.

Dear Sir,

I am very pleased to learn that a Buddhist Conference will be held in the month of December, 1928. It is very important thing for the Buddhist in India; because Buddhists don't realize what they have to do for religion in foreign countries. So I want very much to request you to do this work in your Society-Hall. And I hope that the Burmese pilgrims and members will come to Calcutta during that time. If it is so I also can help you preaching and advising the Burmese Buddhists and Hindus in Burmese and Hindi languages.

Our Lord bless this meeting!

Burmese Temple,
Sarnath.

Yours faithfully,
U. KITTIMA,
President,
Burmese Buddhist Temple.

FOSTER DAY AT BUDDHA GAYA

Dr. M. Roy of Gaya writes :—

"I am very glad to inform you that Mary Foster Day was duly celebrated both at Gaya and Buddha Gaya on the 21st September. At both places rice and pice were distributed to the poor. Candle lights were offered to the Bodhi Tree and the Zawtika Memorial Hall was illuminated in the evening."

We thank Dr. Roy for his cooperation in our work in Gaya.

NOTES AND NEWS

SARNATH VIHARA.

We are compelled again to invite the attention of the Buddhist public to the appeal for funds published elsewhere. The construction work is rapidly progressing and the whole structure has come up to the plinth—the red stone facing being beautiful and attractive. Funds at our disposal will be exhausted by the end of this year, and if necessary funds are not forthcoming the progress of work will be arrested—most probably to the detriment of the whole building. Both Ceylon and Calcutta collections up to now amount to Rs. 54,884/. It must be noted that out of this sum Rs. 30,000/ comes from our Patroness Mrs. Foster. We once more appeal to the Buddhist public to make a serious attempt to collect subscriptions in aid of the Vihara Fund.

SARNATH SANGHAVASA.

Now that the necessary sanction of the Government is obtained for the erection at Sarnath of the proposed Sanghavaśa, we make another appeal to our friends to come forward and to help in the establishment of a Buddhist centre of inter-

national fame. The absence of a good guest house at this place is daily felt by all those who visit the Sacred spot. The idea of the Maha Bodhi Society is to put up all essentially necessary buildings without which the legitimate objects of the Society can not be attained. Our appeal for funds for the Sanghavasa and guest house has brought only Rs. 1,620 with which we are unable to do anything in the shape of construction. Foreign Buddhists should take particular interest in this project as their comforts and the success of their pilgrimage largely depend on a neat guest house.

REFORMING MANKIND.

T. Swann Harding writing on "some reflections on Reforming Mankind" in the Open Court for September, observes:—"Suppose you want universal peace, be it family, school, industrial, economic, political, scientific, personal, international or what not—upon what does that depend? Consider this sequence.

Universal peace depends ultimately upon universal agreement.

Universal Agreement depends ultimately upon Rigorous Demonstration.

Rigorous Demonstration depends ultimately upon definitions.

Definitions depends ultimately upon Correct Symbolism.

Correct Symbolism means the process of defining words so precisely and exactly that anybody can know certainly what anybody else is talking about."

The question is whether the people would listen to hard logical conclusions. Perhaps the Noble Eight Fold Path of Buddhism might help the writer in his reform movement.

HINDU INDIA AND BUDDHIST SIAM.

Bernard Kellermann the famous novelist writes:—

"Coming from India where the political atmosphere and the misery of its people leave a strong impression on one, here, in Siam the air is fresh and pure—totally different from what one gets in India. One breathes in the gaiety of these merry laughing brown people. There is poverty and need in this country also, but no misery. In India one has hardly to remain standing for one minute when a crowd of hungry stricken and sickly people surround you desiring help; in Siam although I had occasion

to go to its furthest ends, right up to Mekong, to desolated villages and districts I did not come across a single man who could really be called a beggar."

We ask, where are the marks of *pessimism* and *sunya* with which Buddhism is always wrongly charged. Here we find the value of *right definitions* as shown in the preceding note.

LONDON BUDDHIST MISSION.

According to reports that we receive from the British Maha Bodhi Society the work there seems to be making good progress in the intellectual field. In our previous issue we published an account of collections received up to date in connection with the London Vihara, and we hope that the necessary amount will soon be donated by the Buddhists. Our co-worker, Brahmachari Devapriya Walisinha, who is now attached to our London branch, informs that an interesting listener to one of the discourses there was Mrs. Bernard Shaw. We mention this fact merely to show that English people of culture are really interested in Buddhism. We are sure that next time Mrs. Shaw will take her famous husband with her to the Buddhist quarters.

MAHA BODHI REST HOUSES.

Pilgrims' kind attention is drawn to the rules governing the occupation of Rest Houses or Dharmasalas at Gaya and Buddha Gaya published in this issue. We trust that every pilgrim would make it a point to abide by the rules and help the authorities in charge to keep the Dharmasalas as models for cleanliness. Pilgrims are kindly requested to subscribe, according to their means, to the maintenance of these Dharmasalas.

THE INTERNATIONAL CONGRESS OF ORIENTALISTS.

The Seventeenth International Congress of Orientalists has concluded its sessions, and according to Dr. William Stede, Ph.D., is a great success. The Oxford Congress, apart from

its being a medium for the unification of international learning, will be memorable for the large number of learned papers on Buddhism read during its sessions. Lord Chalmer's paper on "Buddha and St. Augustine", Dr. Weller's "Buddha und St. Franciscus" and "The Patna Congress and the Man" by Mrs. Rhys Davids have been characterised as a new aspect in the study of Buddhism. This attempt on the part of European Orientalists to interpret Buddhism in a new light shows one thing clearly, and that is, that the greatest gift of the East—the Dhamma—can no longer be ignored by the Westerners in their evolution of modern society with a new ideal. The new life that is beginning to grow in Europe will, we are sure, be most influenced by the Teachings of the Master; and the establishment of Buddhist centres such as British Maha Bodhi Society and the German Buddhist House are very opportune.

LIVING BUDDHISM.

In a learned article on the above heading in the "Visva-Bharati Quarterly" for October, Dr. Hans Koester writes:—

"Christ indeed has not left such a wonderfully constructed doctrine as exists in the tradition of the speeches of Buddha. It is a mistake, often made here in India (for example by Gadhi himself), to compare the sermon on the mount with any speech of Buddha's. For while the substance of Buddhism consists in what Buddha said, it was not so with Christ. The point of the life of Christ lies in what was done, that is to say in his crucifixion. . . ."

With respect to the learned writer we should like to point out that Dr. Koester in trying to discover a mistake made in India (by Gandhi) has committed a graver mistake in saying that the substance of Buddhism consists in what Buddha said *implying thereby that His life and what was done by Him were secondary*. But the Master often held out as example of Perfect Life His own life to the people. What was done by Him was what was preached by Him. In this fact lies the uniqueness of Buddha as a Teacher of mankind. Unlike other

teachers of religion Buddha alone brought life into harmony with His Dhamma. We invite the learned Doctor to clear his point.

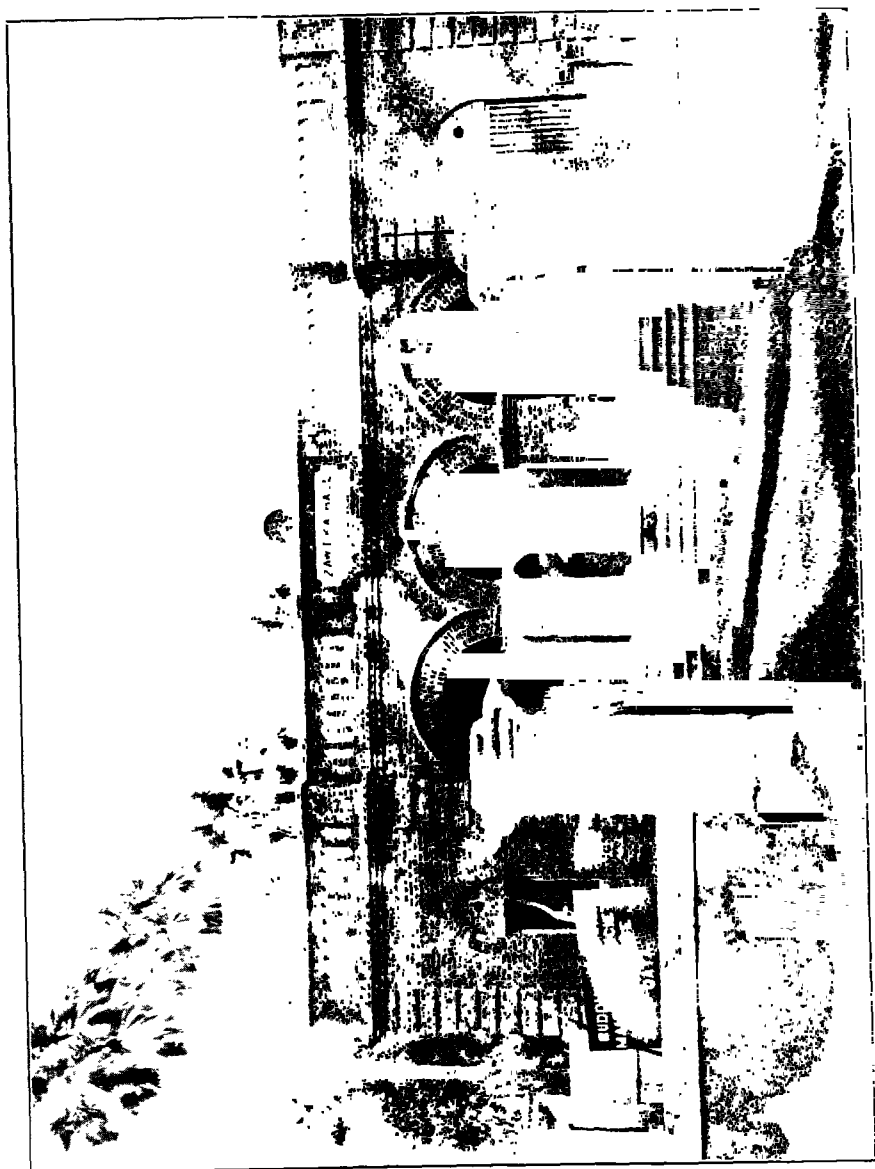
ACKNOWLEDGMENTS

THE BUDDHIST ANNUAL OF CEYLON, 1928.

We are thankful to the publishers of this Annual, Messrs W. E. Bastian and Co., for a presentation copy. The Buddhist Annual has now gained a place in the annual publications of the world. It is in fact the only one of its kind published anywhere in the Buddhist world. This issue has a number of well written and thought-provoking articles from the pen of both Eastern and Western writers. Mr. G. K. W. Perera, Bar-at-Law and one time the General Secretary of the Ceylon Maha Bodhi Society, contributes a very valuable article on "Winning Ceylon for Christ" in which, with his usual power of critical investigation, he shows the utter failure of the Christian Missionaries as an agency working for the good of the country, though as Mr. Perera points out, they were aided and abetted by successive alien Governments in every possible way to *turn good Buddhists into bad Christians*. Messrs. McKechnie, Jayasundara, de Silva, Edmunds, Hoffman, Payne and Bhikkhu Narada have contributed greatly to the richness of readable material in the Annual. We congratulate the learned Editors for making the Annual more and more successful every year. We earnestly hope that steps will be taken to issue the Annual before the Wesak Day. Publishers deserve credit for the excellent get up of the Annual.

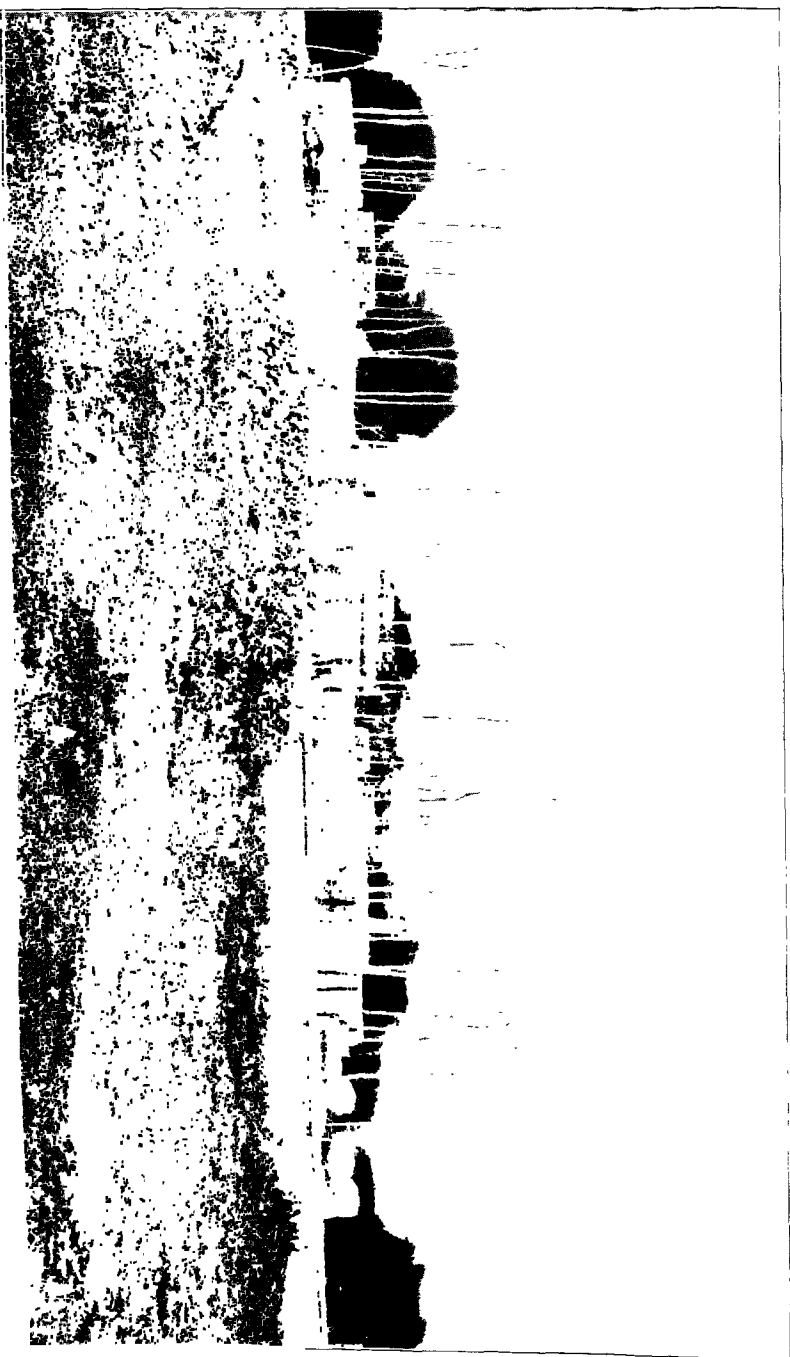
THE WORD OF THE BUDDHA.

We gratefully acknowledge receipt of a copy of the "Word of the Buddha" by the Rev. Nyanatiloka by whom it is sent to us. It is printed for free distribution in memory of the late Mr. F. R. Senanayaka. "The present edition" says the Author "has been prepared with the utmost care. It really is no longer merely a translation of my German work, but, in many respects, an entirely new work and its text is a thoroughly reliable translation from the Pali, with which I have compared it word to word." This book should be the proud possession of every English knowing Buddhist. Even non-Buddhists might read it with profit. The book is printed by the Colombo Maha Bodhi Press and is beautifully done.



ZAWTIKA BUDDHIST MEMORIAL HALL, GAYA.

Our new Dharmasala on Macleodgunj Road on account of which the Society has incurred a debt of Rs. 8,500/-



MULAGANDHAKUTI VIHARA, SARNAATH

under construction, as seen from the West
An appeal for Rs 60,000/ is made to complete the building

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं । देसेय भिक्षुवे धम्मां आदि कल्लायणं मज्जे कल्लायण
परियोसान कल्लायणं साय्थं सव्वज्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVI]

DECEMBER, B. E. 2472
C. E. 1928

[No. 12

INDIVIDUAL EFFORT

Salvation's boon is not bestowed
By gods whom gifts and prayers have swayed,
But 'tis a guerdon each must win
By constant effort rightly made.

Each for himself the Path must tread.
Heedless alike of friend or foe,
Alone upon his quest intent
The joy of full release to know.

No power divine can aid afford,
No human might assistance lend—
To break the bonds of sense-desire
Each must upon himself depend.

No man another's guilt may bear
Nor for his brother's sin atone.
But each unfailingly shall reap
The good or evil he has sown.

Changeless and stern is Karma's law,
No mortal from its sway is free :
By every action word and thought
Man moldeth his own destiny.

Each one his inner force must wake
From torpor to activity,
If he in heart and mind would quench
The cravings of carnality.

Nor in one life may we aspire
Perfection's summit to attain,
But living nobly we return
Reborn upon a higher plane.

With spiritual strength increased
And wider opportunity
On wisdom's pathway to advance
In holiness and purity.

But if, alas, we turn aside,
By pleasure lured or earthly gain,
The downward path we lightly trod
We must reclimb with toil and pain.

So must we work and strive until
Our being's cycle we complete,
And find in full enlightenment
Immortal life with bliss replete.

A. R. ZORN.

EARLY DAYS OF ANAGARIKA DHARMAPALA IN CALCUTTA

HOW I MET HIM

BY RAI JADUNATH MAZOOMDAR BAHADUR, M.A., B.L., M.L.C. OF
JESSORE.

I met Anagarika Dharmapala on the very first day of his arrival in Calcutta in the house of Late Rai Narendranath Sen Bahadur, Editor, Indian Mirror. There were there Late Babu Nilkamal Mukherjee, Narendranath himself and some other friends taking interest in Theosophy and Buddhism. But for his dress, Dharmapala looked every inch a Bengali. I had previously come in contact with some Tamil Hindu gentlemen of Ceylon, but Dharmapala was so unlike them in features and so much like the average Bengali, that one was bound to infer that his forbears must have emigrated from Bengal to Ceylon. As a matter of fact, as one finds from *Maha Wansa*, the great Chronicle of Ceylon, the Ceylon Buddhists were descendants of Vijaya Sinha, the then Crown Prince of Bengal and his seven hundred followers, who had come to Ceylon from Bengal and conquered the Island from the Yaksha kings, who were then in possession of the Island. The date of Vijaya's arrival in Ceylon is supposed to be the very day on which Lord Buddha entered into Nirvana. The island was formerly called Lanka and the name was changed into Sinhala (Ceylon) after Vijaya Sinha. The country remained Hindu till the time of Devānampiyatissa who was a contemporary of Asoka, Emperor of India and through whose missionary zeal Buddhism made its entry into Ceylon. Buddhism had well nigh disappeared from India except from the Himalayan Provinces of Nepal, Bhutan, Sikkim and a part of the Chittagong district of Bengal. Except to a solitary scholar here and there, Buddhistic scriptures were sealed books in India. It was not to the people of India but to a foreign and alien Government that Buddhism

owed the preservation of its ancient relics, temples, chaityas and scriptures. If Buddhism had fled from the land of its birth, it was on its death struggle in Ceylon also where Christianity had already made extensive inroads on its ranks. It was just at this time when a great woman and a great man appeared on the horizon of India and brought a new light to the Indian people wherewith to appraise the priceless treasures of their forefathers, whether Hindus or Buddhists or Hindu-Buddhists. If Modern India owes much to Madame Blavatsky and Colonel Olcott, Modern Ceylon owes no less to them ; and it was from Colonel Olcott that Dharmapala caught the fire of missionary zeal which brought him to India for restoring Buddhism to the land of its birth.

Babu Nilkamal Mukherjee was a great friend of Rai Bahadur Narendranath and it was in Nilkamal's house that Dharmapala used to put up during the first two or three years, after his arrival in Calcutta. He then removed to a house in Creek Row and later on to Baniapukur Lane, Entally and lastly to College Square. Every well-wisher of the Maha-Bodhi Society must feel grateful not only to Dharmapala who had been its life and soul but also to Narendranath, Nilkamal and Charu Chandra, the author of the Bengali translation of Dhammapada, to whom Dharmapala owed so much during the early years of his struggle in India for what he has been able to do for the spread of the glorious doctrine of Lord Buddha, preached by him to all people, high or low, for the good, for the gain, and for the welfare of all, without any distinction of caste, colour, creed or country.

By living in a Bengali home, Dharmapala who was a Bengali in his appearance, became a Bengali also in his habits and taste, likes and dislikes. He retained his Sinhalese dress but he became very fond of Bengali dishes. Dharmapala had not taken the holy order of Bikkhu, and even now is not a Buddhist monk in the strict sense of the term, though he is a celibate. The one and sole absorbing passion which used to dominate his life was the propagation of the

noble truths preached by Lord Buddha. What he has been able to achieve is known to every body now. A full story of the work, he has been able to achieve, will read like a romance. How his good work has been successful in enlisting the sympathy from most unexpected quarters has been a mystery to many. It is equally a mystery that he has got very little help from the people of India. Who could have thought that an American lady, born or brought up as a Christian, Mrs. E. Foster of Honolulu, would do so much for the restoration of Buddhism to India by her generous contributions? Truly she has been called "the Queen of the Empire of Righteousness."

Although Sinhalese, the mother tongue of Dharmapala, has so much affinity with Bengali, both of them owning their origin to Sanskrit, Dharmapala could not be induced by us to seriously try to learn Bengali. English had already become the *Lingua Franca* of India and it was not necessary for him to acquire a deep knowledge of Bengali.

After his arrival in Calcutta, Dharmapala accompanied me to Jessore, some seventy miles north-east of Calcutta, where I usually reside. To the illiterate masses of Bengal, Lanka is still the home of Rakshasas or demons, who had Ravana for their King, and when people heard that a native of Lanka had come to my house, they came in large numbers in order to see Dharmapala, but they were disappointed to find that he was after all a human being and not a traditional demon of the *Ramayana*!

Dharmapala has many detractors and he may not be faultless, but with all his faults I love him still. May he be spared for years to come, not only for India and Ceylon, but for the whole world, which is yet in need of Buddha's compassionate teachings.

BUDDHA'S MAJESTY

BY SHIVA CHARAN LAL, B.A., LL.B.

Buddha's was a majestic and magnetic personality from his early manhood, even before he attained full enlightenment. There are many recorded incidents of his life which support this statement, but the recital of only a few of them will serve the purpose of this short article.

After leaving his palace Gautama became a wandering mendicant, with a begger's bowl in his hand and entered the city of Rājagriha. But his erect gait and beaming eyes ill-concealed his high birth or his majestic mind. Gautama went on his usual begging round, but there was hardly a person who met him who did not pay him homage. It was loudly proclaimed in the capital that he was a noble *muni* and that his approach was heavenly bliss. The news of Gautama's advent reached King Bimbisāra, who donned his gold crown and royal robes and repaired in the company of his ministers to meet this "mysterious guest." Bimbisāra and his companions found Gautama seated under a tree in a state of great mental composure. The king and his party kneeled and Bimbisāra reverently said: "O Shramana, your hands are fit to grasp the reins of an empire and should not hold a begger's bowl....." Gautama lifted his eyes and replied: "Better than sovereignty over the earth, better than living in heaven, better than lordship over all the worlds, is the fruit of holiness.....shall we quench a fire by heaping on it fuel?.....My heart hankers after no vulgar profit, so I have put away my royal diadem and prefer to be free from the burdens of life." The King respectfully remonstrated, but Gautama said: "I regret to leave you ; I will go to the sages who can teach me to escape evil." The King clasped his hands in reverence, bowed down before Gautama and said: "May you obtain that which you seek, and, having obtained it, come back,

I pray you, and receive me as your *disciple*." This happened when Gautama was still a Gautama and not the Buddha.

When Gautama attained Buddhahood his old teachers were dead, but his five disciples, who had left him when he most needed their help, were living. Buddha thought of them and went to them to preach the Truth. When the five ascetics saw their old teacher approach they decided among themselves not to show any respect to him, nor to accost him as a master, but to call him by his name only. "For," said they, "he has broken his vow and has abandoned holiness." But when the Blessed One drew near they were so much taken up by his majestic appearance that they involuntarily stood up in their seats and greeted him inspite of themselves, though they called him by his name and addressed him as "friend." The Buddha said: "Do not call the Tathâgata by his name nor address him 'friend', for he is Buddha, the Holy One. Buddha looks equally with a kind heart on all living beings and they, therefore call him 'Father'. To disrespect a father is wrong; to despise him is sin'. The erring ascetics were ashamed, and Buddha preached to them the Noble Doctrine. And when the Doctrine was profounded the ascetics said: "Truly, O Buddha, our Lord, thou hast found the Truth!"

Buddha having previously ignored several pressing invitations to revisit Kapilavastu at last yielded to the one which said: "I wish to see my son before I die." And the messenger added: "O world-honored Tathâgata, your father looks for your coming as the lily longs for the rising of the Sun." The Blessed One started on his journey to Kapilavastu; the glad tidings spread throughout the length and breadth of the Kingdom. Shuddhodana went out with his kinsmen and ministers to meet the Buddha. The King perceiving the religious dignity of his son descended from his chariot and having reverently saluted his son first, said: "It is now seven years since I saw you. How I have longed for this moment!" The Buddha, however, took a seat opposite his father, and the King longed to call him by his name, but dared not. The

King who was pleased in his sadness and sad in his pleasure, further said: "I would offer thee my Kingdom," but if I did, 'thou wouldst account it but as ashes".

The Buddha replied: "Let the ties of love that bind you to the son whom you lost, embrace with equal kindness all your fellow-beings, and you will receive in his place a greater one than Siddhârtha; you will receive Buddha, the teacher of Truth the preacher of Righteousness, and the peace of Nirvana will enter into your heart." The King trembled with joy and on nearing the Royal palace asked the Holy One if it would please him to stay in the palace. The Buddha, however, preferred to live in the grove before the city.

Two kings were on the verge of war, the possession of a certain embankment being the apple of discord. And Buddha seeing the Kings with their armies ready to fight asked: "Has the embankment any intrinsic value apart from its service to your men?" "It has no intrinsic value whatever," was the reply. The Buddha continued: "Now when you go to battle is it not sure that many of your men will be slain and you yourselves, O kings, are liable to lose your lives." And they said, "Verily, O Lord, it is sure that many will be slain and our own lives be jeopardised." "The blood of men," said the Buddha, has it a lesser value than a mound of earth? And the blood of Kings?" The two monarchs were abashed and they came to a peaceful settlement!

The foregoing episodes touch but a fringe of the unique and majestic personality which wielded such a tremendous influence for good in its life-time and has left indelible impressions on the "Sands of Time".

INFLUENCE OF JAINISM AND BUDDHISM ON KASI, KOSALA AND MAGADHA

BY DR. BIMALA CHARAN LAW, Ph.D., M.A., B.L.

Kāśī which is described as one of the great countries of India, is the birth-place of Pārsvanāth, son of Asvasena, who

was the ruler of Benares in about 817 B.C. In it dwelt a prosperous householder named Culaṇipiyā. He was very wealthy and had a long herd of cattle. He received instructions from Mahāvira and strictly followed his teachings. He practised asceticism too hard. There was another prosperous householder named Surādeva at Benares who came in contact with Mahāvira to receive instructions from him. It is interesting to note that as soon as the king of Benares heard of the passing away of Mahāvira, he illumined the whole city as a mark of respect towards the deceased. Again we find that Benares was visited by the great Jaina spiritual leader, Aryaraksita, who acquired all knowledge at Benares. There lived in Benares a famous Brahmin named Yayaghosa and another Brahmin named Vijayaghosa who had discussions between them regarding what is essential in the Vedas, in sacrifices and in duties. There was a Jaina monk named Bala, who lived near Benares. It is said that the presiding deity of a grove became his follower. Bhadrā, daughter of King Kausalika, came to that grove and saw that dirty monk. She did not respect the monk for which she was possessed by the presiding deity. As no physician could cure her madness, the presiding deity said that she could recover only if she were offered as bride to Bala. The king agreed. Bhadrā became sound and went to choose Bala as her husband. Bala refused to marry her.

Buddhism also influenced the people of Benares greatly. Once the people of Benares became famine-stricken and many people died on account of it. A Pratyeka Buddha came to Benares and was offered alms by a wealthy person. The wife of the wealthy man prayed to the Pratyeka Buddha for the boon that one pot of rice cooked by her would be quite sufficient for many people. The wealthy person prayed that his granary should always be filled in with paddy. The boons were granted by the Pratyeka Buddha. In this way the famine was averted. It was at Isipatana Migadāva in Benares that Buddha Gautama gave his first discourse on the "Wheel of

Law'' (Dharma Cakra) to the first disciples known as Pañcavaggiya bhikkhus. Gautama told them that their object could be fulfilled by following his instructions. He preached before them the sermon known as Dhammacakkapavattana which had the desired effect on Kondañña, the chief of the Pañcavaggiya bhikkhus. All the Pañcavaggiya bhikkhus became Arahats very soon. While dwelling in Benares at Isipatana Migadāva, the Buddha released the four friends of Yasa and fifty youths. Having spent the rainy season the Tathāgata released the Bhaddavaggiyas in the Kappāsika grove. Buddha met an Ajivika named Upaka on his way to Benares to preach the wheel of Law at Isipatana Migadāva. It is at the foot of the Sattasirisaka tree at Benares that a Nāga King was taught by the Buddha that it was very difficult to be born as a human being. The master delivered a sermon on the evil propensities of mind while staying at Isipatana Migadāva at Benares. It was Gautama Buddha who advised a bhikkhu that he should not go round for alms being unmindful and unrestrained in senses. The bhikkhu acted up to his advice and conveyed it to other bhikkhus. All the uncontrolled bhikkhus became controlled in their senses by the teachings of the Tathāgata. While Gautama Buddha was dwelling at Isipatana Migadāva, many bhikkhus discussed with him the questions of Abhidhamma. It was the sermon of Gautama that produced a marvellous effect on Citta who soon became an Arahāt. In dispelling the doubt of the bhikkhus regarding Anta—what is first Anta? What is second? What is middle? and What is Sibbani? Gautama said, "Contact is the first end, origination of contact is the second, cessation of contact is the middle, and desire is the needle." It was here at Benares that Gautama delivered the Sutta on four noble truths and elaborated them. He also delivered a sermon on the Khandhas to the 500 bhikkhus. In Benares a noble youth named Yasa, who was buried in luxury and sensual pleasures, abandoned all vile propensities and fully realised that there was danger and distress in worldly life. The teacher taught him the Dhamma

and he was converted to the Buddhist faith. Isipatana Migadāva was the abode of many theras. It was the dwelling place of Mahākotthita and Sāriputta, the famous followers of Gautama Buddha. An Upāsaka named Dhammadinna was given a discourse on faith by Gautama in the Three Refuges and on the Ariyasīlas. He confessed that he had strong faith in the three gems and fully observed the precepts. Gautama's female disciples named Bhaddā Kundalakesā visited Benares. Many wealthy nobles, brahmins, heads of houses were influenced by Gautama the Buddha at Benares. It was owing to the influence of Buddhism that the rich inhabitants of Benares became charitable and took care to feed the poor brahmins. We are told that Visayha, a great merchant of Benares, had alms halls built at the four city gates in the heart of the city and at the doors of his own house. We also read that a certain rich brahmin named Saṅkha who was influenced by Buddhism had built alms-halls in six places and used to give in charity 6,00,000 pieces of money. Thus we find that Buddhism obtained a strong hold in Benares.

Influence of Jainism is traceable in Kosala also. On the death of Mahāvira, 18 confederate kings of Kāśī and Kosala made an illumination as a mark of respect for the departed Great. Buddha's influence was very great in Kosala. The Kosalan king Pasenadi had a great admiration for the Buddha. He established matrimonial relation with the Buddha's family and married one of the daughters of the Sākya Chief. After the death of his wife Mallikā, Pasenādi went to Buddha while he was at Jetavana. The Blessed One consoled him as he was very much afflicted. We read that there was a rich householder at Sāvattthi who had a strong faith in the Buddha. One day he fed the Master along with the Bhikkhusaṃgha. Pasenadi was convinced of the greatness of the Sākya Teacher and it is said that he knew that Gautama was excellent and that he had renounced the worldly life from the Sākya family. Pasenadi was told by Buddha that all mortal beings subject to decay (*Sabbadhammā saṃkhārā*) and those who are in posses-

sion of great wealth often become attached to the world. Buddha spent much of his time at Kosala and most of his sermons were delivered at Sāvatti, the capital of Kosala. On one occasion the Blessed One was sojourning in Kosala and went to Sālā, a brahmin village in Kosala. In the same village Buddha had a talk with the brahmin householders who had faith in Buddha, nihilism, Karma, non-existence of the consequence of Karma, Kāya, Vacī and Manokammas (actions in body, mind and speech), cessation of existence, four kinds of individuality, four objects of meditation and six objects of supernatural knowledge. Buddha explained them to their satisfaction and they became his life-long disciples. When the Blessed One was in a brahmin village at Kosala, many brahmin householders were instructed by the Master that those Samanas and brahmanas who were not free from anger, passion and ignorance should not be respected by them. They should respect those who are free from all such vices. After listening to the Buddha the brahmin householders became converted to Buddhism.

Buddha gave a discourse to the Kosalans on the impurities of the body and the evil effect of selling fish and flesh and he distinctly told them that those who were trading in fish and flesh could not be happy and wealthy. Buddha converted a brahmin of the Kosala country named Sundarikabhāradvāja who took ordination from him and had firm faith in Buddha, Dharma and Sangha. It was at the house of Anāthapindika at Kosala where Buddha came at the invitation of Nanda. Here the Teacher delivered a sermon on dāna, sīla, etc. The Buddha while at Sāvatti, the capital of Kosala, influenced good many Sāvattians and succeeded in converting them to his faith. He instructed the Sāvattians on impermanence, sorrowfulness and selflessness of five sense organs. Sāvatti was often visited by Buddha Gautama who while he was there spoke of the following topics: seven bojjhāngas, cakkavattī, ādicca, mettā, samādhi, impermanence of five khandhas, cause and cessation of five khandhas, non-eternity of the world,

dependent origination, ten potentialities, etc. The Master also delivered a sermon on Ariyasāvakas or the noble disciples to Anāthapindika, the rich banker of Sāvattī. The Master emphasised on the point that those who were regarded as the noble disciples of the Buddha must be free from the evil effect of killing, lying, stealing, enjoying sensual pleasures and drinking intoxicants. Buddha also gave a discourse on two kinds of faults, three kinds of uposatha, charity, passion, hatred and delusion and the means of destroying them, good effect of developing compassion. As a matter of fact the Teacher, while he was at Kosala, discussed miscellaneous matters dealing with the principles and philosophy of Buddhism with many disciples, e.g., Cakkhupāla, Thullatissa, Paṭācārā, Kisāgotamī, Anittigandha-Kumāra, Nanda, Kankhārevata, Sumana, Kokāliya Pasura, Rohaka.

Like Kosala, Magadha was influenced by Jainism and Buddhism. Vardhamān Mahāvīra was born in Magadha. He spent eighteen rainy seasons in Rājagaha, the capital of Magadha. It is told in the Jaina Sutras that Mahāvīra was made a prisoner in a forest near Rājagṛha where lived a gang of 500 robbers under Balabhadra Kapila. Mahāvīra was brought before the leader of the robbers. He sang the first stanza of the Uttarādhayana sūtra and some robbers were converted and he continued to sing till all the robbers were converted. It is told that Mahāvīra once preached at the court of Srenika Bimbisāra, king of Magadha, with so much force and good logic that the prince Nandisena was converted. Like Jainism Buddhism found a place in Magadha. Magadha found in Bimbisāra a king who was an ardent follower of the Buddha and had great faith in Buddhism.

It was in Magadha that Buddha spoke about rebirths of the dead Magadhan upāsakas. Here 24,000 upāsakas obtained the first stage of sanctification by listening to the Buddha's instruction. The Teacher had a long discussion regarding jealousy, avarice, desire, doubt, and celestial insight. It was here at Magadha that Sāriputta showed great admiration for the

Buddha. Sāriputta fully realised that nibbāna means extermination of hatred, delusion, passion, etc. The terrible Magadhan monarch was converted to the Buddhist faith. The Buddha spent the greater part of his time in meditation. The famous physician, Jivaka, was given suitable instructions by the Buddha with the result that he was established in the fruition of the first stage of sanctification. Bhaddā Kundalakesā who was for sometime an inhabitant of Gijjhakūṭa was very much influenced by the Buddha and she became a *therī*. A *therī* named Cālā was a Magadhan. She obtained ordination from the Buddha. The Buddha explained his doctrine to Nigrodha.

The Master while he was in Rājagaha converted a Bharadvājagotta Brahmin, Akkosaka Bharadvāja brahmin and Aggikabharadvāja brahmin. Upaka, Dhammika, Sona, Mettikā, and Subhā were influenced by Buddhism.

Pindolo Bharadvāja, who was the most famous of Buddha's disciples ; was an inhabitant of Rājagaha. The Buddha had great influence in Pāṭaliputra. He was invited by the upāsakas of Pāṭaliputra to perform the opening ceremony of āvasathāgāra. The Buddha and his disciples were offered charities. The Master spoke about five kinds of rewards for observing the precepts.

Buddha often visited Nālandā and influenced inhabitants who had faith in the Buddha. The Master while he at Nālandā was seen by Sāriputta. Upāli went to the Buddha while he was at Nālandā and asked him about the cause of the passing away of an arahat in this life. Mahākassapa met the Buddha while he was seated on the road between Rājagaha and Nālandā. He declared himself to be his follower in the presence of the Buddha. It is interesting to note that in Nālandā many nigantha sāvakas (Jains) became converts to Buddhism.

THE BLESSED ONE

BY T. L. VASWANI, KARACHI.

A young Professor of high intellectual attainments met me the other day.

"I am deeply impressed", he said, "with the personality of Buddha. I wish to have your views."

"Buddha!", I said; "The blessed one! Last year I made a pilgrimage to Buddha-Gaya, I saw the Buddha's image. It filled me. It mingles with my morning meditations. Is the image magnetic? Since that meditation day my daily *pujah* (worship) includes the wonderful Buddhist prayer:—*Om! Buddham saranam gacchami! Dhammam saranam gacchami! Sangham saranam gacchami* (*I seek the refuge of the Buddha, of Dharma and the sangha*). Buddha I regard as the erector of a new epoch in the history of humanity."

"Was not Buddha a great organiser?", my friend asked.

"The world's Great Ones, Krishna, Buddha, Jesus,—as I understand them,—were not organisers. They were greater. They were inspirers. Organisation may make men efficient units but at the cost of their own individuality. Some kind of "success" is secured; but at what price? Shrinkage of the soul. I once had a talk with an Indian leader. He wished to see the people drilled into obedience. I humbly submitted that my way of looking at things was different and I expressed the difference thus:—You are for obedience; I for freedom; you want a military camp; I a spiritual fellowship. Krishna Buddha and Jesus were concerned primarily, not with building a mighty organisation but with the expansion of individualities. None of these Great Ones founded a Church. Disciples built churches; and their big external organisations have shifted the message of the masters they profess to serve. "But Buddha started a sangha", said the professor. And I said:—"I would

not translate "sangha" as "church". Warren and some other interpreters of Buddha render "sangha" as "church". The "sangha became a "church" after Buddha passed away. Kanishka and Asoka were among the builders of the Buddhist church. Buddha himself started a "sangha" an "order". Millions paid homage to him. I know no one in human history who had the allegiance of so many in his life time. Buddha carried with him a wonderful dynamic power. Crowds from villages far and near would come to have his *darshan* if only they learnt that he was come or was passing by. Crowds followed Jesus on his entry into Jerusalem. But they quickly melted and Jesus on the Cross was deserted practically by all. Only 3 stood by him in the hour of his great anguish, his mother and Magdeline and John. But Buddha had hold upon millions. Yet Buddha would not build a big organisation. He moved from village to village, spreading his message and inspiring men and women. A few of those who felt the fascination of his life and ideals and were eager to accept his spiritual disciplines in order to live a truly spiritual life were brought together in a "sangha". His relation to them was not that of an external organiser but of an inner inspirer. The sangha was a free expansive Fellowship. A church tends to be a rigid creed-and-rule-ridden body. Organisations tend to turn men into machines. Organisations have proved, again and again, to be prison-houses.

"What think you is the central teaching of Buddha?" asked my friend.

And I said:—"His teaching has its metaphysical and its ethical sides. On the metaphysical side I shall say nothing now. On the ethical side, I think, Buddha expressed the essence of his teaching in the words:—Put out the Flames! Look! he said to his disciples, there are fires everywhere. Go and extinguish them! The "flames", the "fires" we must put out are "desires" and "passions". Be desireless!

"How to crush desires?" was the next question.

And I said:—"Desires are not to be crushed but trans-

muted. Spirituality does not live in *vacuo*. We must not reduce life to negation or abstraction. The human stuff or passions,—desires,—needs but to be transformed,—transmuted,—to make life strong and truly rich and spiritual. Hindu psychology classified human passions as *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahankar*. Consider each member of this fivefold classification. *Kama* may be transmuted into *bhakti*, a beautiful love emotion for the Lord. *Krodha* (Anger) may be transmuted into righteous indignation. *Lobha* (love of money) may be transmuted into activity that is slayer of sloth. *Moha* may be transmuted into the love that would train the loved ones for the service of the Highest. *Ahankar* (pride) may be transmuted into the power that achieves, not for the self but for the spirit. All desires may be transmuted into aspirations and *shakti*.

The cultured young man went on to ask :—“What strikes you the most in the personality of Buddha?”

And I said :—“Two things ; (1) his wonderful will-power and (2) his rich illumination. So great was his will-power that he reached in that last birth of his, the very pinnacle of human evolution. So rich was his illumination that his lips were sealed with Silence as to the Ultimate and alone his life radiant with a ravishing Sight revealed that he was a seer of the *Secret*.”

My friend the Professor was eager to know how we could develop will-power and be ready to enter into illumination. And I said :—“The very miracles of life have their laws. The law of the growth of will-power is *tapasya*. The law of preparation for the stage of illumination is untrammelled search after Truth. Gautama the Prince renounces his palaces, and for years together he lives the life of *tapas* ; and within him is a longing for Truth. Then it is that he attains to enlightenment. *Tapas*, not *bhoga* ! Truth not custom and creed ! *Tapas* and truth,—these did Gautama seek with the passions of a lover. He became a Buddha ! Today young men squander their wealth of mind and character in pleasures and excitements.

Today, too, so many in India bow to customs and creeds. I am a lover of traditions. I believe in their educative and elevating value. But above all traditions is Truth. Trust no traditions however pleasant if not suffocated by Truth. Follow Truth, though the crowds clamour against you. Follow Truth, though she seems to slay you. This is the message of Buddha's life ; and this message is modern India's need. For Truth is the spirit of Freedom.

ABSTRACTS FROM THE DIALOGUES OF GAUTAMA BUDDHA

BY MISS C. H. HAMAN.

Brethren, if outsiders should speak against me, or against the doctrine, or against the order, you should not, on that account, either bear malice, or suffer heart-burning, or feel ill-will. If you, on that account, should be angry and hurt that would stand in the way of your own self-conquest. If, when others speak against us, you feel angry at that and displeased, would you then be able to judge how far that speech of theirs is well-said or ill? But when outsiders speak in dispraise of me or of the doctrine or of the order, you should unravel what is false and point it out as wrong, saying :—"For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us."

But also, Brethren, if outsiders should speak in praise of me, in praise of the doctrine, in praise of the order, you should not, on that account, be filled with pleasure or gladness, or be lifted up in heart. Were you to be so, that also would stand in the way of your self-conquest. When outsiders speak in praise of me or of the doctrine or of the order, you should acknowledge what is right to be the fact, saying, "For this or that reason, this is the fact, that is so, such a thing is found among us, is in us."

It is in respect only of trifling things, of matters of little

value, of mere morality, (things to be taken for granted) that an unconverted man, when praising the Tathāgata, would speak. And what are such trifling, minor details of mere morality that he would praise?

“Putting away the killing of living things, Gautama the Recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness and full of mercy, he dwells compassionate and kind to all creatures that have life.—Putting away the taking of what has not been given, he lives aloof from grasping what is not his own. He takes only what is given, and expecting that gifts will come, he passes his life in honesty and purity of heart. Putting away unchastity, he is chaste.—Putting away lying words he holds himself aloof from falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world. Putting away slander, he holds himself aloof from calumny. What he hears here, he repeats not elsewhere to raise a quarrel against the people here; what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus does he live as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace. Putting away rudeness of speech, he holds himself aloof from harsh language. Whatever word is blameless, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people,—such are the words he speaks. Putting away frivolous talk, he holds himself aloof from vain conversation. In season, he speaks, in accordance with the facts, words full of meaning, on religion, on the discipline of the Order. He speaks, and at the right time, words worthy to be laid up in one’s heart, fitly illustrated, clearly divided, to the point. He holds himself aloof from causing injury to plants or seeds. (He refrains from visiting shows; from receiving gifts). He abstains from the acting as a go-between or messenger, from buying and selling, from

bribery, cheating and fraud, from maiming, murder, putting in bonds, highway robbery, dacoity and violence. (He avoids the use of luxuries.) He holds aloof from childish games. He holds aloof from low conversation.—(He) holds aloof from—wrangling phrases.—(He) abstains from—servile duties. Whereas some are tricksters, droners out of holy words for pay—Gautama the Recluse holds aloof from such deception and patter. He holds aloof from wrong means of livelihood.—These, Brethren, are the trifling matters, the minor details of mere morality (to be taken for granted,) of which the unconverted man, when praising the Tathāgata, might speak.

There are, Brethren, other things, profound, difficult to realize, hard to understand, tranquillizing, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise. These things the Tathāgata, having himself realised them and seen them face to face, has set forth ; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth, should speak. And what are they ?

There are, Brethren, (those) who reconstruct the ultimate beginnings of things, (those) whose speculations are concerned with the ultimate past, and who—put forth various assertions concerning it—(There are those) who reconstruct the past, and (those) who arrange the future, or who do both.—Now of these, Brethren the Tathāgata knows that these speculations thus arrived at, thus insisted on,—will have such and such a result, such and such an effect on the future condition of those who trust in them. This does he know, and he knows also other things far better than those speculations ; and having that knowledge, he is not puffed up, and thus untarnished, he has, in his own heart, realised the way of escape from them ; has understood, as they really are, the rising up and the passing away of sensations, (he has said that “these opinions of theirs are based only on the personal sensations—of these—Recluses and Brahmans”) their sweet taste, their danger, how they cannot be relied on, and, not grasping after any of those things men are eager for, he, the Tathāgata, is

quite set free.—It is, Brethren, when a brother understands, as they really are, the origin and the end, the attraction, and the danger, and the way of escape from the six realms of contact, (through which sensations are received) that he gets to know what is above, beyond them all.—Thus spake the Blessed One, and glad at heart, the brethren exalted his word.

THE FRUITS OF THE LIFE OF A RECLUSE.

(The King, Ajātasattu, has asked Buddha if there is any advantage in the life of a recluse. Buddha replies:—)
 "Now what do you think, O King? Suppose there were a servant; suppose he donned the yellow robe and were admitted into an order and dwelt restrained, content with mere food and shelter, delighting in solitude. Would you then say:—"Let the man come back; let him be a servant again, and work for me"?

"Nay, Lord, rather should we greet him with reverence."—

"Suppose, O King, there appears in the world one who has won the truth, an Arahāt, a fully awakened one, abounding in wisdom and goodness, happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, A Buddha. He, by himself, thoroughly knows and sees, as it were, face to face, this universe—and having known it, he makes his knowledge known to others. The Truth, lovely in its origin, lovely in its progress, lovely in its consumation, does he proclaim, both in the spirit and the letter, the higher life does he make known, in all its fulness and in all its purity.

A man—listens to that Truth, and he considers thus within himself:—"Full of hindrance is that household life, a path for the dust of passion. Free as the air is the life of him who has renounced all worldly things."—Then before long he goes forth from the household life into the homeless state. When he thus becomes a recluse, he lives self-restrained by that restraint that should be binding on a recluse. Uprightness is

his delight, and he sees danger in the least of those things he should avoid. He adopts, and trains himself in the precepts. He encompasses himself with good deeds in act and word. Pure are his means of livelihood, guarded the door of his senses. Mindful and self-possessed, he is altogether happy.—His conduct is good in that he follows the moralities.—And endowed with this body of morals, so worthy of honor, he experiences within himself a sense of ease without alloy. Thus it is, O King, that the Bhikkhu becomes righteous. He is guarded as to the door of his senses in that, when he sees an object with his eye, he is not entranced in the general appearance or the details of it. (And so with sounds, odors, tastes, touch), or when he cognises a phenomenon with his mind.—He sets himself to restrain that which gives occasion to evil states, covetousness and dejection to flow in over him.—And endowed with this self-restraint, so worthy of honor, as regards these senses, he experiences within himself a sense of ease into which no evil can enter. He is mindful and self-possessed in this way :—in going forth or in coming back he keeps clearly before his mind's eye all that is wrapt up there-in, the immediate object of the act itself, its ethical significance, whether or not it is conducive to the high aim set before him, and the real facts underlying the mere phenomena of the outward act. He keeps himself aware of all that it really means in whatever he does.—A Bhikkhu is content in that he is satisfied with sufficient robes to cherish his body, and with sufficient food to keep his stomach going.—Then, master of this so excellent body of moral precepts, gifted with this so excellent restraint as to the senses, endowed with this so excellent mindfulness and self-possession, filled with this so excellent content, putting away the hankering after the world, the corruption of the wish to injure, torper of mind and heart ; keeping his ideas alight, mindful and self-possessed, he purifies his mind of weakness and sloth. Putting away flurry and worry, he remains-free from fretfulness, and with heart serene within, he purifies himself of irritability and vexation of spirit. Putting

away wavering, he remains as one passed beyond perplexity ; and no longer in suspense as to what is good, he purifies his mind of doubt.—Then, just as if a man were ill, and recovered ;—as if he were bound in a prison-house and were set free ;—as if he were a slave and were emancipated ;—as if he were on a dangerous road and finally arrived at safety, in security and peace ;—just so the Bhikkhu, as long as these five Hindrances are not put away from within him, looks upon himself as in debt, diseased, in prison, in slavery, lost on a desert road. But when these five Hindrances have been put away from within him, he looks upon himself as freed from debt, rid of disease, out of jail a free man, and secure. And gladness springs up within him on his realising that, and joy rises to him thus gladdened, and so rejoicing, all his frame becomes at ease, he is filled with a sense of peace, and in that peace his heart is stayed. Then, estranged from lusts, aloof from evil dispositions, he enters into and abides in a state of joy born of detachment reasoning and investigation going on the while. His very body does he so pervade, drench, permeate and suffuse with the joy and ease born of detachment, that there is no spot in his whole frame not suffused therewith. Then he enters and abides in a state of serenity of concentration, a state of elevation of mind, a tranquillization of the heart within ; then, holding aloof from joy, he becomes equable ; then he—passes into a state of pure self-possession and equanimity—. And he sits there, so suffusing even his body with that sense of purification, of translucence of heart, that there is no spot in his whole frame not suffused therewith. With his heart thus serene, made pure, translucent, cultured, devoid of evil, ready to act, firm and imperturbable, he applies and bounds down his mind to that insight that comes from knowledge,—and penetrates with his own heart the hearts of other men, he knows them, he discerns (the qualities of all minds). He knows the destructions of the Deadly Floods (Illusions, Defilements, Taints). He knows the Path. He is set free. In him, thus set free, there arises the knowledge of his

emancipation. There is no fruit of the life of a recluse, visible in this world, that is higher and sweeter than this.

BUDDHADATTA

Buddhagosh and Buddhadatta, the two great commentators of Buddhist works were contemporaries, but the works of the latter were prior in time though he was eclipsed by the former his over rated successor.

Buddha-datta, though a clergyman, had attached himself as a Minister to Accuta Vikrama of the Kadamba line of Kings. Buddhadatta was born in India but to Ceylon is due the credit of giving him his education. He was born at Uracapura, a sea-port town at the head of the Kaveri Delta. He crossed the channel and reached Ceylon, had an intercourse with the Monks of Anuradapura and stayed long in Mahavihara there. Here he composed his first poem. He read a good deal of Sinhalese literature.

His ambition was to raise Buddhism from a popular uncertain superstitious congeries to the high level of other Indian philosophical systems by giving it in the learned tongue, Pali, a new body of unexceptionable literature similar to the Sutta literature of Sankhya, Yoga and Vaisesika Schools. His work is marked by an anxiety to give to the Buddhist faith the status of an organized religious system, strong in its principles and steady and unequivocating in its statement of them and backed by an acceptable system of psychology and metaphysics.

A close study of Buddhadatta's works will surely be struck by the unity that marks the group of his works.

According to Gandha-Vamsa his works were :—

1. Jinalankara (a votive wreath for the Jina).

It is the earliest and a tribute of an earnest follower who has chosen to dedicate his life to the study of the Master's words and to the promulgation of the gospel.

- II. *Vinaya Vinicchaya*, the practical life of Self-control and discipline.
- III. *Uttra Vinicchaya*—In this doubtful points left undecided in *Vinaya Vinicchaya* are settled.
- IV. *Abhidamma Vatara*—a Buddhist philosophical work.
- V. *Madhurattha Vilasini*—a Commentary on *Buddhavanasa*. This is written to preserve authentic traditions out of an accumulated mass of traditions.

The above short account is based on an article by Professor Jumbunathan of the University College, Rangoon in the *Journal of Oriental Research, Madras*, p. 111.

SHEO NARAIN.

EXHIBITION OF TOOTH RELIC

It is proposed to exhibit the tooth Relic this year from Friday 23rd November up to 7th January 1929 from 1 to 6 p.m. each day in aid of the new building fund.

The exposition will be restricted each day to pilgrims from districts as per programme below. Admission will be by tickets which will be available free of any charge. These tickets, with the date and district printed on them, could be had through all Buddhist Institutions and headmen in each area or from the *Diyawadana Nilame* direct. As it is impossible to deal with more than 12,000 worshippers each day the number of tickets for each day will be limited to that number. A fair number of tickets will also be available at the *Maligawa* for the use of those pilgrims who fail to obtain them in their native or residential places. These will be issued between 10 a.m. and 12 noon. Special arrangements will be made for the admission of Buddhist priests, and tickets for them will be available through the *Maha Nayaka Theros*.

There will be special facilities made to admit those who

are contributing specially for the building as a mark of gratitude for the encouragement given to carry on the building operations. Tickets for this purpose could be obtained at the office of the Diyawadana Nilame at least a day earlier so as to permit the necessary arrangements to be made for the admission of such ticket holders.

It is hoped that the Railway authorities will issue cheap tickets from all stations.—(*Ceylon Papers*.)

BUDDHISM IN INDO-CHINA

(*Reproduced from the Buddhist Review of October, 1909*)

The period close to the beginning of the Christian era on either side seems to have been for India a time of transformation and expansion. It is the period in which Asvaghosa inaugurated the series of "Mahâkâvyas" with his admirable *Buddhacarita*, which for its gravity of thought and noble simplicity of style, is one of the masterpieces of Sanskrit literature. In this period this great man, a bold thinker as well as an excellent poet, became in his Mahâyâna-sraddhotpâda, "the fearless innovator of a doctrine designed to regenerate Buddhism."¹

It is the period, also in which the constitution of the Indo-Scythian Empire opened the plains of Central Asia to that powerful Buddhist culture, traces of which the excavations of Aurel Stein, Albert-Grunwedel, Albert von Le Coq, and Paul Pelliot, have but recently revealed to us. But it is not only in the North that this resurrection of India is to be seen. Bold navigators from the ports of the Dekkhan, overcoming the time-honoured fear of the "black water," set sail towards the great islands of the Archipelago, and the fertile valleys of Transgangeitic India. There is hardly anything, indeed, in the history of the Farthest East, more interesting than this progress of

1 Sylvain Lévi. *Asvaghosa, le Sûtrâlamkāra et ses sources*, p. 13.

Indian civilisation, setting out with its ideas, its customs, and its gods, to place its ineffaceable stamp on the barbarian peoples of Eastern Asia. Our object is not to consider this movement as a whole, but simply to follow the destiny of Buddhism, in the States founded by the Hindus on the shores of the Indo-Chinese Peninsula.

That the first Indian colonies were established, or at least politically organised, in this region about the beginning of our era, is a fact which doubtless no authentic document proves, but which the agreement of traditions, and the date of the earliest epigraphic texts, render exceedingly probable.²

We are sure, at any rate, that from the second century a Hindu dynasty was ruling over the South of Annam. An inscription found near Nhatrang, in characters dating at the latest from the third century, leaves no doubt of the fact. It is probable that this primitive kingdom was, at this spot,³ Pânduranga, absorbed later by Champa, which extended from Tonkin to lower Cochin China.

A second kingdom was founded about the same time in the Mekhong valley. The only information we possess about the latter State comes to us from the Chinese, who opened up relations with it in the first half of the third century. This fact explains why it was only known to us under its Chinese

² According to the Javanese chronicles, in the year 1 of the saka era (78 A.D.) a prince named Aji Saka or Prabu Jaya Baya colonised Java and introduced religion, law and writing; this is evidently only a legend invented to explain the origin of the saka era. But in 1432 Javanese ambassadors state that their kingdom had been founded 1376 years previously, that is in A.D. 56 (*History of the Mings*). The *History of the Leangs* (502—556), in describing the country of Lang-kia-siou, which appears to correspond to Tenasserim (*Bulln. Ec. Fr. Extr. Or.*, IV., 406) adds, "The people say that their kingdom was founded more than 400 years ago", (therefore about 100 A.D.).

³ A. Bergaigne. *Inscriptions sanscrites de Campâ* in "*Notice et extraits des manuscrits*," Vol. XXVII., p. 191.

name *Fou-nan*.⁴ There was a tradition that civilisation had been introduced into the country by a hero named *Houen-t'ien*, who came by sea on a trading junk, armed with a wonderful bow given him by the gods. Seeing that the natives threatened to resist, he shot an arrow. Overwhelmed with fear, they at once submitted. *Houen-t'ien* married their queen, whose name was Willow-Leaf, and he taught her to wear clothing, a custom of which she had hitherto been ignorant. His descendants governed this country after his death.

Some writers have treated this tale as sober history, but it is only the rationalised version of a local legend, attested elsewhere, according to which the kingdom which preceded Cambodia in the basin of the Mekhong, was founded by a Brahman named Kaundinya, who fixed the situation of his capital by throwing a javelin, given to him by one of the heroes of the *Mahâbhârata*, Asvatthamân, the son of Drona. Asvatthamân married a *Nâgi* called Somâ, an inhabitant of the river, and founded a royal dynasty.⁵

Fabulous as it is in form, this tradition corresponds with a fact: the ancient introduction of Brahmanism into Fou-nan. It was flourishing there in the third century. "Their custom," says the *Leang Chou*, "is to worship the genii of heaven. Of these genii of heaven they make bronze images. Those which have two faces have four arms; those with four faces have eight arms. Each hand holds something: sometimes a child, sometimes a bird or a quadruped, or even the sun or the moon."

⁴ On Fou-nan, see the excellent article by P. Pelliot, *Bulln. Ec. Fr. Extr. Or.*, III., 248—303, and IV., 385—412, in which all the references have been collected and examined with as much knowledge as sagacity. All that is stated here of Fou-nan has been drawn from this work.

⁵ L. Finot, *Les Inscriptions de Min-sôn*, *Bulln. Ec. Fr. Extr. Or.*, IV., 923. George Cœdès, *L'Inscription de Baksei Câmkrôn*, *Journal Asiatique*, May—June, 1909, has judiciously remarked, that this reference to Asvatthâman connects the early kings of Fou-nan with the Pallavas of Southern India, who claimed to be descended from this individual.

It is not difficult to recognise the images of Vishnu and Siva in this description. Did Buddhism exist at this time in Fou-nan as the religion of a minority? We do not know, but it is at least probable that it was known through the mission which, about 240—245 A.D., went to Northern India to the capital of the Murundas (? Kanaur).⁶ At all events, we find it firmly planted in Fou-nan in the fifth century, although in a situation less official than that of Sivaism. This was a result of the mission of the Indian monk Nâgasena to the Court of China. About 478 A.D. he was at Canton, when some traders of Fou-nan were there on business, and, wishing to take advantage of the opportunity of returning to his country, he embarked with them.⁷ A tempest drove them on to the shores of Champa, where they were conscientiously plundered. Nâgasena reached Fou-nan by land and was well received. Astonished at the tales he told of the greatness of the Chinese Empire, King Kaundinya Jayavarman commissioned him in 484 to carry a message to the Emperor. Nâgasena related that it was the custom in Fou-nan to offer worship to Mahesvara. We see, however, by the presents which he took, that the artists of Fou-nan knew how to treat objects of piety familiar to the Buddhists. Among these presents are found, in fact, two ivory stupas and "a carved golden image of the throne of the king of the dragons," by which we must without doubt understand, an image of the Buddha seated on the coils of the Nâgarâja Mucalinda.

We have, however, more precise information on the important place held at that time by Buddhism in Fou-nan.

⁶ Sylvain Lévi, *Deux peuples méconnus, les Murundas et les Cañcûkas (Mélanges Charles de Harlez, p. 176 ff.)*. At the same period the learned Buddhist *Sen-houei*, son of an Indian merchant settled in Tonkin, went to China and translated several sûtras there. (Ed. Chavannes, *T'oung Pao*, May, 1909, p. 199).

⁷ It was the custom of the pilgrims returning from China to India by sea to visit Fou-nan, where they put into the Port of the Thousand Rivers (*Yi-tsing*).

Several monks, natives of that country, lived in China ; two of them at least assisted in the translation of the sacred books into Chinese. The first was Samghapâla, who was born in 460 and died in 524. As he understood several languages the Leang Emperor Won summoned him to his court in 506, and for sixteen years he worked at the translation of the canonical books. The second was Mandrasena, who arrived at the capital in 503, in order to collaborate with the former, but he was unable to acquire a sufficient knowledge of the Chinese language. These facts prove the existence in Fou-nan of monasteries where the sacred texts were successfully studied.

A century later, in 539, envoys from the same kingdom brought a magnificent offer. Their master, they said, possessed a hair of the Buddha twelve feet long, and he was ready to present it to the Emperor. The latter ordered the monk Yur Pao or Tan Pao to go in search of it.

Fou-nan was at that time a great empire, which extended its suzerainty over the Malay Peninsula, Siam, and a part of the Laos States, but this power was nearing its end. One of the vassal states, Cambodia, in the sixth century, rapidly became strong enough to expel the dynasty and to set up a line of native kings. This revolution was perhaps not only political but also religious, if we are to apply this phrase of Yi-tsing about Fou-nan to the conquering king: "It was formerly the kingdom of the Naked Men. People worshipped many devas there. Then the Law of the Buddha prospered and was spread abroad. But to-day a wicked king has completely destroyed it, and there are no longer any monks at all.

It is doubtful that Buddhism suffered a disaster so complete as Yi-tsing thought, and at any rate, it was not long before it arose again. In 664 A.D. the reigning king speaks with consideration of two bhiksus who dwell in his kingdom, "both of them treasures of virtue, knowledge, gentleness, patience, compassion, austerity, and prudence."⁸ A *stele*

⁸ A. Barth, *Inscriptions sânsrites du Cambodge*, p. 63.

inscribed with characters of almost the same period commemorates a donation to the three divine personages—Sâstâ (Sâkyamuni), Maitreya, and Avalokitesvara.⁹ As this last name shows us at once, the Buddhism of ancient Cambodia is that of the Mahâyâna.¹⁰ Indeed we find the mythical Buddhas (Bhaisajyaguru), the Bodhisattvas (Avalokitesvara, Vajrapâni), the metaphysical entities (Prajnâ), and the speculative theories (Trikāya), which characterise this form of the religion.

In this respect, the invocations which precede acts of donation are particularly instructive. Thus at Bat Chum in 960 A.D. a donor invokes Lokesvara and Vajrapâni :—¹¹

“Victory to Lokesvara, born for the welfare of the world, who, manifesting in some way the four Holy Truths, and giving to the Law a firm and extremely solid basis, unfolds the splendour of his four arms for the prosperity of the earth.¹²

“Srî Vajrapâni, invincible, conqueror of hostile demons, bears a thunderbolt having the brightness of a burning fire, and excels in destroying the obstacles heaped up by the torrent of misdeeds, which the Dânavas and the arrogant Kali commit, when they are unchained.”

Here is the beginning of another inscription from the same temple, in which the Prajnâpâramitâ takes the place of Avalokitesvara :—

“May the Buddha give you Bodhi, He who has well taught the system of the non-existence of the soul, as a means of attaining the Supreme Soul, which it nevertheless contradicts.¹³

9 Stèle d'Ampil Rolôm (Aymonier, *Le Cambodge*, I., 442).

10 I use here the ordinary terms Mahâyâna, Hînayâna; but as the latter word, which signifies “The inferior, or imperfect Vehicle,” sounds disagreeably in the ears of Buddhists of the Sinhalese school, we might perhaps adopt in preference the terminology equally traditional: *Bodhi-sattvayâna* and *Srâvākayâna*.

11 *Journal Asiatique*, Vol. XII., p. 226.

12 Referring to a four-armed statue of Avalokitesvara. Cf. Foucher [Deuxième] *étude sur l'iconographie buddhique de l'Inde*, p. 28.

13 The system of the non-existence of the individual soul (nairâtmya-darsana) allows one to attain to Nirvâna, who, so far as he is outside the

"May Śrī Vajrapāṇi with the venerable arms protect you, he who bears the Śrī-vajra, guardian of the Śrī (Fortune) of the three worlds, and similar to the vajra of Indra.

"May the Prajñāpāramitā preserve you from sin, O most dear ones. She who, as the day of the full moon, marks the plenitude of that moon, which is the omniscience of the Buddha."

In fact this monument of Bat Chum included three sanctuaries dedicated respectively to the Buddha, to Vajrapāṇi and to the Prajñāpāramitā or Divyadevi. Here again is an invocation, no less characteristic, to the Three Bodies of the Buddha :—¹⁴

"I salute the Body of the Dharma, which, freed from matter, like the moon from the genie who eclipses her, shining in pure hearts as she in a pure wave, penetrates as she all things with its splendour.

"Incline yourself before the Body of Felicity, which is for the Body of the Dharma, like his disk is for the Sun, which is indispensable to the magic power of the Buddhas, to manifest the variety of perceptible forms.

"I bow before the perceptible body of the beneficent Buddhas, which gives to the earth all that it wishes, the tree of desires deprived of every desire."

We might be tempted to believe that the same form of Buddhism prevailed in Champa, the neighbour State of Cambodia, but, on the contrary, it was two Hinayāna schools which reigned there, if we are to accept the testimony of Yi-tsing :— "In that country," he says, "the Buddhists belong generally to the Arya Sammiti-nikāya, there are also some adherents of the Sarvāstivāda-nikāya."¹⁵

world of phenomena, can be assimilated in the supreme soul (paramātman) of the Vedānta.

¹⁴ Inscr. de Srei Santhor. Senart, *Revue Archéologique*, March—April, 1883.

¹⁵ *A Record of the Buddhist Religion*, p. 12.

The Sammitiyas and the Sarvâstivâdins were two sects connected with the Theravâda of the Little Vehicle. We must observe, however, that one of the very rare Buddhist inscriptions that Champa has bequeathed us, and which is found in the ruins of Dong-duong, Annam (875 A.D.), refers to the foundation of a monastery under the invocation of Lokeshvara (Avalokitesvara).¹⁶ The images found in these ruins have nothing characteristic; the chief is a Buddha seated in European fashion, which cannot therefore be Avalokitesvara. But a feature of the inscription deserves to be noticed. It commemorates not only the erection of an image of Lokeshvara, but also the erection of a linga. We find here, again, that reciprocal penetration of Sivaism and Buddhism already pointed out by M. Kern in Java,¹⁷ and which more than one Indo-Chinese monument both in Champa and in Cambodia indicate. The most curious example which the latter country offers us is a foundation by a relative of the king in 1067 A.D. It comprised four Sivaite images (*saivi caturmurtih*)—namely, a Linga, Brahmâ, Vishnu, and the Buddha. Some time previously, Suryavarman I., a Buddhist king to judge from his posthumous name *Nirvânâpada*, celebrating in an inscription the foundation of a sanctuary, places at the head of the *prasasti* a stanga to Siva, another to the Buddha, and the third to his spiritual master whose knowledge has its source in the favour of Siva.¹⁸

Thus, from the eleventh century, Buddhism, if it was only the religion of a minority and occupied a less important place than Sivaism in official circles, had nevertheless attained a position honourable enough for powerful persons publicly to proclaim themselves its adherents. It had perhaps driven

¹⁶ *Bulln. Ec. Fr. Extr. Or.*, IV., 93.

¹⁷ H. Kern. *Over de vermenging van Siwaïsme en Buddhisme op Java* (Verslagen en Mededel, 3 reeks, deel V.). Cf. Barth, *Inscriptions sanscrites du Cambodge*, p. 176.

¹⁸ *Bulln. Ec. Fr. Extr. Or.*, IV., 672.

deeper roots than epigraphic documents would lead us to suppose, for it must not be forgotten that those who speak on steles and pillars are princes and nobles. The people only appear as temple serfs subject to periodical service, compulsory labour, and fines. Is it quite certain that these peasants, who carted rice to the temples of Siva and swept his sanctuaries, were his worshippers? Had not Buddhism rallied to its cause all the lower class of husbandmen and artisans? Many signs support this theory ; as, for example, the frequent destructions of idols by bands of rebels. Thus a royal inscription of the eleventh century orders the re-erection of a linga, a Nârâyana, and a Bhagavati, which had been twice dragged from their altars by enemies.¹⁹ About the same time a general of King Udayâdityavarman, commanded to repress several revolts, makes pious foundations at the temples of Siva, whilst one of the rebel chiefs destroys the lingas.²⁰ If these iconoclasts treated the most revered idols with so little ceremony, is it not because they followed another creed? On the other hand, it would be very difficult to account for the extraordinary success which attended Sinhalese Buddhism in this country, if the soil had not been already prepared for the propaganda. The social condition of Cambodia easily accounts for the favour that the preaching of the Bhiksus met with. The ecclesiastical *latifundia* occupied an enormous extent of territory. In the centre of each of these great fiefs was a monumental temple, sometimes of colossal proportions, built with much labour by the people of the country. When once the structure was finished, they were obliged to provide the numerous company in the sanctuary with food, and render service for two weeks each month. In addition to the larger temples, over the territory of the empire was spread a host of chapels, to which pious donors had attached a small plot, and the services of some of their tenants. The greater part of the population

¹⁹ Aymonier, *Cambodge*, II., 391.

²⁰ *Inscriptions sanscrites du Cambodge*, No. XVIII.

laboured in the service of the gods. Imagine now the presence of Buddhist missionaries in such a surrounding, with their ideas of poverty, holiness, and mercy: is it possible for their words not to have awakened an immense echo in the hearts of the humble?

LOUIS FINOT.

To be continued.

"BUDDHA—THE REFUGE OF AMBAPALI"

(BY GANGA CHARAN LAL.)

If one has read the life and Teachings of the Master with some thought and care, he must have been struck with the fact that all through His Life and Teachings runs a Message which can only be caught if he gets beneath the written words of the texts. In His life He set up a new standard much higher than was current in His time and the viewed every thing around Him from an stand point so altogether different from our own that we can not but be struck by its very newness. One such instance in point is the famous case of Ambapali the courtesan.

In the town of Vesali—the capital of a great republic, wealth was in abundance. There were many houses which were famous for their wealth and wielded power which wealth alone can give, but with wealth there was corruption, with wealth there was sin.

And into the life of this town there came a poor girl, poor in wealth but rich in personal charm and beauty. She had vim and vitality, she had charm and intelligence and she had that thirst and desire to shine out, that longing to express herself, which would not be satisfied until success was hers. And finding that low birth and parentage, want of lucre would not permit her to rise honourably she chose a life of sin, or may be, she was betrayed into it. And she enjoyed life, as enjoyment is some time understood in the world, she had the

good things of the world as the good things of the world go, she had possessions—she had more than one residence and what more she wielded Power—Power which comes to a woman when the high and mighty succumb to the charm and fascination of a beautiful face. And the price she paid for all these comforts was her life of sin and a dubious social position. But she saw life in a glamour and it was sufficient for her.

In the grove of this social butterfly of Vesāli came Buddha—the tamer of human hearts—with His disciples. Perhaps it was simply an accident that He stopped there—perhaps the choice was deliberate. And the news came to Ambapali that He who was Prince and had now turned a beggar had come to stay in her grove. She had heard of His fame—of His spiritual attainments and physical charm, who could say what was it that led her to visit Him in the grove. She had the instinctive art of a woman of choosing her adornment to match with the surroundings and her life of a courtesan had perfected her in the Art. And for this visit she chose for her covering a simple dress, perhaps a plain white sari and a bodice—and how beautiful must she have looked in her simple dress—only those can know who understand what beauty is.

And she came, she who had tamed many a heart and kept the leading men of Vesāli in her strings before that incomparable tamer of human hearts. How must have she felt before His august Presence? How different must she have found Him from all those with whom she had dealt with? It is just possible that she had seen other holy men of her time before it and she had found them cold and chilly: But in His august Presence her heart must have opened for she mustered the courage to invite Him and His disciples for a meal. Imagine a courtesan who had led a life of sin, inviting the Sammā Sam Buddha for a meal? Could she have the courage to extend the invitation, if she had not felt encouraged by His all embracing love and mercy? And Buddha who had flung a whole kingdom was yet a great miser, the greatest that history has known where saving of human souls was concerned.

Ambapali with all her sins was to Him too precious to be lost. In her visit and invitation He read the beginning of a new life and with an innate nobility that was in His case born of Perfect Enlightenment He accepted Her invitation. And the heart of Ambapali danced with gladness as it had never danced before, she was all haste—she must reach home at once—for tomorrow Buddha was to take His meal at hers, and her carriage drove up against the young Licchavi Princes, axle to axle, wheel to wheel and yoke to yoke and the blood of young Licchavis, who embraced her in private and shunned her in public rose up in indignity; for was it not indignity to their sham respectability that a courtesan did not stop but drove up against them. An apology was to be offered “My Lord, I have just invited the Blessed One and His brethren for their to-morrow’s meal”. “Ambapali, give up this meal for a hundred thousand”. The offer was made in the hope that the courtesan with her love of lucre, will gladly accept the offer. Here was a chance to gain a reputation for charity and piety and at the same time playing gallant to the courtesan, but the princes had to deal with a different Ambapālī and no sooner the offer was made came the quick retort. “My Lord, were you to offer all Vesālī with its subject territory I would not give up so great an honour”. See the utter carelessness for all that matters in life, which has mattered in her life in the answer of Ambapālī. She would not sell her chance to offer a meal to a man who begged for his food from door to door for the entire kingdom of Vesālī. Till yesterday she must have weighed every suitor in terms of the money she could get from him. Here was another indignity to the sham respectability of the young Licchavis, but they would not be put off like that. They were the leading men of Vesālī and according to traditional convention the honour of offering him first meal to so renowned a holy man belonged to them and they went up to the Blessed One, and pressed Him to accept their invitation. But Buddha had his standards of judging human worth, respectability and morality.

In His Eyes, Eyes that saw things as they are and not as they appear Ambapāli was more honourable than all that team of Licchavis, who returned dejected saying "A worldly woman has outdone us, we have been left behind by a frivolous girl."

And next day at the appointed time Buddha with His disciples went to Ambapāli and took His meal and she on whom the lords of Licchavis waited served the meal herself. She could no longer resist and surrendered herself to Him and presented her mansion to the Order.

How many of us will place such a value on a sinner as did Buddha on Ambapāli? Would not even the greatest amongst us shrink back? A parallel case comes to memory. Some of the noted leaders of the Hindus were leading a deputation for collection of funds for an Hindu institution. The heart of Hindu India was touched and the poor vied with the rich in contributing their mite towards its funds. The heart of an Ambapāli was also touched and she offered a handsome donation. But it was too much for the local gentry to see their name in the list in which the name of the courtesan was also to appear: They threatened to withdraw and the leaders rejected the meal of Ambapāli and cast their lot with Licchavis. O Thou Refuge of Ambapāli I take my Refuge in Thee.

APPAMADA (Vigilance)

(A summary of a sermon delivered by Ven. Pandit H. Nandasara at the British Maha Bodhi Society Headquarters on September 16th 1928).

Appamāda (vigilance) is a subject specially emphasised by the Buddha. This subject is of great use for the improvement, betterment and advancement of men in temporal and spiritual affairs. This was the theme of a number of sermons.

The literal meaning of the word Appamāda is vigilance,

but we must be very careful here. Appamāda means not merely vigilance, but vigilance in some merit gaining activity.

Let us remember the last word of Buddha. When He was lying down on His death-bed, between the two Sala trees, in the city named Kusinārā, He called His disciples unto Him and spoke thus: "O brethren, I tell you that everything in the world is transitory and therefore be vigilant." Only this much was spoken by Buddha at His last moment. We treat these last words as precious wealth bequeathed to us.

Three months before His passing away, Buddha ordered the Bhikkhus to assemble in the hall named Kutāgāra sālā. All the Bhikkhus, who lived in the city Wisālā, assembled there at the time fixed. Buddha delivered a long sermon which included almost all the principles of His teaching, to the great delight of the congregation which consisted of none but Bhikkhus. At the end of the sermon Buddha spoke thus: "I have delivered sermons to you during these forty-five years. You must learn them thoroughly well and treasure them in your minds, you must practise them in vigilance and you must teach them to others. If you do what I say it will be of great use for the welfare of the living and those that come after you." Then He said, "I am of matured age. Now I am seventy-nine years and nine months old. The remaining period of my life is short. That is three months. After that I will leave you for ever. I have done all that was necessary for the sake of you and me. Be mindful, be righteous and be vigilant."

Appamāda helps us to attain Nibbāna. It is illustrated by the Buddha's word, "Appamādo Amatapadam," which means Appamāda results in Nibbāna. The reason is clear. If anyone is vigilant in meditation he is sure to gain Nibbāna. No one would be able to gain Nibbāna without meditation. The opposite of Appamāda is Pamāda, which means heedlessness or negligence. On account of Pamāda or negligence one fails to acquire merit, especially in meditation. Negligent men are as the lifeless, for they are unable to do acts of

virtue. "He who is vigilant obtains two results, that is to say, happiness here in this world, and happiness hereafter in the other world."

Once the Buddha was staying at Sāvatti ; a man named Dighajānu repaired to the Buddha and asked him to deliver him a sermon which might conduce him to obtain bliss there and thereafter. Buddha gave him a detailed exposition in a sermon. There we find four means through which we obtain happiness in this world and another four means through which we obtain happiness in the next world. Those eight means are included in Appamāda. Assiduity in gaining one's livelihood, careful protection of wealth, temperance and fidelity. These four means help us to obtain happiness in this world. In those four there must be pure motive. Otherwise they should be excluded from the category of Appamāda. Faith in the Triple-Gem, observing the precepts, charity, knowledge of doctrine, these four means give us happiness in the next world.

We have learned so far what is Buddha's last advice. Now we must remember what we should do to be "Vigilant." To illustrate it, first I will relate a short story from which you can infer what we must do. The story runs thus: When Buddha was staying at Sāvatti, a certain wealthy man went to a Bhikkhu who was supported by him and asked the Bhikkhu to advise him how to get rid of sorrow. The Bhikkhu advised him to be charitable in order to get rid of desire. Having practised charity according to the advice he went to the Bhikkhu and asked him what more he should do. He asked him to observe precepts. He did so, and again asked him what more should he do. The Bhikkhu advised him to become a Bhikkhu. So he joined the order. He had two teachers, one was learned in Philosophy, the other was learned in the Vinaya (discipline). One attempted to cram him with philosophical terms, the other with rules and obligations. At last he was so troubled that he intended to give up the robes. Buddha having come to know this, called him and asked him what was the matter. He said: "O, Buddha, there are too

many rules. I cannot observe them all without violating others, besides that I cannot learn so much. That is why I wish to disrobe myself." Then the Buddha said to him: "O, Bhikkhu, you must not care about the precepts. You must do only one thing. That is to protect or control your mind." He agreed to do so. Then the Buddha delivered the sermon on the control of the mind and at the end of the sermon he attained the Path. (*The British Buddhist*).

FROM THE LIBRARY TABLE

RELIGIOUS TENDENCIES OF CHINA.

Another illustration of the re-emphasis upon already existing religions is the modern revival of Buddhism, which while not to be compared with the corresponding revival in Japanese Buddhism is nevertheless noteworthy. A prominent indication of the revival is to be found in the formation of a number of new societies and associations with the purpose of "propagating the Dharma and benefiting humanity", and it is important to note that they are largely composed of laymen and women. The leaders are mostly lay scholar. To name a few of these organizations there are "The Buddhist Church", "The Enlightening Association", "Society for Enlightening the People", "The House of the Enlightened". Over all of these is the "National Buddhist Church".

We may note the subject and requirements of but one of these the "Enlightenment Society".

"First, To propound the essence of Mahayana Buddhism so that opposition may be dissolved, doubts removed, faith strengthened, religion energized, and mankind transformed into saintly and heavenly beings.

Second, To propound the essence of Mahayana Buddhism so that the wicked may be led into loving kindness, selfish persons to righteousness, the wise to thirst for doctrine, the

strong to love of virtue and the struggling, misery filled word transformed into a place of peace and happiness.

Requirements for the membership are high.....
 faith in the three treasures, (Buddha, Law and Order) ;
 the four great vows (to save all beings, destroy all
 passions, to know and teach others to know the law and
 lead others to understand the teachings of Buddha) ;
 observance of ten commandments, (not to kill, steal,
 commit adultery, lie, exaggerate, slander, be double
 tongued, covet, be angry or heretical). In addition one
 must be diligent in studying the sutras, and faithful in
 fasting and charity. The society was founded in 1915.
 They publish a magazine "The Voice of the Sea Waves"
 as a medium of propaganda. Membership includes both
 monks and laymen.

Other evidences of socialization are the founding of
 charitable institutions such as the Buddhist Relief Association
 the "Buddhist Mercy Association" and the "Yellow Swastika
 Society", corresponding to the Red Cross. Orphanages have
 also been founded ; preaching missions to the prisoners have
 been carried on ; missionary preaching bands have been
 formed ; public lectures given, libraries established ; and
 Buddhist literature and the Buddhist scriptures have been more
 widely circulated.—*Charles S. Braden in Open Court.*

Y.W.B.A. SUMMER HOUSE, TOKYO.

Fortunate is one, who, living in a quiet abode removed
 far from the madding crowd, may hear Nature's great sermons
 morning and evening. This happiness the members and
 friends of the Young Womens' Buddhist Association of Tokyo
 were privileged to enjoy during the summer last, as its summer
 house near the Railway Station of Gotemba at the foot of
 Mt. Fuji had been completed and opened in time. This retreat
 is by no means and imposing structure provided with modern
 conveniences and luxuries, but is spacious and comfortable
 enough to accommodate scores of lodgers at a time and meet

their simple needs. Bearing the name of Rakuzan So (literally, villa for enjoying the mountain), the retreat is a spot where one can enjoy the sight to the full of the magnificent and thought inspiring Peerless Mountain and hold undisturbed communion with nature.—*The Young East*.

THE APPEAL OF SIAM.

“The Bangkok has often been called the Venice of the East. It is a good name, but one might also call it the City of Spires, for the temples within its limits are legion, and to quote but a few of the largest, WAT PRA KEO (of the Emerald Buddha) in the palace, Wat Poh, Wat Suhat, Wat Benchamamopit (built by King Chulalongkar), with many another, all breathe an indefinable air of calm and dignity which sinks deep into the receptive mind. It may be said that the best qualities of the Siamese race appear in their temple architecture, and I for one prefer it to Japanese, Chinese or Indian, whether Hindu or Mohamidan. You will say that I am prejudiced by long association. It may be so, but come and see for yourself and I will guarantee that you will soon be a victim to the charm of the setting, the blending of the colour scheme, and above all to the grace of the buildings themselves.”
—Reginald le May in *Asiatic Review*.

KRISHNAMURTI THROUGH CEYLON EYES.

Thus Mr. Advocate Sri Nissanka of Colombo:—

“A typical specimen of South Indian manhood, with a typical South Indian accent, he gave me the impression that he was not so free with the English language as some imagine him to be. There was neither philosophy, nor humour, nor even felicity of expression in what he said. He had the traditional pellucid Brahman complexion ; with a shock of smooth black hair over a particularly narrow forehead, a dangerously aquiline nose, a drooping mouth, a small chin and a pair of oblique eyes which have been described by his European admirers as being beautiful and full of mystery. I wondered if I had failed in coming to a correct conclusion and to allay

my doubts asked a certain lady who happened to be a Theosophist herself whether Krishnamurti was good-looking, for after all they are the best judges of the opposite sex. With a curl of her lips she said : "I see nothing beautiful in him."

As we got into the car having beheld the reincarnation of the Lord Maitriya and of the Lord Jesus Christ and of the Prophet Mohamet and Heaven alone knows of whom else my friend who happened to be with me sighed : "My God, I am glad I have not his pillow to sleep on."—*Ceylon Independent*.

BUDDHIST INFLUENCE IN CHINA.

"Although the Chinese Government was always persistently obstructive to foreign intercourse, it took an interest in foreign religions. This seeming paradox was due to the fact that Confucianism, the official Faith, was essentially a body of moral precepts, as was Taoism, (albeit Taoism had stronger pretension to metaphysic), and both people and rulers were eager to receive any moral doctrine which might strengthen that love of peace and orderly conduct which would seem to be inborn in the Chinese breast. There was no odium theologicum in China. Now, Buddhism was essentially an ethical system, and had much in common with Taoism. On the whole, the Chinese were eager to adopt it ; especially as becoming a good Buddhist did not disallow of one's remaining a good Confucian, or of reconciling Buddhistic and Taoistic speculation. The Chinese Government naturally sanctioned a creed fitted to keep a people quiet and submissive ; and Buddhism proved to be peculiarly suited to the Chinese mind : it touched the Chinese heart and left a profound effect on Chinese character." Four Pilgrims, Page 3, by William Boulting).

BUDDHA AND BRITAIN.

Buddhism in Pre-Christian Britain. By D. A. Mackenzie. (Blackie. 10/6).

I have found this book delightfully full of fascination. Mr. Mackenzie may not have proved his point—I think he falls

very far short of it—but in pursuing his investigations he has gathered together a wonderful medley of tradition, inference, comparison and solid knowledge. Origen once refers to the Buddhists and Druids of Britain. No one paid much attention. But in Mr. Mackenzie's opinion the Gundestrup bowl found in Jutland and now in the Copenhagen Museum throws if not all the light that is needed at least a good deal of light on the darkness. For it contains a figure of a well-known Celtic god, Cernunnos (Shakespeare's Herne the Hunter, vide *The Merry Wives*) sitting Buddhawise, and wearing horns. From this point progress is rapid. It is apparent that Cernunnos was closely related to the Buddhist Virupaksha. He is also identified with numerous characters in British legend, Bran the Blessed of Wales, Conall Cernach of Ireland, St. Kentigern of Scotland among them. As legend says much of these and others it stands to reason that Buddhist influence was widespread in Britain. Why not, asks Mr. Mackenzie. Asoka sent missionaries out. Some of them went westwards. There were Celts in Asia Minor who probably imbibed learning from them. We know that the religion of Britain before Christianity contained many lofty elements. But the main argument is not the chief interest of the book. It fascinates as a medley. There is the serpentlore of Scotland to be considered side by side with the dragon-lore of China, as well as with the serpentlore of India. There are problems connected with the points of resemblance between Irish beliefs and those of pre-Columban America. There are the Isles of the Blest to be explained. There is appeal to Julius Caesar, Egypt, Babylon, Brittany, the Scythians, Indonesia, Pliny, Timagenes, St. Paul, Prohibition in America, and dozens of other sources of evidence from almost every quarter of the world. In admiring the author's learning it is quite easy to forget that he is arguing a definite thesis, with such gusto does he pile up his knowledge about uncommon topics.—*Statesman*, 26 Aug. 1928.

THE BRITISH MAHA BODHI SOCIETY

OBJECTS :

1. To promote the study and practice of Buddhism.
2. To disseminate the Teachings of Buddha.
3. To establish a Vihara in London.

Annual Subscription, 5/- . Life Membership, £5.

OFFICE BEARERS :

Dhammanusasakas :

Ven. P. Vajirañña, Ven. H. Nandasara, Ven. D. Paññasara.

Patrons :

Ven. The Anagarika Dharmapala, Mrs. Mary E. Foster.

President :

Commander H. N. M. Hardy, D.S.O., R.N.

Vice-Presidents :

Mr. B. L. Broughton, M.A. (Oxon.), Mr. F. J. Payne,
Mr. A. P. de Zoysa, Ph.D.

General Secretary :

Mr. Daya Hewavitarne.

Treasurer :

Mr. Daya Hewavitarne.

Committee :

The President.

The Vice-Presidents.

The Treasurer.

The Secretary.

Mrs. C. F. Clark.

Miss Doris Clark.

Mr. C. F. Clark.

Mr. D. R. Jayawardene.

Mr. G. A. Dempster.

Mr. J. Brinkley.

Mr. A. H. Perkins.

Mr. Devapriya Walisinha.

Mr. G. S. Weerasinghe.

Dr. E. M. Wijayarama.

..

Mr. T. H. D. Abeyegoonewardene.

Programme for the Winter Session.

- Oct. 7th—Subject: "The Philosophers round the
Buddha."
Speaker: Mr. Francis J. Payne.
- „ 14th—Subject: "Dana" or Charity.
Speaker: Mr. A. P. de Zoysa, Ph.D.
- „ 21st—Subject: "Buddhism in Japan."
Speaker: Mr. B. L. Broughton, M.A. (Oxon.).
- „ 28th—Subject: "Kamma."
Speaker: Mr. J. F. McKechnie.
- Nov. 4th—Subject: "Growth in Grace."
Speaker: Mr. Francis J. Payne.
- „ 11th—Subject: "Sila" or Virtuous life.
Speaker: Mr. A. P. de Zoysa, Ph.D.
- „ 18th—Subject: "Buddhism in social relation."
Speaker: Mr. B. L. Broughton, M.A. (Oxon.).
- „ 25th—Subject: "Asoka—A great example of the
Dhamma in action."
Speaker: Mr. A. C. March.
- Dec. 2nd—Subject: "The Best Religion."
Speaker: Mr. Francis J. Payne.
- „ 9th—Subject: "Imagination or Fact."
Speaker: Dr. W. Stede.
- „ 16th—Subject: "Buddhism in the life of a layman."
Speaker: Mr. A. H. Perkins.
- „ 23rd—Subject: "Bhavana" or Meditation.
Speaker: Mr. A. P. de Zoysa, Ph.D.
- „ 30th—Subject: "Buddhism as a synthesis of life."
Speaker: Mr. B. L. Broughton, M.A. (Oxon.).
-

THIRTY-SIX YEARS AGO AND NOW

(From the *Maha Bodhi* of November 1892)

September 1892.

Then

RECEIPTS			DISBURSEMENTS.		
		Rs. A. P.			Rs. A. P.
Journal	...	19 0 0	Journal	...	24 10 0
Society—			Telegrams	...	0 8 0
C. M. de Silva	...	19 0 0	Priests a/c.	...	25 4 0
P. D. Andris Silva	...	2 4 0	Postage	...	6 6 6
			Society-charity	...	5 0 0
			Miscellaneous	...	5 12 6
		<hr/>			<hr/>
		40 4 0			67 9 0

Now

October 1928.

RECEIPTS.			EXPENDITURE.		
		Rs. A. P.			Rs. A. P.
Journal	...	127 4 0	Journal-printing etc.	...	145 13 6
Book Agency	...	82 2 0	" paper	...	63 7 0
Gaya Hall from Col.	...	500 0 0	Book Agency	...	72 7 6
" Donations	...	100 0 0	Postage stamps—M. B. J.	...	16 0 0
Sarnath a/c.	...	10 0 0	B. Agency	...	17 7 0
Vijayatunga's loan	...	125 0 0	Gaya Hall-Ghanny & Co.	...	150 0 0
Rent of Hall	...	23 0 0	" Ghose	...	150 0 0
House rent	...	110 0 0	Salaries & Allowances	...	291 0 0
Interest-Mallik	...	208 5 6	Vimalananda	...	26 5 0
" Ghanny	...	250 0 0	Electric Supply	...	28 10 0
Donations to M. B. S.	...	42 10 0	Stationery, printing	...	15 5 0
			Visit to Gaya & Sarnath	...	45 0 0
			Sundries	...	16 2 9
			Repairs (2nd instal.)	...	150 0 0
			Baniapuker house	...	24 0 0
			Charity	...	7 0 0
			Electric fittings	...	5 13 0
			Publication fund	...	20 0 0
			London Buddhist Miss.	...	45 0 0
			Loan to Durwan	...	20 0 0
			Food a/c.	...	121 3 3
		<hr/>			<hr/>
		1,578 5 6			1,430 10 0

LETTERS TO THE EDITOR

Mergui, September, 23, 1928.

ENGLISH CONVERSIONS.

Dear Sir,

I heard that people in England who have found a guide in Lord Buddha were approaching the three Bhikkhus of the Ceylon Buddhist Mission in England to convert them into Buddhism. In connection with this, I should like to know if the Bhikkhus were going to have ritual ceremony when converting these people to the Sasana. If the Bhikkhus were going to have such ceremonial conversion, then I am afraid our Sasana would not be unique. Buddhism we have seen is a simple religion founded on simple truths. So everything connected with Buddhism must be simple. So far as I know of Buddhism, rituals and ceremonies have no place in Buddhadhamma. When we want to become Buddhists, we don't need to drown ourselves or sprinkle water on us. We don't need to cut a part of our body. We don't need to sit round incense fire. Do the right, be good, and we become Buddhists. So let people in England who have seen the Light, do the right, be good and follow the path chalked out by the Blessed One, and let them be proud that they have become good Buddhists. Let it be also remembered that to become Buddhas ourselves is to be ideal Buddhists.

Yours etc.,
BA PE PITA.

(The writer has assumed that certain ceremonies were gone through. In fact we have no information whether any conversions have yet taken place. London Mission is quite competent to do their work in the proper way.—ED.)

SWASTIKA.

Dear Sir,

Re : your correspondent Mr. G. K. W. de Silva's query about "Swastika," which appeared in your July issue, I beg to refer him to the Sinhalese reader, entitled Magul-Lakuna, from which he will be able to know the full meaning of the word. Further, I may add that this auspicious sign is also depicted on the front side of the cobra-snake's hood.

Yours truly,

HAPUTALE, CEYLON.

D. M. W.

NOTES AND NEWS

OURSELVES.

With this number of the "*Maha Bodhi*" finishes the thirty-sixth volume, and we are about to enter into the *thirty-seventh* year of our existence. During this long period of its publication it has always stood for the Dhamma and the just rights and claims and privileges of the Buddhists—not of one country but of all countries. Ours was an attempt to bring about sympathy and understanding among the entire Buddhist population of the world. In the first number of the "*Maha Bodhi*" issued in May, 1892 our veteran leader the Ven. Anagarika Dharmapala editorially wrote :—

"For the interchange of news between the Buddhist countries and Buddha Gaya this JOURNAL will serve as a vehicle. I hope that the Buddhist societies of China, Japan, Siam, Burma, Ceylon, Chittagong and Arakan will send for publication monthly budget of Buddhist news. This would help to UNITE the Buddhists together in one COMMON CAUSE."

We can proudly claim that we have been all throughout true to the principle enunciated in the above message. We are now passed into history. And the organization of which

this Journal is the organ has become an international body which shall be heard in every quarter of the world. The *Maha Bodhi* has been the forerunner of many thousand organizations that followed the awakening created by our leader nearly forty years ago. Day by day we receive letters of appreciation of the work done by the *Maha Bodhi* and the Society. *Maha Bodhi* is indeed the symbol of Enlightenment and many a dark corner in this vast world is to-day enjoying the light of the Dhamma. Again, ours has been a labour of love. In our endeavour to do our best by the Buddhists we have been loyally supported by many of our friends and we are ever thankful to them all. We now call for greater help and larger financial support to maintain the *Maha Bodhi* in the high position it has achieved by its long career of usefulness and service. We appeal to all our well wishers to come forward and make it a self-supporting institution. We should like to invite the attention of our good readers to the Manager's notice published elsewhere.

THE LATE LALA LAJPAT RAI.

"The death of Lala Lajpat Rai is an irreparable loss to India", writes the Ven. Anagarika Dharmapala, the Director-General of Buddhist Missions in India and England, and we fully agree with him. It is with sincere regret that we record the death of one of the greatest servants of India, the late Lalaji. A religious reformer, social worker, political leader and educationist, the late Lalaji was a tower of strength to all those who were devoted to the service of the Motherland. He was supremely a man of action with an iron will and great courage. His was a dominating personality. We can hardly name a movement in which Lalaji did not take part. D. A. V. College in Lahore, the Arya Samaj and the Womens' Hospital, Lahore will for ever bear testimony to the wisdom and generosity of the heroic man with whom freedom of India was religion. His noble life may be summed up in the saying of the Master "*Sangame me matan seyyo, yan ce jive parajto*"

(It is better to die in the battle field than to live vanquished). In fact he died in harness. And we believe that in his death lies the germ of freedom. He leaves behind him a great and noble name which should be the guiding star to the generations yet unborn. We join in the deep sense of India's sorrow and convey our heart felt sympathy to the members of the bereaved family.

AN OUTRAGE ON SACRED GROUND.

An outrage as deplorable and sacrilegious as the one on the late Lalaji is the removal of certain Buddhist monks who were engaged in meditation near the Maha Bodhi by the menials of the Mahanth when the Governor of Bihar and Orissa visited the Buddha Gaya Temple last month. We cannot understand what obstacle these innocent Monks would have offered to the vanity of the Mahanth or the majesty of the Governor. The Saivite Mahanth should understand that monks are members of an order honoured by five hundred millions of Buddhists, and Mahanths, highnesses, excellencies and majesties have not got the moral right to interfere in their religious duties. In the same holy place His Sacred Majesty the Emperor Asoka did homage to the Bhikkhus whose successors and brethren have now been insulted. We are sure that Sir Hugh Stephenson on whom a Ceylon deputation once waited to urge upon him the necessity of restoring the Sacred Temple to the proper and natural guardians would not have tolerated such an outrage were he aware of the camouflage of the Mahanth. How long are the Buddhists to remain in such a humiliating position as this?

CIVILIZATION IN RANCHI.

The following extract from a paper read by a Roman Catholic Missionary would be interesting:—

"The total number of aboriginal Catholics in the Chota-Nagpur Mission at present is 258,000. The total number of Jesuits in the whole Mission or archdiocese belonging to the Belgian Province of the Order is 278. In addition to these,

there are 24 Indian priests, mostly belonging to the aboriginal races, while 21 are students in the Ranchi Seminary preparing for ordination to the priesthood. The number of Catechist—i.e., specially trained lay auxiliaries—working in the Mission is 1,081."

We would strongly urge upon the Hindoo leaders the desirability of reclaiming these people who would most certainly be alienated from the rest of the Indians if they are brought up in the atmosphere of a religion quite foreign to Indian tradition and culture.

A SIAM AGENCY.

A friend of ours in Siam writes:—"I am very pleased you are anxious to open an agency here as I think it is very badly wanted. There is not a single Buddhist book printed in English to be had in Bangkok. Although this is a Buddhist country there does not seem to be any one here to propagate this wonderful Doctrine to the foreigners. One sees Christian Missionaries everywhere, but——?"

We are glad to announce that the Manager of the Book Agency is now in communication with a well-known Siamese firm with a view to open a book agency there. We hope that when it is established the Siamese brothers will patronise it and thus help to spread the Dhamma. As regards propagation of Dhamma in Siam we hope that some effective measures will be taken by His Holiness the Sangharaja of Siam. We cannot understand why the Christian missionaries are busy forcing upon the independent Siamese a dogma rejected by their own learned brothers in the West.

SIR JAGADIS ON ASOKA.

In his famous Allahabad address Sir Jagadis Chandra Bose said:—

"There has been a continuity of political and cultural tradition in India between the past and the present. Not far from this place is the famous edict on the Asoka Pillar, inscribed nearly 22 centuries ago. In that edict His Sacred

Majesty laid a special charge on his Lajukas or Proconsuls, whom he had established as rulers among the people. 'I have made them independent of interference (from central authority). Why? In order that they may do their work tranquilly, fearlessly and without perplexity, for the welfare and happiness of the people.' That was the only way in which the representatives of His Majesty could acquire merit."

It is said that there are lovers of truth and tellers of truth. Sir Jagadis is both a lover of Asoka and a doer of what the great Emperor inscribed in his edicts for the guidance of the people.

THE JAPANESE ENTHRONEMENT.

The Secretary of the Maha Bodhi Society has received the following acknowledgment from the Japanese Consul General in reply to his communication conveying Society's best wishes to ~~the~~ Their Imperial Majesties the Emperor and Empress of Japan on the occasion of their Enthronement

"I beg to acknowledge with thanks the receipt of your letter of the 20th instant, and in reply I beg to state that I have duly transmitted your cordial message of congratulations to the Foreign Office in Tokio to be conveyed to their Imperial Majesties."

The Japanese today ~~are~~ the most powerful Buddhist nation in the world, and we look forward to a great revival of Buddhism by the Japanese and a most prosperous future during the reign of their Imperial Majesties.

ANAGARIKA'S HEALTH.

We are glad to inform his many friends and the Buddhist public that the Ven. Anagarika Dharmapala is now free from heart trouble, but is still under treatment as he is generally weak. It is hoped that he will be able to visit India next summer.

THE KING'S ILLNESS.

We note with regret that His Majesty's illness has taken a bad turn. But the latest bulletins are very reassuring. We

earnestly hope that he will soon recover. Our sympathies go out to the members of Royal family in this hour of anxiety.

NOTICE TO SUBSCRIBERS

A considerable amount of money and time is wasted in sending the journal by V. P. P., and it is more so when they are not cleared. This wastage can be stopped if only our subscribers intimate to us in time their intention to discontinue or by sending the subscription in advance. We appeal to our kind friends to adhere to this rule and thus help us to save money and time. Foreign subscribers are also requested kindly to send in their subscription in time.

THE MANAGER,
"Maha Bodhi."

FINANCIAL

MULAGANDHA KUTI VIHARA.

Previously acknowledged Rs. 45,173-4-10. S. N. Barua, Simla, Rs. 5/- collected by U. Po Sai, Head Clerk, Fucar & Co., Rangoon:—U. Po Sai, Rs. 5/-; U. Saw Hla, clerk, Re. 1/-; Ko Ba Kyi, Re. 1/-; Ko Ba U, Re. 1/-; U Bandula, cashier, Re. 1/-; U Nywe Zin clerk, Rs. 2/-; Ko Tun Mg. Re. 1/-; U Pe Chit, Re. 1/-; Ko Ohn Mg, Rs. 2/-; Mg Aung Zan, Re. 1/-; Mg Hla Aung, Re. 1/-; Mg Ba Gun, Rs. 2/-; Mg Tun Yin, Rs. 1/-; U Tun Hla, Head Clerk. Ahlone Saw Mill, Rs. 4/8/-; Mg Ba Han, stores clerk, Rs. 5/-; Mg Hla, clerk, As. -/8/-; Mg Aye, Re. 1/-; Mg Ngwe Zaing, Re. 1/-; Mg Ba Win, Rs. -/8/-; Mg Pu, As. -/8/-; Mg San Mg, As. -/4/-; Ko Po Oh, As. -/8/-; Mg Nyem Mg, As. -/8/-; Mg Pe Myit, As. -/4/-; Mg Po So, Gunner, As. -/8/-; Mg Po Saing, As. -/4/-; U Shwe Yi, Re. 1/-; U Mg Gyi, As. -/8/-; U Aung Dun, As. -/8/-; Ko San Pe, As. -/8/-; Mg Chit Pe, Re. 1/-; Mg Gan Ga, As. -/8/-; U Tha Aung, As. -/8/-; Mg Tun Shwe, clerk, Re. 1/-; U Ba U, Re. 1/-; U Mg Hnya, Gunner, As. -/8/-; Mg Tin (B), As. -/8/-; C Ah Wun, clerk, Re. 1/-; U Kya Gyi, Re. 1/-; Mg Hla Mg, As. -/4/-; Mg Kyi Shain, Gunner, As. -/8/-; Mg Ngwe Gaing, clerk, As. -/4/-; Mg Khin, As. -/8/-; U Po Kyu, Re. 1/-; Ko Ba Chit, Re. 1/-; U Tun Pe, Head Gunner, Re. 1/-; Mg Nge, clerk, As. -/4/-; Mg Ba Sein, As. -/4/-; Mg Chit, Re. 1/-; W. Ah. Foke, Re. 1/-; Mg Ba Myaing,

As. -/4/- Mg Ba Kyi, Re. 1/- ; U Ba Kyaw, Head Carpenter, Rs. 2/-. Total Rs. 55/- less ; As. -/8/- for Bank charges, Rs. 54/8 ; S. N. Barua Esq., Delhi, Rs. 5/-.

Collected by Mg Tun Aung, Ranger, Momeik :—U Po Gaung Trader, Rs. 5/- ; U Kyaw, As. -/8/- ; Ramdularai, As. -/8/- ; Mah Than, Re. 1/- ; U Twa, Daw Huit, Rs. 5/- ; U Po Yun, Daw Kyaw, Rs. 5/- ; U Sein Daw Mour, Re. 1/- ; Saya Thin, Re. 1/- ; Pursotan Telparti, Momeik, Re. 1/- ; U Hla, Daw Myit & Sons, Rs. 5/- ; U Su, Daw Bwin, Re. 1/- ; Mah Thint, As. -/8/- ; U Bu Kha, Daw Gun, Rs. 5/- ; Ko Kan Hla, Re. 1/- ; U Po Yone, Daw Khin & Son, Rs. 2/- ; U Tun Aung, Rs. 5/- ; Total Rs. 39/8/-. Less M. O. Com. As. -/8/- = Rs. 39/-.

Collected by Rev. K. Sirinivasa Thero at Sarnath :—Dr. B. M. Barua and Party, Rs. 4/- ; B. C. Mendis and Party, Rs. 15/- ; K. S. Perera, Wadduwa, Rs. 15/- ; Mahendralal Barua and Party, Rs. 10/- ; W. A. Perera, Colombo, Rs. 15/- ; P. S. S. Jayasekhara, Colombo, Rs. 10/- ; U Su A. T. M. Retired E. A. C. Myanongmya, Rs. 20/- ; Daw Thi No. 2. Hume Road, Rangoon, Rs. 10/-. Total Rs. 99/-. Grand Total, Rs. 45,375-12-10.

GAYA DHARMASALA.

Previously acknowledged, Rs. 2,823-6-0. G. Simon Appu, C/o Adelphi Hotel, Singapore, Rs. 100/-. Grand Total, Rs. 2,923-6-0.

ACKNOWLEDGMENT OF DONATIONS.

Mr. C. F. Perera Rs. 20/- ; G. Appuhamy Rs. 10/- ; K. D. Gunatilaka Rs. 10/- ; Mr. M. S. Anavaratne Rs. 5/- ; Mr. Jayasekhara and party Rs. 10/- ; Mr. B. C. Mendis Rs. 5/- ; Rev. Sattissara and party Rs. 12/-. Total Rs. 72/-.

SOME IMPORTANT OBSERVATIONS

ON

SARNATH BUDDHIST RUINS

BY

Dr. B. M. BARUA, M. A., D. Litt. (London)

Will appear in our

NEXT ISSUE





N. ✓
52 ✓

Central Archaeological Library,

NEW DELHI.

294.305/M.B. 2556
Call No. ~~A43~~

Author—

Title— *Maldosh*

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.